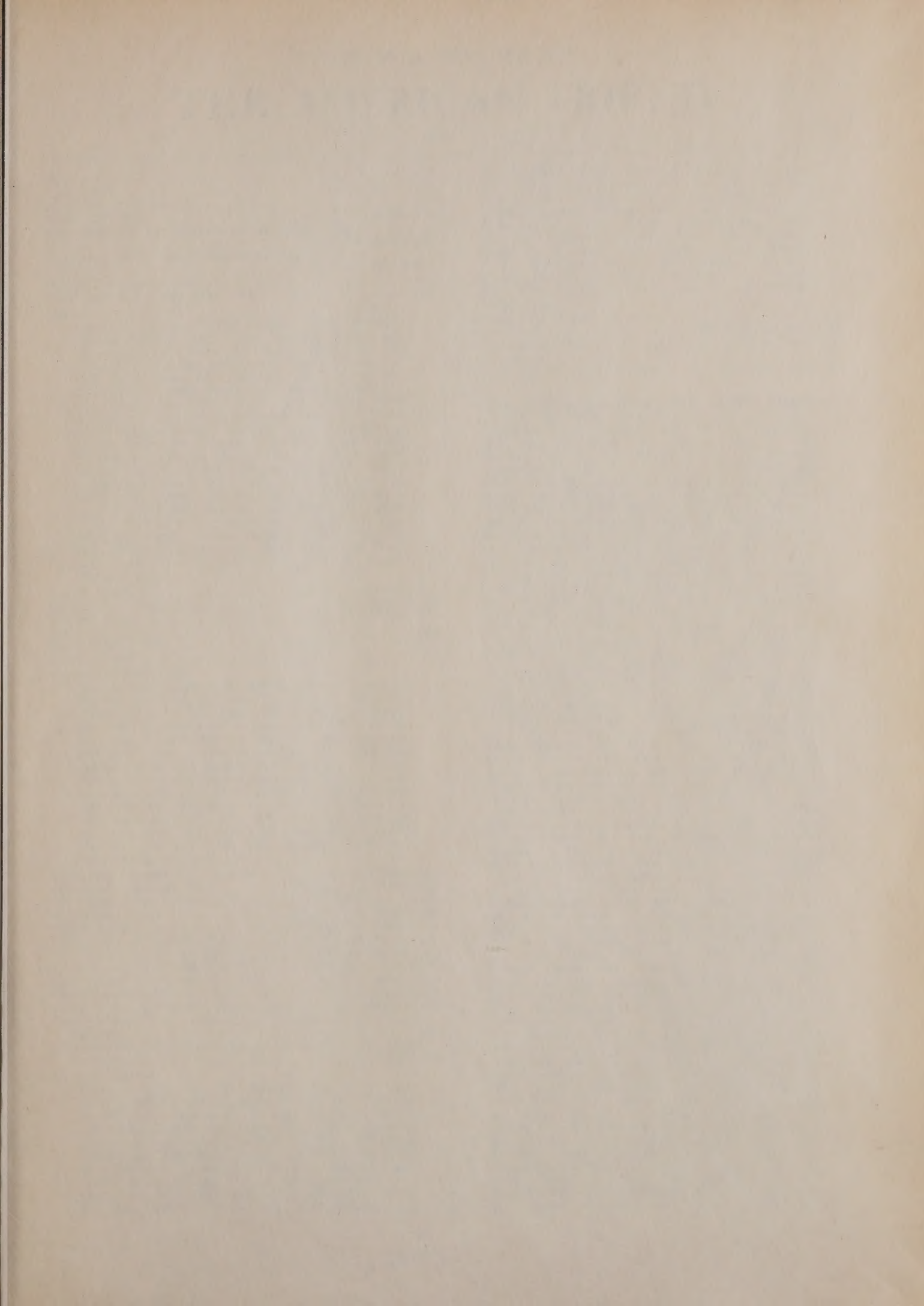
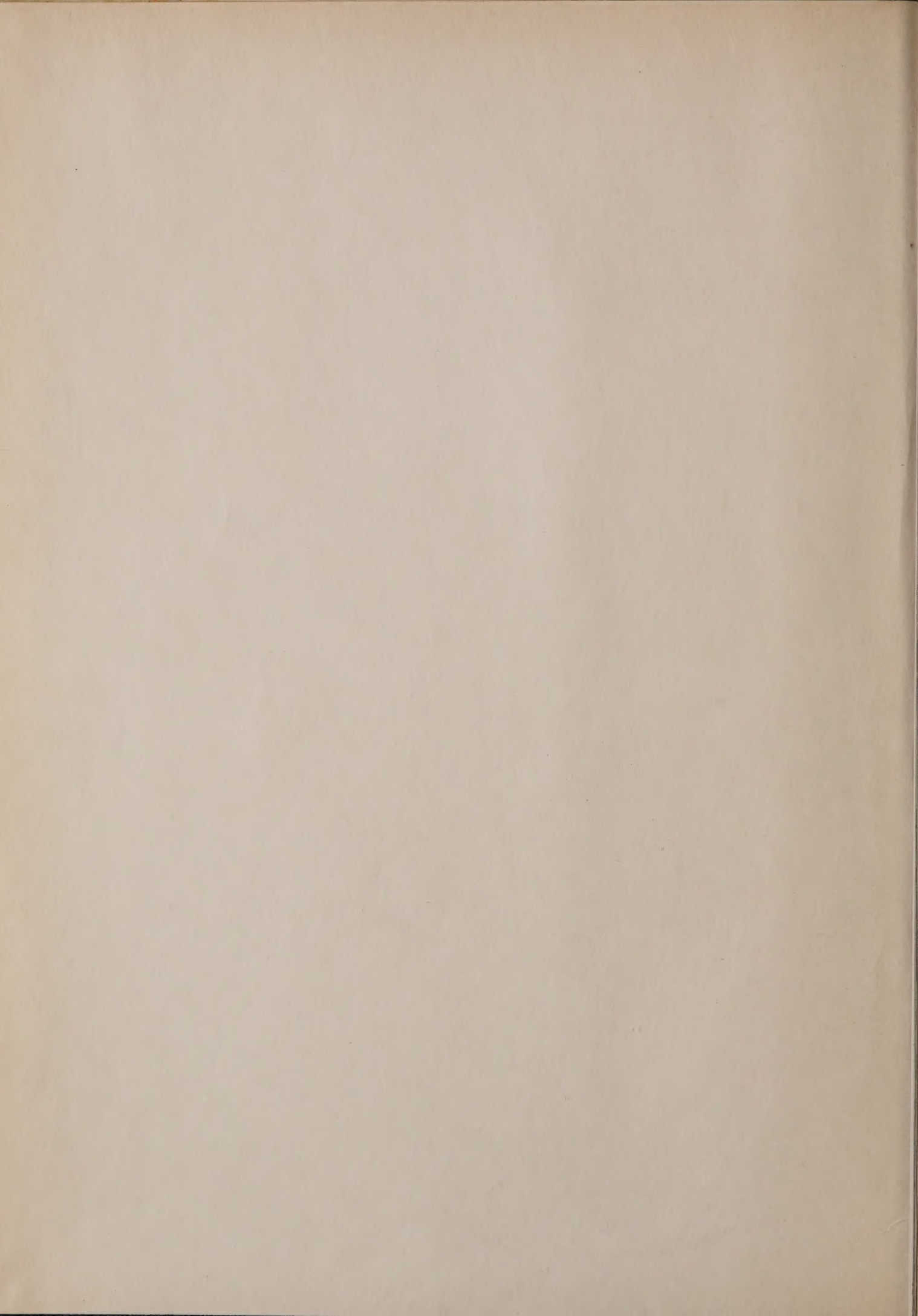




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The American Friend

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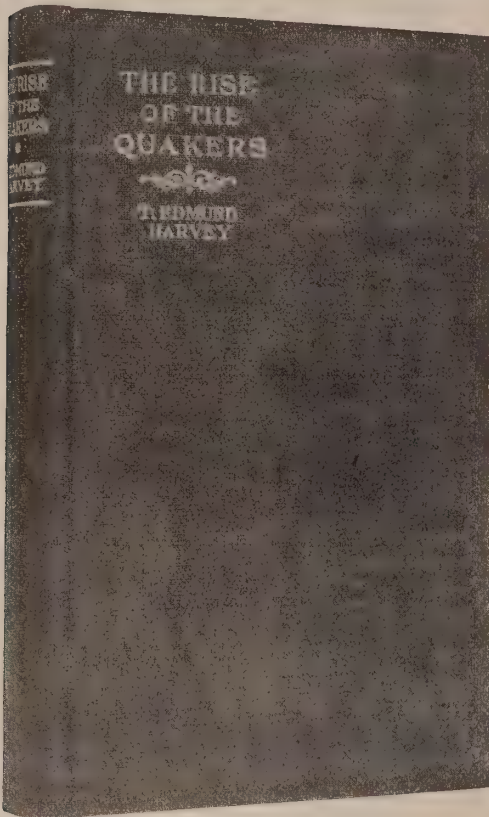
JOHN WILBUR'S TESTIMONY OF LONDON YEARLY MEETING.

(Extracted from his letters, printed in England, 1832, pages 45 and 46.)

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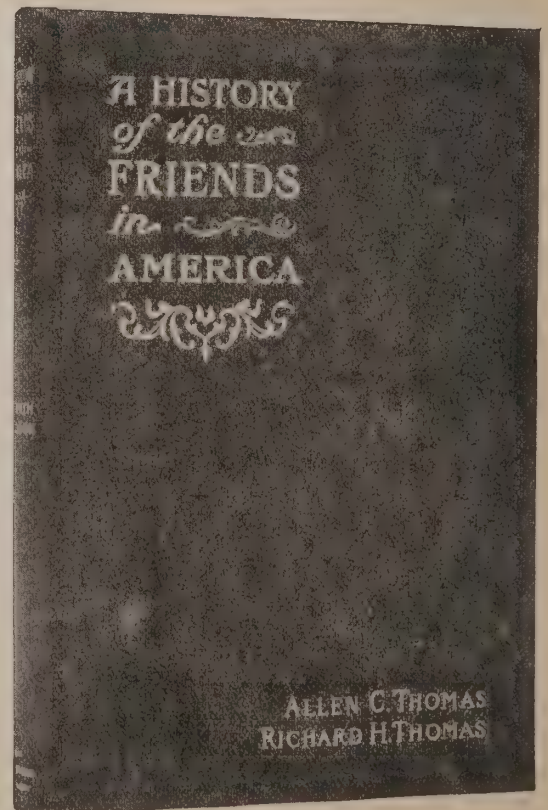
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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XIV.

PHILADELPHIA, FIRST MONTH 3, 1907.

No. 1

LOSSES AND GAINS FOR 1906.

Our gathered statistics as printed below give the most encouraging showing which we have presented for many years. The total enrollment of the American yearly meetings has come up to 97,919, an apparent gain of 1,694 over last year, while a comparison of the gains and losses on this year's reports show a *net* increase of 1,639. 2,316 of the members reported in these totals are in foreign mission fields, so that the total number of Friends, of our branch, in America, exclusive of mission stations, is 95,603. We have received by request and letter 4,215 new members which is 858 more than we received last year by the same means. The total loss of members by disownment, discontinuance, resignation and letter amounts to 2,461, which is 437 better than last year.

The stream of "discontinuances" has, we are glad to note, run a little lower than last year, though it is still heavy. We have lost, to be exact, 1,146 persons from sheer lack of interest. The losses by letter are also heavy. There is much food for reflection in the fact that 559 persons have found it desirable to choose another denomination as their church home. It is an encouragement to see that our birth rate is gaining on the death rate. This year deaths exceed birth by only 23; last year the excess was 77.

New England Yearly Meeting had only 28 births as against 80 deaths, while Iowa had 133 births to offset 82 deaths. Indiana is still far ahead in numbers over any other yearly meeting, with a present membership of 20,283. Western, most of the members of which are also in the State of Indiana, comes next with a total of 15,229. This makes a group of over 35,000, most of whom live in this single State. We figure up a total of 1,352 ministers, which shows a gain of 72 over last year. On the whole, as we review the situation, there is distinct ground for thanking God and taking courage. There was a period when we seemed to have slowed down in our enthusiasm, and when it looked as though we could hardly do more than hold our own. It is cause for thankfulness that we have added over four thousand to our roll by application and that the balance of gain is so large.

KEEPING IN TOUCH WITH YOUNG MEMBERS.

The writer counts among the great privileges of his life, an intimate friendship and fellowship with two rare old men—Eli Jones and Pliny Earle Chase. During the period of this fellowship he himself was hardly more than a grown-up boy, while they were

Yearly Meetings	MEMBERSHIP		GAINS							LOSSES								APPAR- ENT		NET		MONTHLY MEETINGS	MINISTERS		
	1905	1906	To Balance	Error	Birth	Request	Letter	Certifi- cate	Total	To Balance	Error	Death	Dis- owned	Resigned	Discon- tinued	Letter	Certifi- cate	Total	Gains	Losses	Gains			Losses	
Baltimore*	1,141	1,200	59						59										59				126		
California (Alas- ka, 1000)	3,125	3,447	163	7	36	137	27	234	604	48	19	1	6	16	45	147	282	322	200			12	50		
Canada	1,079	1,096	27		5	24		8	59			14		8			20	42	17			10	16		
Indiana (Ark. & Mex., 632)	20,631	20,283	1	60	144	902	74	320	1501	555	206	6	64	466	125	427	1849		348	146			64	205	
Iowa (Jamaica, 821)	12,125	12,414	160	75	133	514	44	266	1192			82	279	43		93	406	908	289		54			88	178
Kansas (Alaska, 97)	11,015	11,114		11	140	537	48	344	1080	10	37	85	3	58	338	93	357	981	99		135			114	190
New England, (Ram Allah, 70)	4,377	4,421	30	40	28	87	7	58	250	21	80	1	25	21	6	52	206	44			5	24	114		
New York	8,320	8,415	19		30	90	19	54	212			42	1	9	24	7	34	117	95		76			24	78
North Carolina (Jamaica, 58)†	6,212	6,469	3		78	419	14	112	626	47		61	14	49	82	14	102	369	257		301			25	62
Ohio (China & India, 222)	5,878	6,013			63	261		106	445	23		63		28	73	57	66	310	135		158			63	137
Oregon (Alaska, 66)	1,804	1,944	6	32	13	97	9	74	231		2	19	2	9	37	13	9	91	140		104			14	41
Philadelphia*	4,441	4,389								52								52		52				129	134
Western (Mexico, 350)	14,879	15,229		74	139	510	42	209	974	26	32	146	24	14	88	65	229	624	350		334			53	162
Wilmington	6,198	6,485	96	180	51	311	32	104	774	133	71	98	14	1	41	127	487	287		146				15	59
	96,225	97,919	554	479	865	3899	316	1884	8007	158	830	888	429	327	1146	559	1976	6313	2094	400	1654	15	548	1352	

*Baltimore and Philadelphia did not report the items of gains and losses.

†North Carolina includes figures from Jamaica not counted in table last year.

‡ Used last year's figures.

both well on toward the end of their lives. They had come up to the fulfillment of their rich lives along very different paths, and they were strangely unlike, but in one particular they were as much alike as two persons can well be. They were as young in spirit and in their interests as was the boy whom they honored with their love and fellowship. In fact, they grew old only in body, and were to the end of their lives contemporary with the generation behind them.

Like Portia's mercy, they were twice blessed. They were full of happiness themselves, and they made all the young people about them full of hope and happiness. They saw the world all the time through young eyes. Instead of concluding that the battles of truth were all won, and that, because they had fought well, they had the veteran's right to settle the attitude of those who came after them, they rather enjoyed watching the young army line up in its turn, and they entered with genuine sympathy into all the movements of the untrained and awkward squad, as though they were beginning life all over again. The result was that, without trying to do it, they led us wherever they would. While seeming to come to our level they were always taking us up to theirs. By sympathetically catching our spirit they were all the time unconsciously filling us with their own spirit. Just because they were so sincerely interested in the shaping of our own plans, they became, without knowing it, the models upon which we formed our ideals.

Those are the prime characteristics of a genuine leader. The little man tries to force his own views. He thinks he can guard the truth best by directing the minds of those about him into the narrow groove in which his own always travels. He knows of no safe way to go on unless he holds the reins. The real leader forgets himself, and never knows that he is leading. His supreme interest is in the persons about him. He loves them for their own sake; he wants them to realize themselves; he simply and genuinely shares himself with his young friends, leaving them free to be themselves. He exercises that kind of faith the good mother has in her child—he trusts the unformed character and believes in the dawning goodness of his young friends, and so he lavishly squanders himself upon them. The result is that such a man is able to turn over to those who will succeed him the gains of his life. What never could have been done by processes of compulsion, or by an attempt to force the truth, is done easily through contagion, and the attraction of love.

These two men are living on and are doing incom-

parably greater work than when they were confined to the narrow temples of their own bodies. They are working at a hundred centres and are pushing the skirts of darkness back because they had the happy secret of sharing their lives with the budding and immature lives which gathered about them. He who would guard the legacies of the Church may well go and do likewise.

EDITORIAL NOTE.

With a view to helping concerned Friends, we are planning to publish, during the year, a series of articles giving the general "Condition of Society" in our several yearly meetings. We are glad to begin this week with a survey of North Carolina, by Pres. Hobbs.

FOR THE AMERICAN FRIEND.

NORTH CAROLINA YEARLY MEETING.

BY L. L. HOBBS.

The scope of territory occupied by North Carolina Yearly Meeting stretches over the State from the sea to the mountains, and is now being extended into Virginia and into West Virginia. The mission known as the Blue Ridge Mission has been a part of the yearly meeting's field of work for nineteen years. Of the eight quarters constituting the yearly meeting Eastern and Contentnea are separated from other quarters so widely as to prevent easy communication with any other part of the yearly meeting. If we consider New Garden, or Guilford College, as the center, Eastern quarter is 210 miles distant and Contentnea 130, the distance between Eastern and Contentnea being about 80 miles. Western is, as the name indicates, west of the early settlements of Friends, and is the next settlement of Friends reached by one traveling westward from Eastern and Contentnea; and the territory embraced in this quarter is about forty miles southeast of Guilford College. Southern is south of Guilford College, from thirty to forty miles. Deep River is adjacent to New Garden Quarter and the scope of country occupied is mostly within Guilford County. Yadkin Valley is named from the fact that it lies along the Yadkin River. It is about fifty miles west of Guilford College. Surry quarter is sixty miles northwest of Guilford College, and is named from the County of Surry in which it is situated.

Eastern Quarter has long been a center of Friends. It is composed of two monthly meetings, Rich Square and Piney Woods, which are about fifty miles apart. The excellent high school known as Belvidere Academy was established at Belvidere in Perquimans County in 1835, and has been a center of light and strength to the entire quarterly meeting. As one may see, the monthly meeting of Rich Square is so remote from Piney Woods and the good school there, that the two meetings have stood much alone; and the

entire quarter is so remote from Contentnea situated in Wayne County, that communication has not been easy and frequent. The members of this quarter as reported in 1905 were 393, and in 1906, 400.

The Friends in Wayne County constitute Contentnea Quarter, which is composed of four monthly meetings—Neuse, Woodland, Nahunta and Goldsboro, the last named having been set up in Eleventh month last. The setting up of Goldsboro Monthly Meeting indicates the progress going on in the quarter, and the tendency throughout the yearly meeting to establish monthly meetings in the cities and towns. As illustrating this statement we may note the monthly meetings of High Point, Greensboro, Mount Airy and Goldsboro. Contentnea reported 699 members in 1905, and 738 this year.

Western Quarter is composed of four monthly meetings—Spring, South Fork, Cane Creek and Center. The number of members reported in 1905 was 810, in 1906 it was 807.

Southern Quarter is composed of Holly Spring, Back Creek, Marlboro and Science Hill Monthly Meetings, and in 1905 reported 923 members, and in 1906, 889.

Deep River Quarter has three monthly meetings—Deep River, Springfield and High Point; and reported 745 members in 1905, and 777 this year.

New Garden has two monthly meetings—New Garden and Greensboro, and reported a membership in 1905 of 598, and 669 in 1906.

Yadkin Valley is composed of East Bend, Forbush, Deep Creek, Harmony Grove and Hunting Creek Monthly Meetings; and reported 1,138 members in 1905, and this year, 1,238.

Surry Quarter reported 804 members in 1905, and 893 this year. The monthly meetings are White Plains, Mount Airy, Westfield and Pine Hill.

In the meetings which have been established in the cities and towns the interest is more lively, and the various lines of Christian work, as First-day schools, home and foreign missions, temperance and peace, receive a good deal of attention and support. In these meetings one Friend, usually denominated a pastor, is mainly charged with the responsibility of preaching the gospel, although the way is open for visiting ministers with proper credentials, and the responsibility for the right conduct of the First-day meetings is shared by other ministers when present, and the local meeting on Ministry and Oversight exercises control as authorized by the discipline.

In most, if not in all, the meetings in the country, there is much the same custom prevailing as in earlier days. These meetings are often small as compared with the membership composing them, the preaching is less frequent, and the interest and active concern for the support of the Church as a means of promoting the solid religious life of the communities are less apparent and less effective.

We reported last year 62 ministers of the gospel, and 6,411 members.

In the case of several of the ministers, their work is confined to their home meetings; and some from

age and infirmity are rendered less active than they would desire to be. The need is felt in many localities—one may say in all—of more members who will consecrate their lives to church work, and who in the sense of the call to the ministry will undertake the preparation in early life necessary to make the preaching of the gospel more effective among all classes of people.

North Carolina Friends have in recent years taken more interest in home and foreign missions, especially in the work in Cuba. We now have four members in Cuba, who have established two monthly meetings with a membership of fifty, and considerable funds are collected during the year for the support of foreign missions. It is true that the work within our own borders embraced in the report of the yearly meeting's Evangelistic and Church Extension Committee for the past two years has aroused more interest than ever before, and the organized effort made by this committee is very largely relied upon for the visitation of all the meetings with the view of arousing evangelistic interest and the maintenance of meetings for worship that will in some increasing way reach our young membership and gather to our fold those who are in need of sympathy and of the message of the Gospel of Christ. The method pursued is to gather the facts concerning the conditions and needs of the various meetings and communities, and then to meet these in the best way that it can be done with the means—workers and expenses—at the committee's command. In nearly every community the open door is found and the need is pressing; and in very many instances, if not in all, the same Scripture quotation that has gone the rounds in all the epistles is revived, "The fields are white unto the harvest, but the laborers are few." With adequate support of well trained and consecrated workers and means to meet expenses, thousands of members could be brought into North Carolina Yearly Meeting within a few years. These would be persons who would be useful members and capable of becoming centers of light in the various localities where they now live.

The Friends in our State have done much in an educational way; and yet not nearly so much as could have been done with more means. The school at New Garden, for fifty years known as New Garden Boarding School, and since 1888 as Guilford College, has stood for solid work and high aim throughout its history. In recent years its power has been greatly increased by additional endowment and by larger attendance. This institution has fostered the interests of the yearly meeting from the beginning; and to-day it is more vitally concerned, possibly, than ever before to be useful both to the young membership of the yearly meeting and to the larger interests of the church of which we are a branch. The work for the education of girls as well as of boys is appealing to us as never before. We believe the kind of work the college is doing is just such as is needed most in our denomination and in our State. This demand for instruction at Guilford is made plain by the fact

that all our space for students is occupied, and we keenly feel the need of more. We have reported this year 2,263 members under twenty-one years of age. To educate these is a work large enough and important enough to justify the claim of Guilford College for support. As a matter of fact, a comparatively small proportion of these young people are educated at Guilford College; and many persons not Friends receive the instruction we are giving.

We are trying to solve the problem how to secure a larger attendance of our young members. The work of the Girls' Aid Committee which has extended over a period of sixteen years and has brought to the college more than five hundred girls, has had this end in view—so far as relates to girls—all the time. The building of a girls' dormitory for which funds are now being solicited is the outcome of the operations of this committee. There is the same need for a dormitory for young men; and such a building should be erected next summer along with one for girls. As the college is enabled more and more to fill its mission, its force in the yearly meeting will be greater. Its present usefulness in our State cannot be estimated, nor adequately stated. The permanent fund is now one hundred and seventy-five thousand dollars; and the value of the plant, buildings, equipments and farm is believed to be one hundred thousand dollars.

The work which has for nineteen years been known as the Blue Ridge Mission, and which is situated in Patrick County, Virginia, has lost none of the interest which clustered around it in the early days when David E. Sampson labored so hard and faithfully to plant a mission in the Blue Ridge Mountains. The last two years have proved beyond a doubt that the efforts of Friends in that region deserve warm encouragement and support. The school in connection with the mission, conducted by Miles Reece, the superintendent, stands for everything good in the community, and is fast becoming a center of intelligence much needed in that section of Virginia.

The interest and systematic work in the First-day schools which are conducted throughout the yearly meeting are more apparent than ever before, and the fruit of former faithful laborers who have passed from works to reward is appearing in better teaching and better supervision. The same may be said of the work being done for the cause of temperance; although the needs in this department of Christian activity are so great that one feels the more keenly the little that is accomplished as compared with what ought to be done.

The committee of the yearly meeting to extend care to orphans find their hands full, and too little means with which to meet the wants that come to their knowledge.

Upon the whole, one may safely say the concern in the yearly meeting to meet the needs of our day as the early Friends met the needs of their day is on the increase. The method of doing this is less considered than the actual doing of it.

Guilford College, N. C.

PRAYER FOR THE NEW YEAR.

[The following poem was written twenty-seven years ago by Augustus Taber, for many years clerk of New York Yearly Meeting. We have just received a copy of it in time for our New Year's issue. ED.]

Our Father, upon bended knee,
With reverent hearts, we worship Thee,
And humbly pray.
O let the mantle of Thy love,
And grace descending from above,
Be ours this day.

Forgive us, Lord, that we have turned
So often from Thy law, and yearned
For meaner joys.
And in this glorious world of Thine,
Have passed unseen its great design,
And played with toys.

Forgive our passion's fiery glow,
The hasty word, if not the blow,
Of patience small.
O let our thoughts still wait on Thee,
Who meekly on th' accursed tree,
Did'st die for all.

Forgive our pride, our foolish fears,
Our sad bemoanings, and the tears
That would not cease.
And grant our faith made strong and pure,
May all th' assaults of time endure,
And give us peace.

O bless the labor of our hands,
As we fulfill the day's demands,
With honest toil.
Give us each day our daily bread,
As children at thy table fed,
And wine and oil.

Be with the sick, O from on high,
Behold them with Thy pitying eye,
And hear their prayer.
O let thy love relieve the pain,
Their faith renew, their heart sustain,
With tenderest care.

And bless the aged and the young,
Bless all of every name and tongue,
Bless them, O Lord.
Thy kingdom come, Thy will be done,
In every land beneath the sun,
With one accord.

And when the fading light of day
From all the world shall pass away
Forevermore.
Receive us as with joy we come
To meet thee in our heavenly home
On yon bright shore.

And unto Father, and to Son,
And Holy Spirit, three in one,
Be praises given.
And let the glorious anthem rise
From all who dwell beneath the skies,
And all in Heaven.

AUGUSTUS TABER.

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man.—*Daniel Webster.*

Paying the Master compliments cannot take the place of keeping His commandments.—*S. S. Times.*

THE PROGRESS OF THE TEMPERANCE CAUSE AMONG FRIENDS IN PHILADELPHIA.

BY JOSHUA L. BAILY.

(Continued from last week)

In 1874 the reports on the use of spirituous liquors solicited consideration and discussion such as had not been accorded them in many previous years. This was at a session under date of Fourth month 23d. I have at hand notes made on the evening of that day giving the substance of the discussion which I will read, omitting only the names of the speakers.

At the Philadelphia Yearly Meeting, Fourth month 23d, 1874, Fifth-day afternoon.

The reports on the use of spirituous liquors were read and considered. The number reported as using or handing it to others was 54 as against 48 reported last year. The clerk asked if the subject should be recommended down to the care of the subordinate meetings as usual to which a few friends sitting near him responded affirmatively.

A Friend asked whether the meeting was not ready to take a further step by enquiring as to the use of fermented as well as spirituous liquors. Another Friend said he thought our testimony should extend not only against intoxicating drinks but against the use of tobacco. Another Friend, in proposing that the word intoxicating liquors should be substituted in the minute for the word spirituous liquors, said that it was well known that a large proportion of the drunkenness which we see around us comes from the use of liquors which are not spirituous, such as ale and beer, and the fact that the yearly meeting does not discourage the use of fermented liquors is accepted by some as a license for their use. So many as twelve or fifteen Friends expressed their concurrence in these views.

The Clerk attempted to stop this expression by stating that the subject would come up in a report from Burlington Quarterly Meeting. A Friend suggested that it would be better that the report from Burlington should be read before disposing of this matter by minute, and the same view was expressed by others.

The Clerk, meanwhile, was writing, and then rose and read a minute to the effect that after consideration the meeting had decided to recommend the subject to the attention of the quarterly meetings as heretofore.

One of the Friends who had already spoken said he had not understood that the yearly meeting had come to any such decision. Certainly a large proportion of those who had spoken had favored a change from what had been usual by now making the enquiry extend to the use of all intoxicating liquors, and that several Friends had asked that the report from Burlington Quarter should be read before any conclusion of this meeting was minuted.

The Clerk then rose with the minute of Burlington Quarterly Meeting in his hand, and stating that it contained a distinct proposition, proceeded, at once,

to read it. It was a simple proposition that the word, "spirituous," in the fourth query, should be changed to the word, "intoxicating."

After a number of Friends in different parts of the house had expressed approval of the proposed change, some one near the Clerk's table suggested that "the meeting was not in a fit condition to act upon the matter;" another said "the way did not open." These two thoughts were quickly taken up by a dozen or more Friends, most of whom sat in the Ministers' galleries, and the Clerk very promptly made a minute that "after seriously considering the proposition from Burlington Quarter, way did not open to make change."

Soon after the reading of this minute the Clerk asked some one to name an hour of adjournment, when one of the previous speakers arose and said, "This, Friends, is the most sorrowful spectacle I have ever witnessed in this house. I should feel ashamed were I to be told outside what I have seen here to-day. Nearly every branch of the Christian Church has declared unequivocally against the use of all intoxicating drinks and yet we falter and hesitate. Can it be possible that this body representing the Society of Friends, in this place, and claiming to hold up a loftier standard of morality than any other Christian sect, can decline to bear a clear testimony on this subject? Why, even those whom we too often speak of as 'the people of the world' are in advance of us."

Several voices were heard in endorsement of these remarks, but near the clerks table a voice called for adjournment, and the clerk was about to pen, if, indeed, he had not already written, the closing minute, when the speaker already twice quoted, again arose, saying, "Well, then it is to go out from this house to-night that this yearly meeting has refused to discourage the use of intoxicating drinks, and this refusal will be accepted by many of our members as a license for their use, I ask you to pause for a moment and consider what sort of influence we can exercise as parents and guardians over our children and those under our care to restrain them from the use of these pernicious drinks when they can turn upon us and say, 'The yearly meeting does not discourage their use, the yearly meeting permits it.' Is this meeting willing to assume the responsibility thus involved? I entreat you, Friends, not to do it. I entreat you, even at this late hour, not to adjourn until some record is made, discouraging the use of all that intoxicates."

"Let such a minute be made," "I approve of that," and other concurrent expressions came from different parts of the house, and especially from the body of the meeting, and the Clerk began to write, but it was already dark, and there being no lights in the house, some one went out and returned with a lighted candle. "Let the Clerk make a minute and bring it in here to-morrow," said one. "No," came from several voices, "Let the minute be made now." "I am making a minute," responded the Clerk, and presently he arose and read a minute which closed with

the words, "We would also recommend our members to avoid the use of all drinks which will intoxicate."

"I am satisfied with that," and "I am also," was heard from many voices. A Friend in the gallery proposed the insertion of the word "unnecessary," so as to read the "unnecessary use." Several objected to the insertion of this word as weakening the force of the admonition, but the Clerk responded "I have inserted the word unnecessary," and immediately read the minute of adjournment.

The full minute made on this occasion read as follows, viz:—

"From the reports from the quarterly meetings information is received that inquiry has been made of the members generally, respecting their use of spirituous liquors as a drink; from which it appears that the members of sixteen monthly meetings are clear of using them for this purpose. In other monthly meetings there are 54 members who use them, four habitually and most of the others only occasionally, of this number seven hand them to others. All the quarterly meetings but two in which there are those in this practice state that labor has been extended to such to induce them to abandon it. Although the number who use this pernicious article as a beverage is rather greater than that reported last year it is satisfactory to find that our members so generally discourage the practice. Impressed with the danger which attends those who make only an occasional use of the article of becoming so ensnared with the habit as to be unable to control it, we would affectionately exhort our members again to discontinue the practice altogether, and we would also recommend them to avoid unnecessary use of all drinks which will intoxicate."

[To be continued.]

The International Lesson.

FIRST QUARTER.

LESSON II.

FIRST MONTH 13, 1907.

MAN MADE IN THE IMAGE OF GOD.

Genesis 1: 26—2: 3.

GOLDEN TEXT: God created man in his own image, in the image of God created he him. Gen. 1: 27.

DAILY READINGS.

Second-day, First mo. 7.—Man made in the image of God. Gen. 1: 26—2: 3.

Third-day, First mo. 8.—Manner of creation. Gen. 2: 4-17.

Fourth-day, First mo. 9.—Names given. Gen. 2: 18-25.

Fifth-day, First mo. 10.—In Him we live. Acts 17: 22-29.

Sixth-day, First mo. 11.—Man's dominion. Psalm 8.

Seventh-day, First mo. 12.—God's wonderful works. Psalm 104.

First-day, First mo. 13.—The Christian's rest. Heb. 4: 1-11.

The last lesson closed with the "Sixth day of Creation," unfinished. The highest form of creation was left until the last. There had been a continuous rising in the scale. Even a cursory examination will show that there are two accounts of the creation of man. In Gen. 1: 26, 27, we have one—a simple statement of the fact of creation, and in Gen. 2: 7-24, a detailed account. It is not possible to make them exactly fit into each other, it is enough to say that they are not contradictory, and both teach the essential fact—that man had a Creator.

26. "Let us." Again the "plural of majesty." "In our image, after our likeness." The repetition is for the sake of emphasis, or it may be, "image" refers to outward resemblance, and "likeness" to immaterial resemblance, but that spiritual likeness is intended can hardly be doubted. What is meant by "image," or "likeness," and how is man like God? In the great variety which exists among mankind, it must be some common quality other than physical life, because physical life belongs to animals also. It must be something which animals, other than mankind, do not have. Perhaps the expression, "self-conscious reason," and all that it implies, comes as near to the truth as any. It is the exercise of this faculty that has enabled man to rise, not only in the material world, but in the intellectual and spiritual worlds as well. So far as we know, no animal, other than man, has, of itself, advanced a particle in intellectual or reasoning powers since the earliest times; no animal has used the acquisitions and discoveries of his ancestors as man has done; or has conceived moral ideas, and striven to attain them. It is these intellectual and spiritual powers, which make man akin, great as the separation is, to God, and enable man in some degree to understand Him. Probably the above is implied by, "Breathed into his nostrils the breath of life." Gen. 2: 7. "Dominion." Compare Ps. 8: 5-8. Amer. R. V.

27. The same idea as in v. 26 repeated for emphasis, and also the fact that males and females were created.

28. Like the rest of creation, God blesses man, though with a fuller blessing. "Replenish." Here the word means simply "to fill;" this is an old use of the word, which is now chiefly used in the sense of "refill." "Subdue it." Have complete control so far as possible of all the forces of nature.

29. Provision is made for the food of man, here only vegetable; reference is doubtless made to verse 11. Of course, the statement is very general, for the fruit of "every tree" is not wholesome for man. "Meat." Should be translated, as in Amer. R. V., "Food." So also in verse 30.

30. Provision made for animals. Here again the statement is a very general one, as nothing is said of carnivorous animals, insects, or of aquatic animals. Note also how it is said (v. 29), men are to have the seeds and fruit, while animals are to have the herbage. The fundamental idea is, that providing food for man and animals is part of the Divine order. "Life." Literally, "a living soul." The principle of life. "It was so." Note the dignity and simplicity of the narrative. It is, perhaps, the idea, that, at first, all animals of whatever kind were graminivorous, and it would seem to be the idea, also, in Isaiah 11: 6-9—a time when there shall be bloodlessness on the earth both for man and beast. All history and all geologic remains show the existence of carnivora, however. Compare Gen. 9: 2, 3, where man is permitted to have animal food. It is interesting to note that in classical tradition, man, in the Golden Age, subsisted on vegetable food.

31. "Very good." The verdict upon the whole work of creation. In the separate works, the verdict was "good;" here the intensive adjective is added. Again note the severe simplicity and restraint of the account and compare it with Ps. 104: 31, I Tim. 4: 4.. "And evening came and morning came, the sixth day." The six days seem to have a relationship to each other, thus: 1st day, Light; 4th day, the Luminaries; 2d day, Air and Waters; 5th day, Animals of Air and Water; 3d day, Land; 6th day, Land Animals.

Seventh day. The rest of God.

1. "And the heaven and the earth were finished." Heaven is here that which is above the earth. The idea is that the universe was completed. "All the host of them." Though this expression is sometimes used of the stars (Deut. 4: 19), and sometimes of the angels (I Kings 22: 19), here it undoubtedly means all the parts which make up the heaven and the earth.

2. "And on the seventh day, God finished his work which he had made." R. V. God brought His work to a close by not continuing on the seventh day. "Rested;" from the work of creation.

3. "And God blessed the Sabbath day and hallowed it, because that in it he rested from all his work which God created and made." R. V. The need, spiritually, and, indeed, physically, for a day of rest from regular toil, has been demonstrated again, and again, particularly in highly civilized conditions of life.

PRACTICAL THOUGHTS.

1. "The Sabbath was made for man, not man for the Sabbath."

2. Rest is not idleness, or vacuity.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR FIRST MONTH THIRTEENTH, 1907.

HOW GOD'S IMAGE IS PRESERVED IN US—OR LOST.

Gen. 1: 26; Col. 3: 1-10. (A temperance meeting.)

Second-day, First mo. 7.—Created anew. Eph. 4: 23-32.
Third-day, First mo. 8.—Like our Father. Heb. 1: 1-8.
Fourth-day, First mo. 9.—Manifesting God. John 17: 1-8.
Fifth-day, First mo. 10.—A marred image. Gen. 3: 8-19.
Sixth-day, First mo. 11.—A restored image. Luke 9: 28-36.
Seventh-day, First mo. 12.—We may bear it. 1 Cor. 15: 45-49.

Of all shapes of man or beast, bird, fish, or creature of fancy that men have formed to depict their gods, the one that seems to us the most nearly worthy is doubtless that which presents the human aspect. We have conceived no nobler form, yet we do not concern ourselves with the question of the appearance of God, but of His character: our calling is not to know and attain His stature and form, but to learn His mind and conform our purposes to His.

Man began in that harmony, which sin marred; and in marring it the image was defaced. And so inwrought our spirit and flesh that the stamp of sin,

almost without fail, rests visibly on the face of the sinner. No law of God can be broken with impunity, and His judgments begin with the commission of the wrong, for His love is too great to allow the road of danger to be without its warnings.

One of the monstrosities of sin is that the season in which the birth of our Lord is commemorated should be to so many a time of special yielding to appetite, of indulgence in excesses which not only destroy the spiritual likeness, but mar the outward aspect of nobility which is one of God's good gifts to us. I had occasion to be on the streets on the early dawn of the Christmas Sabbath, and the first person I met was a man trudging homeward, mud-stained as to clothing, and unsteady of step; and he doubtless was but one of scores who had staggered up this and other streets since the closing of the saloons of Washington that night,—men who were "celebrating," "keeping Christmas," as they would say,—yet how far from its message of recall to the Father's house and of renewal in His image and likeness!

People speak lightly of the efforts to express statistically the magnitude of the drink evil, and say that it is impossible to state that 60,000 or 100,000 dying drunkards are its annual harvest. A minister was once told that twenty years' work of a certain church had, so far as known, resulted in the conversion of but one man, and was asked whether it was worth while to maintain a church for such returns. "If it was my son, yes," was the reply. What matters the absolute number of wrecked lives last year? Was there any good springing from the year's work of the saloons of Washington sufficient to compensate for the heartsick watching of the wife or mother through all the long hours of the night for that one straggling home-comer, or the shame and dread of brothers or sisters or children,—or the despondency and sullen remorse of the victim himself as the false stimulus of the poison died out of brain and nerve and the violated body cried out in revenge? And if that man were father or husband, brother or son to one of us or our dear ones, we would say, "No."

If we could only see the closeness of our relationship to God,—that our intended likeness to Him must make us unfit for the things that He has no pleasure in, so that we, too, can find no real pleasure in them,—would not our restless handling and tasting of forbidden and unclean things find an end in a glad consent to 'do ever the things that please Him,' so that we might be perfected in His image?

All the men and women who have made their mark in this world and have achieved the best results have kept the eye clear and single toward one noble purpose.—*Theodore L. Cuyler.*

Love is the greatest thing that God can give us, for Himself is love; and it is the greatest thing we can give to God, for it will also give ourselves and carry with it all that is ours.—*Jeremy Taylor.*

Educational.

THE REBUILDING OF PICKERING COLLEGE.

It will have been twelve months next New Year's day since the destruction by fire of the principal building of Pickering College. As no temporary quarters were obtainable the work of the College has ever since been unavoidably suspended. This disaster, which overtook Canada Yearly Meeting's Educational Institution in the most prosperous period of its history, was a severe blow to Canadian Friends and the Society at large. Under its first shock, the prospect that it could soon be re-opened was most discouraging, owing to the smallness of the number of members in the yearly meeting who were able to render substantial aid. Nevertheless, a canvass for building funds was promptly undertaken in Canada, in which former students of the College took an active part. Much encouragement was derived from

and formerly Provincial Minister of Education, wrote: "For more than fifteen years this college has played a very worthy part in educating young men and women for the University and learned professions, and for the wider activities of commerce, industry and home. Its recent destruction by fire was a severe blow to secondary education of the private and residential type in this province."

The *Toronto Globe*, the leading daily in Ontario, said in an editorial: "For some years past it has been, under the management of Principal Firth, steadily advancing in reputation. The curriculum was brought and kept up-to-date, and the teaching staff was maintained in a high state of efficiency."

A further exponent of the high estimation in which Pickering College was held by the general public was furnished by overtures received soon after the fire from a number of towns, soliciting the relocation of the college within or near their respective limits. In one such instance the application was accompanied by



PICKERING COLLEGE

tributes to the standing and work of the school, which were received from non-Quaker sources. These emphasize the fact that the permanent closing of Pickering College after years of successful operation would be a serious loss, not only to the Society of Friends, but to the cause of education generally. For illustration, William Houston, M. A., a member of the Senate of Toronto University, wrote as follows:

"There is not a secondary educational institution in this province of excellent High Schools which has been doing, on the whole, more successful work on the secondary standard as tested by the University Matriculation and the examination prescribed for teachers' certificates.

Quite as interesting to me, however, was the co-educational feature in its residential life. Only in one other college has this experiment been tried and there it has for several years been abandoned. I think it a great public loss to have so unique a college even suspended; to have it entirely discontinued would be a calamity."

Honorable George W. Ross, ex-Premier of Ontario,

the offer of a cash bonus sufficient to cover the value of the former site of the college at Pickering, and a grant of free water and electric light for a period of ten years. Special weight is attached to this proposal from the fact that it came from a town which is located in the center of the largest early settlement of Friends in Canada, and has within it a prosperous Friends' meeting at the present time. In view of the foregoing facts the question of the future location of the college was referred by the yearly meeting to its representative meeting, with full power to act.

But helpful as were the many expressions of sympathy which were received from nearer home, still stronger encouragement came from Friends in England. Henry Stanley Newman, editor of *The Friend*, London, wrote: "The College, after all, is at the very kernel of the future of Canada Yearly Meeting, and Friends cannot afford to do without it." London Yearly Meeting made the following generous minute without solicitation from Canadian Friends: "In view of the deep sympathy which is felt by this

meeting for our Friends in Canada on account of the destruction of Pickering College by fire, we ask the meeting for sufferings to open a fund to assist in replacing the college, and to appeal to our quarterly meetings with this object. We also authorize Howard Nicholson and Albert J. Crosfield to receive promises of contributions towards the fund." Through their kind response to this appeal English Friends have pledged 1,000 pounds toward the building fund. Generous assistance has also been subscribed by a few individuals in the United States.

The College Committee have had plans prepared with the hope that a sufficient sum may be available to warrant them in entering upon the work of rebuilding at an early day. They are most desirous, if possible, to reconstruct the College with such enlarged capacity for students and increased facilities for instruction as shall adequately provide for the growth which it may reasonably expect to make in the near future after reopening its doors. At the same time it is their wish to maintain as nearly as practicable the former moderate rate of fees and the special reduction to Friends' children.

During the last three years of its occupancy the former building was much overcrowded, and worthy students were from time to time denied admission for want of room. The proposed new building, shown in the accompanying cut, has been carefully designed, and an earnest effort has been made to provide for a substantial modern structure for college residence and instruction, upon as simple and inexpensive plan as possible, consistent with the comfort and health of the students, together with the necessary range and efficiency of educational work.

THE BACKGROUND OF THE OLD TESTAMENT.

The background of the New Testament is the Roman world, and a brief century with which we western readers are acquainted, but the background of the Old is the ancient east—the age and land of wonder, mystery and intuition, far removed from the logical, rushing world in which we live. The Old Testament contains a vast and complex literature filled with the thoughts and figures, and cast in the quaint language of the Semitic past. Between us and that past there lie not merely long centuries, but the wide gulf that is fixed between the East and the West. The chasm is really being bridged rather than broadened. From the ancient monuments have arisen, as from the dead, an army of contemporaneous witnesses, sometimes confirming, sometimes correcting, but at all times marvelously supplementing the Biblical data. Now the events and characters of the Old Testament history no longer stand alone in mysterious isolation, but we can study in detail their setting and significance. At every point the Biblical narrative and thought are brought into touch with real life and history. The biographies and policies, for example, of Sennacherib and Cyrus are almost as well known as those of Napoleon and Washington.

The prophets are not merely voices, because they primarily dealt with the conditions and needs of their own day.

Modern research in the fields of Semitic philology and syntax, and the discovery of older texts and versions have put into the hands of translators new and valuable tools for making clear to all the thoughts in the minds of the original writers of the Old Testament. Studies in comparative religion, geography and modern Oriental life and customs have illuminated and illustrated at every point the pages of the ancient writings.—*Prof. Chas. Foster Kent, of Yale.*

Correspondence.

EDITOR OF THE AMERICAN FRIEND:

I wish to speak of the Chapman Meeting in Des Moines, Iowa. One of the greatest religious campaigns that Des Moines ever knew came to a close Second-day evening, Twelfth month 17th. These meetings after weeks of careful preparation and prayer began First-day, Twelfth month 2d, and with a constant flow of gospel truth in speech and song, with almost constant service for sixteen days, the meetings closed with a good-cheer service on Second-day evening. The city was divided into ten districts, and able Evangelists with strong singers took charge of the work, hence at ten different points, services were held at the same time each evening, and thousands were permitted to hear the old story of redeeming love through Jesus Christ the only Saviour of men.

The tone of the work during the whole campaign was of the highest order. The Bible was magnified as the word of God to men, that sin separates from God, and that the new birth is essential to Christian life. The Church to be loved as the bride of Christ, and the agency through which the message of salvation is to be carried to a lost world.

Not a little emphasis was laid upon the relation of Church and the ministry, stimulating a larger appreciation for the pastor and his work, urging the fact that the pastor cannot do all the work.

Emphasis was laid upon the fact that card signing was not salvation, but that to accept Christ as the only Saviour of men, and the cards were held as a matter of record.

Some of the special meetings held are worthy of special note. The work among the young people was owned of God, and many of the young were led to accept Christ through earnest work of Dr. Schaeffer and his singer, Prof. Collision.

One very touching incident (among many others) occurred in the police court one morning after twenty-five appeared before the judge and over twenty pleaded guilty and sentence was pronounced, Evangelist Asher stepped forward and asked Judge Mathias to remit sentence, and he responded quickly, and forgave them, Mr. Asher asked how many wanted to live for Christ, and most of them gave expression in a favorable manner.

Third-day, the 11th, was Church day, when pastors and people met in their own churches for special services in the forenoon, then the members going out in the afternoon to visit delinquent members, those who had signed cards, and the sick. It was most interesting to hear the report from this work.

The meeting for aged people on Sixth-day afternoon of the last week is looked upon by some as the crowning service of the campaign.

The great auditorium was packed and overflow services were held in the Y. M. C. A. Hall.

Dr. Ostrom had charge of this meeting, and gave a comforting sermon to the old people.

There was one woman, a Friend, "Mother" Morris, present who was over one hundred years old.

To think of several hundred of the aged and infirm getting out on a cold winter day spoke much for Des Moines.

Another meeting, long to be remembered, was a short service conducted by Dr. Ostrom for ministers in the Y. M. C. A. Chapel, where the earnest longing for souls found vocal expression in prayer, and longing desires for the spirit of revival over the State. The spirit of the work in the

Capitol City had spread out over the State, and many ministers came in for Conference day.

It is a little soon to speak of permanent results, but certainly Des Moines has been stirred as never before, and hundreds have claimed to accept Christ, and many backslidden in heart have caught a fresh vision of Christ, and their personal responsibility.

Des Moines surely feels that Dr. Wilber Chapman and his associates have endeared themselves to the people of the Capitol City.

C. W. SWEET.

Things of Interest Among Ourselves.

Dear Editor.—Friends ought to be very grateful for a paper that brings to them weekly so much that is spiritually helpful.

Sincerely thy friend,

MARY H. BEDELL.

Leanah Hobson is now doing pastoral work in Kingman, Ind.

Z. M. and Sarah A. Harris are now located in Denver, Col., their address is 1710 Broadway.

A Young People's Union was started at Baltimore Yearly Meeting. A circle has been organized in Baltimore, and is studying the history and doctrine of Friends. Plans are being perfected for a similar class in Washington, D. C.

David T. Prichard, who has been living in Topeka, Kas., during the past year, writes: "It seems impossible to establish a meeting here, owing to the scattered condition of our people."

An effort to secure an endowment for the Lebanon Hospital for the insane is now being made by the American Committee. Thomas Scattergood and The Provident Life and Trust Co., are the trustees of the fund, and Asa S. Wing, Philadelphia, is the treasurer.

Mary Sibbit, a minister of Kansas Yearly Meeting, and a W. C. T. U. lecturer delivered a temperance address at the Friends' meeting house, Noblesville, Ind. the 16th ult. A correspondent says, "We think we never heard a more interesting speaker on the subject of intemperance."

A revival meeting began at the Friend's meeting, Noblesville, Ind., the 2d ult., closed the 13th—twenty-one sessions in all. The meetings were conducted by Sylvester S. Newlin and Parris Car. The attendance was good. A real revival spirit was manifested. A renewed interest in Bible study is evident.

Irwin C. and Ethel Dickinson, who are located as missionaries at the Hillside Friends Indian Mission near Skiatook, Indian Territory, write encouragingly of the meetings at Vera, where Henry B. Rush is doing pastoral work, Romona, where James A. Griffith is located, and their own meeting. They think the country a good place for Friends, and ask that all seeking homes in the West write for particulars. The average attendance for the First-day morning service at Hillside is thirty-five, for the evening service, fifty. There is need for strong Christian people to live in the community, and influence others by close personal work and fellowship.

NEW GARDEN MONTHLY MEETING, N. C., TWELFTH MONTH 22, 1906.

At the session of the above named meeting held in Eleventh month, it was decided to give a whole day at the meeting next to be held, and to hold some special exercises in the afternoon—to have the roll of members called, and such other exercises as a committee designated for the purpose might have prepared.

After the business had been transacted, and the roll of members called, an adjournment of one hour was taken, when refreshments were served in the school house nearby; and the free and easy mingling together was greatly enjoyed by all, and the kindly interest one in another was promoted.

It was found that the number of members has considerably increased during the year about to close, and the total number called on the 22d was 414. Six new members were received at this session; so the number now is 420. Many are living in other localities, and could not be present. Responses came from Alabama, Idaho, Baltimore, and New Jersey, as well as from different parts of North Carolina. The joyous responses of many children to their names were a pleasant feature of the occasion. One hundred and four members were present.

Much care has been taken by the recorder, Julia S. White, to make the membership roll correct; and it is believed the names now on its list constitute the monthly meeting.

In the afternoon, the following subjects were presented: A Brief History of New Garden Monthly Meeting, by L. L. Hobbs; Loyalty to the Church, by Raymond Binford; Family Worship, by Mary C. Woody.

The historical sketch showed that the monthly meeting was established in 1754, the first meeting being held the 27th of Seventh month of that year. The quarterly meeting authorizing it was held at Old Neck, in Perquimans County, in the Fifth month of the same year. The minutes of the monthly meeting, from the first, have been preserved, and are in the vault at Guilford College. These minutes contain many interesting records, especially with respect to marriages, and disownments for "marrying out." Sometimes as many as four marriages were accomplished in one day.

The monthly meeting contained preparative meetings twenty and even forty miles distant.

The discussion of this early history developed a good deal of interest.

The presentation of the subject of Loyalty to the Church, by Raymond Binford, was strikingly interesting: We should be loyal because of the great opportunity presented in the Church for service.

The discussion of this topic was participated in by Thomas Newlin, Jno. W. Woody, Mary M. Hobbs, F. S. Blair, Mary E. M. Davis, Albert Peele and others.

Mary C. Woody spoke with great effectiveness on Family Worship, which she considered at the foundation of religious service, and as necessary to make our social worship in our meetings what it ought to be. Many others spoke on this subject, and the deep interest manifested was believed to foretoken greater things in this old monthly meeting. Indeed, the general interest and satisfaction which marked this day's proceedings have probably never been greater throughout the long period of the existence of New Garden Monthly Meeting.

The occasion was one of such general satisfaction and interest, that it is believed some account of it may be acceptable to the readers of THE AMERICAN FRIEND.

BORN.

BATTEY.—To William A. and Rhoda A. Battey, Westfield, N. J., Twelfth month 14th, 1906, a daughter.

DIED.

COCHRAN.—At her home, Spiceland, Ind., Eleventh month 20th, 1906, Mary White Cochran, widow of Dr. James Cochran, in her 81st year.

HADLEY.—At her home, Harveysburg, Ohio, Twelfth month 15th, 1906, Lucy M. Hadley, wife of Milton Hadley, in her 75th year. She was a valued minister of the gospel, and was the teacher of the primary class in the Bible-school for thirty years. She had a great influence for good in the community, and will be greatly missed.

HAYS.—At her home in Muncie, Ind., Eleventh month 25th, 1906, Malinda Hays, aged 51 years. The deceased was a daughter of Jonathan and Susannah Haisley (deceased), and wife of Francis M. Hays. She was a birthright member of Friends, converted early in life, and having lived a quiet, devoted Christian, she was ready when the Reaper came to gather her Home.

MADDOCK.—At her home, Richmond, Ind., Eleventh month 21st, 1906, Rachel Harvey, daughter of Elisha and Elizabeth Stubbs, and widow of John C. Maddock, in her 77th year. She was converted in early life and not long thereafter felt a call to the ministry, which gift was recognized by her friends, and which she continued to exercise during her active life as her circumstances would permit, feeling especially called to points in the surrounding neighborhoods where the Gospel was seldom, or never, heard.

OSBORN.—At his home, Whittier, Cal., Tenth month 26th, 1906, Job Osborn, in his 66th year. He was a birthright member of Friends, a devoted husband, a loving father, a self-sacrificing friend and a faithful, consistent Christian.

TODHUNTER.—At Wilmington, Ohio, Twelfth month 19th, 1906, Emily E., widow of Amos Todhunter, in her 79th year.

Publisher's Department.

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Events and Comments.

A novel movement has been started by the Young Men's Christian Association. Some are pleased to call it the "Laymen's Missionary Movement." They propose to evangelize the world in twenty-five years. The men promoting the work are hard-headed business men, only slightly versed in ecclesiastical undertakings. They propose to investigate the present methods used by the different churches, also to visit the several countries of the world, and to promote the undertaking on a strictly business basis. We like the tone of the project and predict good results. When the "children of light" are as wise as the "children of this world," then something good can be expected. Possibly we should state

NAUGHTY "SCHOOLMA'AMS."

NOT ALWAYS FAIR TO THEMSELVES.

"I taught school for a number of years," writes a Vancouver lady, "and like many other brain workers forgot how necessary the right kind of food is, and therefore suffered greatly from indigestion.

"My system became run down, my blood impoverished, and I had to take a year's holiday in the hope of regaining my strength.

"I saw Grape-Nuts food highly spoken of, tried the food and became very fond of it. After eating it with cream, only for breakfast, I gained quickly in strength and energy, and went back to work.

"When I married I soon convinced my husband that it was his heavy breakfasts of meat, potatoes, hot biscuit and white bread, that caused his feelings of languor in the mornings.

"Since eating Grape-Nuts and fruit, he has become hearty and well.

"It is now many years since we began to use Grape-Nuts and the food seems as 'necessary in our household as salt.' A favorite desert is alternate layers of sliced apples, sugar, nutmeg and Grape-Nuts, cooked in the oven until the apples are done." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville" in pkgs. "There's a reason."

this truth in different language, since it simply means that the common sense consecrated to money making, shall be used to further the spiritual welfare of the race.

Some one has been computing the relative amounts donated by the citizens of the United States to philanthropic purposes during the past few years. A number of interesting facts are revealed. There is a decided falling off since 1901. Of course, it is impossible to get at accurate results because a great deal of charity is never reported. No one outside of the individuals giving and receiving know anything about it. According to the figures reported, educational institutions receive, by far, the greatest contributions. Art galleries, hospitals and asylums are next in order.

In a recent speech, Senator Hale, of Maine, said "I don't know that the people of the country appreciate, and I don't know that the Senate does, that two-thirds of the revenues of the country to-day are devoted to the payment of burdens of past wars, like pensions; and expenditures in view of future wars. The *Springfield Republican* offers the following comment: "Despite all our boasted advance in enlightenment, mental and moral, governments are still thinking wrong when such things can exist without thought or challenge, or any general attempt to bring about a better state of things. It is, however, to be said that the cause of peace and goodwill between nations is more talked about and respected to-day than ever before. But what a long road we have yet to traverse!"

Alexander Johnston Cassatt, president of the Pennsylvania Railroad Co., died suddenly at his home in Philadelphia, the 28th. His death was due to heart failure. No one, not even his physicians, expected the crisis, although he had been suffering from the effects of whooping cough which he contracted from his grandchildren last summer. Some of his intimate friends say his death was caused by a broken heart, the result of grief for graft among high officials in the company which came to his knowledge through the recent coal investigation. Here was a man in whom special business ability was combined with energy and integrity. During his latter years he devoted himself unreservedly to the upbuilding of a great railroad system. He attempted, as far as we are able to judge, to confine his operations and those of the entire company to strictly legitimate methods measured by the present standards of business ethics. Yet he found himself, after years of faithful effort, surrounded by and operating with men who were disloyal to the confidence which he had placed in them, and traitors to the policies which he had honestly striven to promote. Here again is a noble example of the vicarious suffering which we are beginning to feel in our complex modern society as never before. How long will it be before those in high positions in our financial institutions will realize the importance of their moral integrity? A few more martyrs like A. J. Cassatt may do much to awaken the public conscience to strict honesty in corporate action.

WHAT SULPHUR DOES.

FOR THE HUMAN BODY IN HEALTH AND DISEASE.

Costs nothing to try.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin diseases, as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

Send your name and address to-day for a free trial package and see for yourself.

F. A. Stuart Co., 57 Stuart Bldg., Marshall, Mich.

The agitation in behalf of the Congo Free State is gaining considerable headway among prominent citizens in the United States. On the 10th inst. Senator Lodge of Massachusetts introduced in the Senate a Resolution, pledging the Senate's support to the President "in any steps he may deem it wise to take in co-operation with, or in aid of, any of the Powers signatory of the Treaty of Berlin, which shall seek to ameliorate the condition of the Congo Free State, and redress any evils now existent there." No action has yet been taken and letters from our readers to their senators might be timely. J. Pierpont Morgan, Lyman Abbott and others, jointly signed a recent letter addressed to Secretary Root, calling his attention to the conditions in that country, and asking him, on behalf of the American people, to use the moral support of the United States Government to correct abuses.

Wm. Dudley Foulke has just completed an investigation of the situation in the Indian Territory. He was sent out by Pres. Roosevelt to determine, if possible, the extent of graft practiced by unscrupulous white men in dealing with the Indian tribes, which are allowed to dispose of their lands. His report has not been made public, but we are credibly informed that when it does appear it will reveal a great deal of dishonesty. The law prohibits individuals from procuring more than one site or lot in a town. Through the method of fraudulent schedules a number of persons among the whites and civilized Indians have secured town lots aggregating millions of dollars. Certain tracts in Muskogee that are worth \$300.00 a front foot are involved. Grafters have

CRIED EASILY.

NERVOUS WOMAN STOPPED COFFEE AND QUIT OTHER THINGS.

No better practical proof that coffee is a drug can be required than to note how the nerves become unstrung in women who habitually drink it.

The stomach, too, rebels at being continually drugged with coffee and tea—they both contain the drug—caffeine. Ask your doctor.

An Iowa woman tells the old story thus:

"I had used coffee for six years and was troubled with headaches, nervousness and dizziness. In the morning upon rising I used to belch up a sour fluid, regularly.

"Often I got so nervous and miserable I would cry without the least reason, and I noticed my eyesight was getting poor.

"After using Postum a while, I observed the headaches left me, and soon the belching of sour fluid stopped (water brash from dyspepsia). I feel decidedly different now, and I am convinced that it is because I stopped coffee, and began to use Postum. I can see better now, my eyes are stronger.

"A friend of mine did not like Postum, but when I told her to make it like it said on the package, she liked it all right." Name given by Postum Co., Battle Creek, Mich. Always boil Postum well and it will surprise you.

Read the little book, "The Road to Wellville" in pkgs. "There's a reason."

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been enabled to get lots to which they were not entitled under the law by employing dummy purchasers who transferred the titles as soon as the deal was closed. It is rumored that some of these grafters are intimately connected with those in authority in government circles.

A conference for the purpose of associating Charity Organizations and workers was held in Richmond, Ind., last week. The reasons put forth for co-operation in this work are instructive. The chief purpose is to prevent duplication of aid, and of imposition by unworthy people, thereby depriving some of the worthy ones on the one hand, and encouraging pauperism on the other. It was held by some that there should be a committee or central council consisting of one or more representatives from each organization in the city, who should constitute a kind of clearing house through which the several bodies together with the township trustee, can get information as to the needs of applicants for help, and also as to what aid they are getting from other sources. In other words, it is to be an information bureau. Resolutions favoring this plan were adopted.

NOTICE.

FRIENDS' EDUCATIONAL ASSOCIATION.

A meeting of the Association will be held at 140 North Sixteenth Street, Philadelphia, on the 12th of First month, 1907, at 2.30 P. M.

PROGRAM ME.

Training to Think.—Dr. H. H. Goddard.

How to Secure Effective Reading.—Prof. Daniel Batchelor.

How We May Guide the Voluntary Reading of Children.—Eliza S. Nicholson. Susan E. Williams, Susanna S. Kite.

Opportunity will be given for question and discussion. All interested are cordially invited.

MARTHA C. SWAN, secretary.

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[FOR THE AMERICAN FRIEND.]

THE PRAIRIE-SCHOONER.

"See yonder on the hillside that white speck,
That slowly creeps along its westward way;
'Tis grander than triumphal car of old,
Ay, grander than the fleetest man-of-war!"

"What—not that prairie schooner that I saw,
Drawn by a wretched, tired, panting team?"

"Yes, it is civilization's magic car,
That pioneers before the giant, Steam,
And all the grandeur in the giant's wake.

Its driver is a hero of rare mold,
A Hercules of courage, fearing naught;
Grandly he goes to break the ancient sod;
And bow the forest to his dauntless will.

And Luxury and Pride at last abide,
'In that fair land which he has suffered for,
And scarcely ever give a thought to him.

'Tis such as he that make a nation great,
Far more than generals, statesmen, financiers;
He delves amid the sunless caves for stone,
And makes a sure foundation, deep and strong,
With few to praise him in his arduous task;
They rear the superstructure in the sun,
'Mid song of birds and much acclaim of men."

—Romney Blakefield.

A little girl came in from school one day very indignant because she had been kept in to correct her problems after the others had been dismissed. "Mamma," she said, "I'll nevur, nevur speak to Edna Bates again, as long as I live!" "Why, dear?" asked her mother. "Because," pouted the little maid, because I copied all my 'zamples from her, and every one of 'em was wrong."—*Christian Intelligencer*.

It is how we live more than where we live.—*Fidelia Fiske*.

They Said He Owed Nothing

when he died. A little inquiry showed he had not provided for his chief creditors—his family. This debt is best discharged through a life insurance policy in the

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LYMAN ABBOTT: This edition will be valuable to Christian Workers in their endeavor to get at the teaching of the Bible on great spiritual themes directly and immediately, and not through the medium of commentaries and theological treatises.

REV. JAMES A. WORDEN, D. D., LL. D., Supt. Sabbath-School Training, Presbyterian Board of Sunday-School Work: In this beautiful "International" Christian Workers' Bible, a specimen of the finest typography, I have a complete copy of the Scriptures accurately and tastefully marked, according to the very best ideas of Bible marking.

Doctor Hurlbut has been especially happy in deciding upon those passages which treat of the theme of salvation, and upon his division of this general theme into classes. I went through the Christian Workers' Bible testing the accuracy of the classification, and I found it complete in every instance.

These beautiful printed red lines and letters are guides to the great temple of the Bible. This volume must prove a treasure to all Sabbath-school teachers, to all Y. M. C. A. members, and also to the members of the Epworth League or Christian Endeavor, and, indeed, to all Bible readers.

C. B. BLACKALL, Editor of Periodicals, American Baptist Pub'n Society: It seems to me this Bible is indispensable. It seems to be lacking in nothing either mechanical or otherwise as a practical aid.

The Christian Workers' Bible is bound in fine Morocco, Divinity Circuit, with overlapping edges; round corners, gold edges with red underneath. Size of page, 8½ x 5¼ inches, beautifully printed in large, clear type on extra fine paper.

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Should read the article on Thrift, written by

DR. ORISON SWETT MARDEN, Editor of Success.

This is just an excerpt on

Inducing the Habit of Saving

"ANYTHING which will encourage the habit of saving in this extravagant age is a blessing. The temptations on every hand are so alluring that it is very difficult for a young man of ordinary self-control to resist them and to save his money.

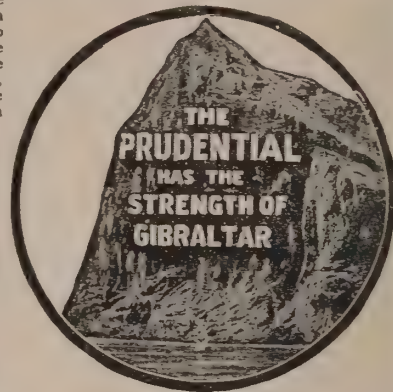
"I believe that life-insurance is doing more to induce the habit of saving than almost anything else.

"I know of nothing which will cover up more blemishes, put out of sight more business weaknesses, cover up more surely the lack of foresight and thrift than a good life-insurance policy. It has proven a friend to thousands who have not been friends to themselves. It has shielded thousands of families who would have been homeless without it; it has sent to college multitudes of boys and girls who but for it would not have gone; it has started thousands of young men in business who, but for it, either would not have started at all, or would have been delayed for years. It has lifted the mortgage from thousands of homes."

This article should be read from start to finish by every young man. The Prudential has published it in pamphlet form and will send a copy free to anyone who will write for it.

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The American Friend

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FIRST MONTH 10, 1907

No. 2

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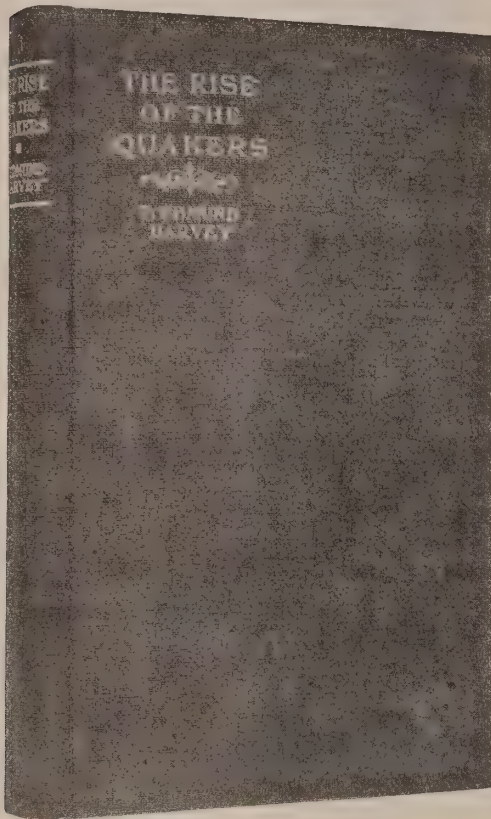
A Great Creed.

We are thankful for anyone who will show us a flaw in our foundations or an error in our estimates, for whatever is untrue is injurious to our well-being. But we want a great creed—one worthy of God—declaring His tender love, and assuring us that whatever love can suggest to bless man, God will do it. We want a creed that will reveal a love great as God's omnipotence, and energetic as God's creative and sustaining handiwork. We want, moreover, a great Saviour: one whose grace is dynamic, whose forgiveness is real, whose patience is eternal, whose love cherishes feebleness into strength and victory. We want a Saviour, human to be approached, divine to be trusted. For only God can save; only He who made us can mend us.—Richard Glover in *The Christian World*.

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This work, revised by Allen C. Thomas, sketches with skill the early settlements of Friends in America, their sufferings, growth, labors and migrations. The accounts of the separations are impartial, and the subsequent history of the different branches is given separately. An entirely new chapter on the "Latest Years" has been added, bringing the work up-to-date. Few histories have been written with more care, and few have more useful information, clearly stated in less space.

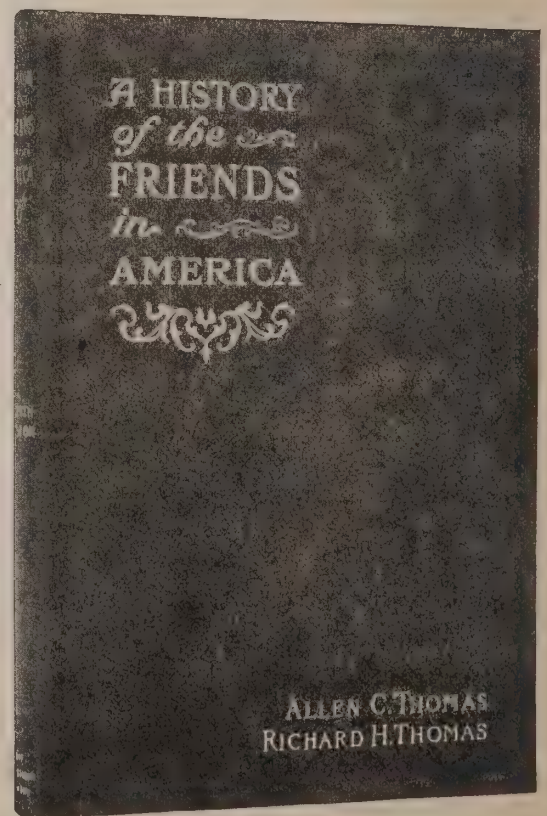
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"We have read it with interest. It gives evidence of much research and of a disposition to observe the impartiality of faithful historians."—*THE FRIEND*, Philadelphia.

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The American Friend, 1010 Arch St., Philadelphia, Pa.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, FIRST MONTH 10, 1907.

No. 2

AFRAID OF FADING INK.

A little girl was recently taken to Washington to see the city. As she went through the beautiful capitol, the splendid library and the great department buildings, she felt a natural pride in the greatness of her country. Finally, her father and mother took her to see the original copy of the Declaration of Independence. Here she had a sad set-back. To her great sorrow, she discovered that the ink with which the Declaration is written has faded, until it has become almost unreadable. She was told that some time it will disappear entirely, so that the letters will not be visible. With tears in her eyes the little girl said: "Then shall we lose all our freedom, and all our liberty, and not be a country of our own any more?"

It was a natural question and a natural fear. Older persons have sometimes had a similar fear. A prominent Friend recently expressed himself thus: "For years I have felt, and sometimes said, that if I could believe the assertions of scholars like Cheyne, Driver, and their German and Dutch authorities, I should be constrained to admit that Christianity was a delusion." The dear man is laboring under the same pitiful confusion which caused the little girl's fear.

Those of us who have had more experience than this child possessed know perfectly well that our freedom, and our liberty, and our nationality do not depend on the preservation of the ink with which the Declaration is written. Even if it could be proved that Franklin wrote the Declaration, and not Jefferson, as we supposed, still our freedom would be unimpaired, and our liberties unaffected. Freedom, liberty, nationality are kept or lost by the citizens themselves. These precious things are staked, not on the ink of a piece of parchment, but on the faith and the ideals of the men who compose the country. If we prize liberty enough to keep our ballot pure, our legislatures clean; if we prize it enough to sacrifice our own narrow interests for the common welfare; if we prize it enough to fight national and social evils as we would fight a fire which threatens our own home, then liberty is safe and we can watch the ink fade with composure. But if we are recreant to duty, and sluggish in our zeal for pure and noble

citizenship, then no renovation of the old Declaration in ever so fresh ink can save our liberties.

Now all this applies to our Friend's fear that Christianity may after all turn out to be an illusion. All that Driver, and the other scholars mentioned, have done is to suggest, as a result of historical study, new dates for the composition of the Old Testament books, and different authorship than that assigned by tradition. Does the reality of Divine forgiveness hang on such a slender thread as that? Is the infinite Grace of God indissolubly bound up with the date of Judges or the authorship of Daniel? Does the efficacy of communion with a loving Father depend on the preservation of the traditional view of the Pentateuch? It is a pity to make such confusion—it is lamentable that good men should make such a hazard of our precious faith. We laugh at the little girl's fear, but the similar confusion of the timid Christians, who think that the unveiling of the Father's face may prove an illusion if their theories of the Old Testament are shaken, is not laughable, because it throws a multitude of simple-minded persons into dire perplexity.

How can a Friend, who is heir of the priceless jewel of spiritual freedom, won by our Quaker fathers at such cost, fall into such confusion? How can he ever identify the things of the Spirit with the letter? How can he say that his heart's own experience may turn out false if the ink of the letter fades? Let him turn to Paul's great Corinthian chapter, where he glories that the old system is fading, where he asserts even that Moses knew it would fade, and where in the place of the letter that fadeth, he puts the spirit that liveth, in place of the glory that passeth away, he puts that which excelleth in glory, in place of Moses, with the veil over his face to conceal the fact that the glory is fading, he puts the living experience of being steadily transformed into the image of the Lord as he gazes unveiled upon His face. Is that an illusion?

The religion of Jesus Christ is not a flimsy system that is at the mercy of Hebrew scholars. It is the everlasting reality of the coming of God into our humanity, and those who have found God through Christ, and who are living by the power of His presence, are not afraid of fading ink. R. M. J.

TOGETHER.

There is a steady movement in the Christian church, to-day, toward unity. The word that has worked wonders in every branch of society, in every line of activity is "together." This ought to have been a Christian word from the beginning, but once again the children of this world proved wiser than the children of the Light, and the church has had to learn the value of "together" from the commercial world. But, little by little, the church has learned the magic word. A century ago, the tendency everywhere, was to split and divide. The Presbyterians separated until the phrase "split P's" became a grim joke. Friends were caught in the general tendency, and "separated" themselves almost out of existence. We print this week an interesting account of one of these forgotten separations.

It is a cause for devout thanksgiving that a wiser generation has come. The tendency is toward union, toward fellowship and brotherhood. We are interested in action, in work, in deeds. We see the value in the pull together, and we are, too, thank God, more interested in human needs than we are in fine drawn, logical distinctions about theological abstractions. We shall never see again in any living church *uniformity* of doctrine, nor shall we, probably, ever see *uniformity* of practice. Uniformity is incompatible with life, with growth, with progress, with power. But we shall see unity. We shall learn to love each other with our differences. We shall learn to have fellowship with divergencies. We shall learn to pull together, and to mass our strength for the battles of Armageddon, even though we do not wear the same coats, or think alike about the six days of creation.

The belated man, born out of due season, who goes out into the seed field of this needy world, to-day, and scatters random talk about "disunity," "dissension," "separation," unless there is uniformity, is sowing tares. That is the language of the past century. That is an attitude of fossilized ignorance. "Ye know not what spirit ye are of," said the Galilean of those in His day who allowed their views of uniformity to kill out their human love and sympathy. There are such persons to-day, but they are as much out of date as the dodo and the kangaroo. They do not command the future. They are doomed. The sign by which we conquer is unity, fellowship, brotherhood, love—"together."

R. M. J.

EDITORIAL NOTE.

Those who read the "Publisher's Department" in our columns last week will have noticed already that there has been a change in the editorial staff of the paper. Rufus M. Jones, who has been the editor of THE AMERICAN FRIEND, since its origin, is, henceforth, to be editorial contributor, and Herman Newman, who has for four years been assistant editor, has been promoted to the editorship. There will be no change in the general management or the policy of the paper. It will stand, as it always has stood, for a vital, dynamic Quakerism, and it will deal fairly with all types and aspects of Quaker faith. Rufus M. Jones will write one or more signed editorials each week.

FOR THE AMERICAN FRIEND.

THE CHILDREN OF PEACE.

BY FRANK CORNELL.

Within some three or four miles from the town of Newmarket, in one of the finest districts of the fertile province of Ontario, there stands a group of disused buildings, illustrating the unprofitableness of separations. From the time of George Keith until now, the Society of Friends has been weakened by various secessions. The leaders of these separation movements were generally men of strong personalities and limited education, and the founder of the "Children of Peace" was no exception.

In the year 1800, Timothy Rogers brought a party of Friends from Pennsylvania and New York, and settled them in the then wilderness, thirty miles north of Toronto. The land was fertile and gave a rich reward for the labor bestowed upon it, and in a few years these energetic settlers built a meeting house, and a monthly meeting was established under Philadelphia Yearly Meeting.

Among the members of this meeting was one David Wilson, of Irish parentage, whose home had formerly been in Dutchess County, New York. David's farm was four miles from the meeting house on Yonge Street, but this distance was nothing to a hardy pioneer, and twice each week found him at the place of worship, until Queen Street Preparative Meeting was set up near his home. He is described as an earnest member, spending much time in meditation, and frequently taking part in vocal service. It soon became evident, however, that his messages were not helpful, and some of his methods very radical, for which he was dealt with by the monthly meeting as the following minute will show:

"Yonge Street Monthly Meeting held 13th day of Eighth month, 1812." "Reported from Queen Street Preparative Meeting that David Willson has so far disregarded the good order that should be observed amongst us, as not to rise from his seat when a friend appeared in supplication in a meeting for worship, and a few weeks ago, stood up in a first-day meeting,

and expressed his intention of separating from us, intending to open up his own House in order to hold Meetings on the first and fifth Days of the week, and since that time he with some others, of our members, have not attended our meeting, but have been in the practice of attending Meetings at said David Willsons. The following are appointed to visit him and report to next Meeting.”*

The minutes of the next meeting record his disownment.

Every strong-minded leader will find some followers, no matter how strange his doctrines, and when David Wilson proceeded, in 1814, to build a meeting house on his own farm and establish “The Children of Peace,” his friends gathered about him. But the man who had for years worshipped in the quiet manner of Friends now went to many extremes. His meeting house was furnished with an immense pipe organ, a brass band of twenty instruments organized, and a well-trained choir provided to sing at each



THE TEMPLE.

meeting. The “Davidites,” as they were commonly called, flourished for a number of years. In 1825 the “Temple” was built, David himself being the architect. This temple is a three-story building, seventy-five feet high, surmounted by a gilded globe, on which is painted the word “Peace.”

In the centre of the auditorium stands the “altar,” which is truly a work of art, and we are informed that it required the work of one man three hundred and sixty days to build it. Like other mystics, David had a symbolic meaning to everything in the meeting house and temple. Services were held in the temple fifteen times a year. Occasionally, there were “illuminations,” when the light from hundreds of candles shone through the 2,952 panes of glass in the windows and spires, “representing Christianity enlightening the world.”

Voluntary contributions poured in, and it is

affirmed, that, notwithstanding, the great cost of maintaining such elaborate ceremonies, the Society never lacked for funds.

David Wilson had his own ideas of education, and a girls’ school was established where young women were not only taught the ordinary English branches, but spinning, sewing, knitting and cooking.

Thus, “The Children of Peace” continued to flourish until First month 19th, 1866, when the founder passed away. His son, John, for a short time continued to lead the movement, but it soon began to dwindle, and, to-day, nothing remains but the fairly well preserved buildings, to remind the beholder of the danger and futility of fanaticism.

What are the lessons that we, as a Society, may learn from this religious bubble?

First, that disownment does not end all danger to the church. Someone has very truly said, “To conquer fanaticism, you must tolerate it; the shuttlecock of religious differences soon falls to the ground when there are no battle-dores to beat it backward and forward.”

Surely we have had experience enough to teach us to be tolerant towards those who may differ from us. Yonge Street Meeting still continues (now held at Newmarket,) but its membership is not larger than it was one hundred years ago.

Divisions and separations have weakened the Society of Friends in Canada, as well as elsewhere, and if we ever become a strong church, it must be by that perfect union in Christ, which makes us thoughtful, tolerant and earnest in our work for the Master.

THE PROGRESS OF THE TEMPERANCE CAUSE AMONG FRIENDS IN PHILADELPHIA.

BY JOSHUA L. BAILY.

(Continued from last week)

From that time on for eight years, that is until 1882, notwithstanding the minutes of the yearly meeting advised total abstinence from all that would intoxicate, the reports came up from the quarters as before, only indicating the number of those who used ardent spirits or spirituous liquors, the two terms being used as synonymous.

But in 1882 the monthly meetings were directed to report the number of members making use of any beverages that would intoxicate, and the formal query (the fourth) was revised by substituting the words “intoxicating liquors,” in place of “spirituous liquors.” The application of this new rule which was intended to apply to all malt liquors very largely increased the number of those reported beyond that of any previous year. Accordingly in the year 1883, the number reported reached 256, or three times as great as the highest number ever before reported, and nearly five times the average of the preceding sixty years. In the eleven years following, which was up to 1893 inclusive, the average number reported was 220, the lowest number in any of those years having been

*Spelling and Capitals as in minute book.

191, when by the advice of the committee appointed to consider the subject, it was concluded that hereafter the reporting to the yearly meetings of the number of persons using intoxicating beverages should be discontinued. The report of the committee I have here and will read.

REPORT OF THE COMMITTEE.

"An examination of the records of the yearly meeting shows that this question is one that has exercised the minds of Friends for the past two hundred years. As the evil results to the community of the manufacture, trading in and use of intoxicating liquors became more and more manifest, they have increased their efforts steadily to advance the cause of temperance in the Society, until the general sentiment of the yearly meeting has now progressed from that of temperance to total abstinence.

"In view of the alarming increase in the use of intoxicants and especially of fermented liquors, within the past ten years, by the population of this country, as indicated by the official reports of the International Revenue Department of the United States Government, and that the fact that the Supreme Court of the United States has declared that the statistics of every state show a greater amount of crime and misery attributable to the use of ardent spirits than to any other source, we feel that the present is not a time when our religious society should relax in any wise its efforts to warn and guard its members from this ensnaring vice, or should ever seem to take a backward step in its testimony against it.

"With a view of harmonizing, as far as possible, the honest difference of opinion that exists in the minds of the members of the yearly meeting as to the best measure to be used in the future in promoting total abstinence among our members, we are united in proposing that the report hitherto made to the yearly meeting annually of the number of persons using intoxicating beverages, be discontinued.

"We, however, recommend that each of our Men's Monthly Meetings appoint a committee of judicious Friends, who shall ascertain annually, by personal enquiry, or otherwise, how many of their numbers have partaken of intoxicating beverages or have given or sold them to others within the preceding year. These beverages are to include fermented cider, wine, and malt liquors as well as other intoxicants.

"Such committees should labor in Christian love to counsel the young, and to help and restore the tempted, so as to bring about, as far as possible, a willing and harmonious support of the cause of total abstinence from all intoxicants by our members, both for their own safety and as an example to others; agreeably to the words of Holy Scripture: 'It is good neither to eat flesh or drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak.' Rom. xiv, 21.

"These committees are to report to their several monthly meetings the result of their labors, with the number of those who disregard the concern of the

yearly meeting; which reports shall be forwarded to the quarterly meeting next preceding yearly meeting. Quarterly meetings shall report to the yearly meetings whether the monthly meetings have attended to this subject, and state if there has been any improvement or otherwise since the previous year, but without giving statistics.

"We recommend that the following advices be added to those now in use, and read annually in the monthly and preparative meetings, viz:

"That our members wholly abstain from the use of all intoxicating liquors as a beverage, and in culinary preparations.

"That they avoid, as far as practicable, patronizing hotels, restaurants or stores where such liquors are sold, and in no case sign petitions for, or accept, licenses for the sale of alcoholic beverages, or rent or lease their buildings for the manufacture or sale of such liquors."

This report, and especially the closing recommendations, comprise the most advanced pronouncement on the use of intoxicants ever made by authority of Philadelphia Yearly Meeting, and there is good ground to believe that it has the approval and is regarded in the practice of our members generally.

The minute made by the yearly meeting in 1904 states that the indulgence seems to be confined to a very small percentage of our members, and in nearly all cases to only occasional gratifications of an appetite for mild alcoholic drinks.

Two hundred years ago Friends kept slaves, at least those Friends kept slaves who could afford to do so. There was no such thing as a testimony then against slavery, but that testimony had its beginning, and gradually and steadily swept through the Society, until by the close of the first century of Quakerism in America it could be said, with a very few exceptions, members of the Society of Friends were clear of slaveholding.

Two hundred years ago there was no testimony in the Society against the use of intoxicating drinks, in fact, their use as a beverage among Friends, as has already been stated was almost universal. The only testimony they had to bear in the matter was against excess. The testimony against the utter disuse was of very slow growth, but it was a steady growth because it had Truth and Reason to commend it. Although we have not yet reached the point where we are able to say that there is not in all the land a Quaker who indulges this injurious appetite, yet we think it may be claimed that among Quakers everywhere throughout this country, total abstinence is a rule, and indulgence the exception.

I said a word about the concurrence in the views of the Clerk, as expressed by an English Friend who attended Philadelphia Yearly Meeting in 1845. I have reason to think that he fairly represented the views that were generally held at that time by Friends in England. I cannot speak from the book, but I well remember that John Bright made quite a stir in the yearly meeting some forty or more years ago by a vigorous speech in denunciation

of the habit of wine drinking. I have not anything to refer to but memory, but I recall that he said that he had not been a total abstainer all his life, but that during the thirty-six years that he had then been a householder he had not indulged in the use of wine; that he did not own a decanter or even a wine glass; that he often had 'my Lord this,' and 'my Lord that,' to dine with him, and that he would say to them that he thought that for once in their lives they could do without their accustomed beverage, and in the yearly meeting he earnestly appealed to Friends to abandon the custom which was the parent of so large a part of vice, misery and poverty by which they were surrounded. And I remember, too, the very active part taken somewhere about that time by his sister, Margaret Lucas, who afterwards became widely known, both in America and England, in her earnest labors in the cause of abstinence. It must have been that from about that time a very great advance was made among Friends in England toward the position which they have since attained.

At a temperance meeting held during the week of the yearly meeting in Leeds, last year (1905), one of the speakers declared that 99 per cent. of the Quakers in England were total abstainers. I was lead to question the accuracy of this statement, but this I quite believe, that Friends in England have reached a high watermark in this great reform.

The Temperance Association of English Friends, although a distinct organization, is in close touch with the yearly meeting, having its cordial encouragement and the privilege of annually reporting to that meeting.

That Association has a salaried secretary who occupies an office in Devonshire House, where the yearly meeting is usually held, and here he is always accessible, and maintains a correspondence with all the branch temperance associations of Friends throughout the Kingdom. Numerous meetings are held not only in Friends' meeting houses, but elsewhere, and an active propaganda is kept up throughout the year.

Speaking of Friends' meeting houses brings to my recollection the fact that when at a period within the memory of some who are present, the use of this meeting house was asked for a Friends' temperance meeting, it was denied, so small was the sympathy felt for the cause at that time. I doubt whether any Friends' meeting house in Philadelphia could have then been had for a temperance meeting, but we may rejoice in the fact that the doors are open for us now, not only here, but in other meeting houses within our limits, and I should be sorry to think that the doors of any Friends' meeting house within the borders of Philadelphia Yearly Meeting would now be closed against us.

One other fact I must not omit to mention, that there was a time, and this, too, within the memory of many who now are living, when the principal brewers in Philadelphia were Quakers, so that looking backward over conditions which once existed among us, I think we have much occasion for congratulation and encouragement, and should feel stimulated to go

forward in confidence and hope to do our utmost for the good cause which has been so far advanced.

The morning light which breaks over the purple hills comes not suddenly, but slowly, yet surely. This is a wise provision, and as in the world of nature, so in the world of morals; as the light advances, the darkness recedes. The march is steadily onward, and time has no record of its backward step.

Some Views on Present Day Topics.

TOLERATION.

BY SAMUEL H. HODGES.

I have long time thought of writing to THE AMERICAN FRIEND upon the above subject in connection with the division of opinion existing among us concerning doctrinal matters. On account of the circumstances of my return from a backslidden state of soul some 31 years ago, I have thought myself favorably placed for unbiased judgment between the two parties.

At that time, being convinced of the dreadful consequences of sin, more especially to my own life; and being unable to believe many of the statements in the Scriptures, taken literally, I simply came to Jesus Christ and accepted him as my Saviour and Lord, who should guide me into all truth and save me from my sins. I did not even think particularly of the atonement he made for me on Calvary. In fact, I did not think of, or remember anything of, the system of theology learned in my young manhood. I simply came to my Saviour who I believed was able and willing to save me. Afterwards I recollected what I had before learned of the Evangelistic System of truth, and by following the Scriptural direction, not only obtained pardon and life, but the blessing of purifying power, and union with God in Christ by the Holy Spirit, which has enabled me for thirty years to do my 'Master's' will, so far as I have known it; and to endure some little hardships, misunderstanding and reproach on that account, for which I rejoice and thank Him.

This year I have attended three yearly meetings other than my own (N. Y.). In all of them there has been more or less reference to this division of opinion, and I have watched pretty closely the attitude of the two parties while these references have been made, and afterwards, and I have observed a lack of toleration on both sides.

Truth always claims the right to denounce error. Not to punish, but to expose. This is the least to be granted her. Those who are the most assured of the truth of their position ought to be the most calm when their views are opposed. All error is poisonous to some degree. The Older Thought is quite sure the Modern Thought is such, and the Modern Thought advocate is no less confident that his Older Thought Friend is encased in a pitiful armour of superstition and ignorance. Now, the question arises—does the power which comes to us by the Holy Spirit, enable us to hear our opinions spoken plainly against, and

their supposed evil consequences pointed out, without resentment, and without interposing any authority we may happen to possess, for the purpose of stopping our fellow member who on this subject differs from us?

If the Modern Thought professor is right, he must endeavor by all appropriate means to show it, and to show its superiority to the older system. But, inasmuch as the consequences, according to his teaching and belief, are not so terribly serious he can afford to be moderate in his language and demeanor. Now the Older Thought professor believes in his heart that the acceptance of the views of his opposing friend, is destructive not only of spiritual life in the world, but of the soul in the world to come; therefore, stronger language and more emphatic action is to be expected from him. To him sin is fraught with everlasting consequences. Modern Thought by its very name has the burden of proof thrown upon it. It is modern. It seeks a hearing. Some respect and deference is due to those whom it seeks to supplant in the public esteem. Above all it should not wince when told of its novelty in the church, but should rather justify its existence there by an exhibition of its points in himself and others as well as by its supposed reasonableness. This was the Pauline method, as seen in the Epistles to the Romans, Corinthians and Hebrews, etc. To allow the Modern Thought advocate perfect freedom in writing and speaking for weeks, months and years, then to shut down the first declaration of opposite teaching, on the score of making dissension and injuring peoples' feelings, seems to be an unworthy line of procedure calculated to produce division, strife and hard feelings.

Having written thus, permit me to express my own views briefly in order to establish my impartial position. I do not believe it necessary in order for salvation that a man should believe and understand all the particulars of the atonement as set out in many of the denominational systems of theology. Some of the thirty years of my preaching life have been occupied in work among the poor and illiterate, in both England and America. To have gone to them with minute, hair-splitting definitions and terms about this or any other doctrine would have insured utter failure. So, also, if I had gone to them with the vague generalities and philosophical notions of new theology.

I have tried to imagine the effect upon an ordinary congregation of working men of telling them that religion was "Spiritual gravitation." How lucid and enlightening! Christ as the ever present Son of God, able and willing to save to the uttermost—to make good men out of bad men, and good women out of bad women, was, and is still, the word—which reaches and saves sinners. For progress in divine life, the deeper things of God must be prayerfully and Scripturally considered, and diligently sought after; and this progress will depend upon the accuracy of our views of truth. In my humble opinion the standard of accuracy will be the truth as it was "once delivered to the saints," as set forth in the Scriptures.

I have many times rejoiced that I belong to a Society of Christians who gave considerable liberty of thought and speech to its members and ministers. Truth, nor its Author, has anything to fear in the long run from liberty. The pity of it is that souls go down in the conflict, while the glory of it is that in the end life, love and power will come to many more who otherwise could not have been reached. I remember the time when I sincerely disbelieved many things which now I hold to be precious and true; therefore, I am charitably disposed towards those who now are in a position similar to mine of years ago.

It has seemed to me that the message of Friends to the Twentieth century might be one of toleration. May we not present to the world an example of a Society, (or Church if you like the word better) composed of sincere followers and worshippers of God and Christ Jesus, living in harmony, love and forbearance, who yet have opinions widely divergent on most important matters?—Is there not a Scriptural basis to be found upon which we can all agree? I look through the Scriptures and find but a very limited creed set down as essential to salvation. As a foundation the conversation of Jesus and Peter might be considered binding—"Thou art the Messiah, the Son of the living God." This, Jesus declared to be the rock on which he would build His church. Then take Paul's declaration, "If thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God raised Him from the dead, thou shalt be saved." Can we not all unite on this Scriptural foundation of truth, and allow liberty, and bear with each other on the necessities of further development? Let there be light, and let there be liberty with love; but do not let us expect to make omelets without breaking eggs. If I am saved as well as I ought to be I will bear to be told of my error, real or supposed, and still keep love in my heart; but error and truth must contend as certainly as that Christ and Belial can have no concord with each other.

Clintondale, New York.

The International Lesson.

FIRST QUARTER.

LESSON III.

FIRST MONTH 20, 1907.

MAN'S SIN AND GOD'S PROMISE.

Genesis 3: 1-6, 13-15.

GOLDEN TEXT.—"For as in Adam all die, even so in Christ shall all be made alive." I Cor. 15: 22.

DAILY READINGS.

- Second-day, First mo. 14.—Man's Sin and God's promise. Gen. 3: 1-6.
- Third-day, First mo. 15.—Man's sin and God's promise. Gen. 3: 7-15.
- Fourth-day, First mo. 16.—Consequence of sin. Gen. 3: 17-24.
- Fifth-day, First mo. 17.—Our adversary. I Pet. 5: 6-11.
- Sixth-day, First mo. 18.—All have sinned. Rom. 3: 19-26.
- Seventh-day, First mo. 19.—Abundant grace. Rom. 5: 12-19.
- First-day, First mo. 20.—Forgiveness. I John 1: 5; 2: 2.

The verses intervening between the present lesson and the last should be read. *The American Revision* reads, "Jehovah God," instead of "God," all through the lesson.

The subject of the present selection is one of the most interesting in human history—temptation and the yielding thereto. It is impossible to read the story without feeling that allegory must enter to a considerable extent. The origin of evil is not described, but the effect of sin is told in unmistakable language, which brings to every heart the evidence of its truth in one's own experiences. The sinful desire is excited by an outward object. The serpent is the symbol or representative of the power of temptation. It should be noted that there is nothing said in the narrative identifying the serpent with the Evil One. In fact, the first identification of the serpent with Satan is found in the Apocrypha. Compare also Rev. 12: 9; 20: 2.

The scene is laid in the Garden of Eden. Eden was a district, and if it could be located, it would be in Mesopotamia between the Euphrates and the Tigris. The Garden is represented as in this district. It was an ideal place for human happiness and human development, for every part of human nature was provided for.

1. "Serpent." The serpent has been, since time immemorial, a symbol of wisdom, and principally in a bad sense. Its peculiar method of locomotion and its habits suggest something mysterious. "Subtil." Wily, crafty. Job 5: 12. "He said." The serpent is represented as speaking. "Yea, hath God said," etc. Note how the emphasis is laid on the slight restriction, while the many privileges are ignored. Reference is clearly made to Gen. 2: 16, 17.

2, 3. The woman in her reply shows that she knows of the prohibition, and adds that they are not even to touch the tree. "Tree which is in the midst of the garden." See Gen. 2: 17. Note that it is not the "Tree of Knowledge," but of the "Knowledge of Good and Evil."

4, 5. The serpent first denies flatly what they had been told, and then insinuates that the prohibition is not for their sakes, but because God does not want them to become like Him—in other words that God is envious of them, and selfish. What the serpent said was true, but not in the sense that he intended the woman to understand, and in which she did understand. "The one point of truth is skilfully set by the tempter, so as to give entrance to the falsehood." It is a fact in human history that confident assertions are very often believed, especially by the ignorant and uneducated. Many quacks and imposters take advantage of this fact.

6. Note the cumulative force of the temptation. How true to nature and experience. We are tempted and then try to find reasons why we should yield. Bodily pleasure, good to look at, refreshing to the mind—how they pile up. "Took," touched, "Did eat"—the next step. "Gave also unto her husband." Very natural in her, and very natural in him to accept. According to I Tim. 2: 14, the man sinned with his eyes open—he knew he was doing wrong.

Verses 7-12. Describe the immediate consequences of the sin. It has been even said, "From the state

of childish ignorance in which unquestioning obedience was enough for them, they pass by one act of disobedience into a state in which choice and self-restraint had to be exercised." "They lost Eden, and gained a conscience." "Where art thou." Verse 9. This is "the call, which after every sin, repeats itself to the man who seeks to deceive himself and others concerning his sin." How true the picture which represents fear, one of the first consequences of sin.

13. "What is this thou hast done?" There was no escaping the question. "The serpent beguiled me." The man had laid the blame on the woman, and now she tries to shift the responsibility on the serpent. I Tim. 2: 4. Both are questioned in order to get them to acknowledge their guilt. Confession of sin is most important. "If we confess our sins, He is faithful and just to forgive us our sins."

14. First comes the sentence on the serpent. The serpent being an animal can hardly be responsible, but as it is the representative of evil thoughts and suggestions, and temptation generally, it must be punished. The sentence, however, is given in terms applicable to an animal. "The mark of the serpent's curse consists in its crawling gait, and dusty food: not that it actually lived on dust, but, moving as it did with its mouth on the ground, it might readily be supposed to swallow more dust than other animals. Is. 65: 25; Micah 7: 17. "Cattle." A general term for domesticated animals. "Beast of the field." Wild animals.

15. "Enmity." The antipathy between mankind and the serpent race is great; there are comparatively few persons to-day, who do not feel an antipathy to snakes. But the words mean far more than this, for it must not be forgotten that the serpent is the representative of the power of evil. "It." The seed of the woman. "Bruise." Note it does not say kill; complete victory is not promised here, though there is a note of ultimate victory. Probably more has been read into the verse than is justified. It is a preparation for the later "Glad Tidings" of a Saviour rather than a direct prophecy of Him. The primary meaning of the words, "It shall bruise thy head, and thou shalt bruise his heel," is not easy to determine. It could hardly mean, that in one case, the injury should be fatal, and the other not, for the bite of a serpent is as fatal in one place as another. Others think it means that the attack of the serpent (sin) will be secret, insidious, while on the part of men, it will be open and unconcealed.

PRACTICAL THOUGHTS.

1. "Only those temptations which we encounter in the way of duty, in the path of consecration, only those, has our Lord promised us that we shall conquer. If you are in temptation for temptation's sake, with no purpose behind it, you are lost." Phillips Brooks.

2. Never dally with temptation.

3. 1 Corinthians 10: 13.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR FIRST MONTH TWENTIETH, 1907.

"MORE THAN CONQUERORS." THE VICTORY OVER TEMPTATION.

Gen. 3: 4-6; Matt. 26: 41; Rom. 8: 37.

Second-day, First mo. 14.—David's Temptation. I Chron. 21: 1-8.
 Third-day, First mo. 15.—A tempted church. Rev. 2: 8-11.
 Fourth-day, First mo. 16.—Fighting temptation. Eph. 6: 10-16.
 Fifth-day, First mo. 17.—Jesus our helper. Luke 22: 31-34.
 Sixth-day, First mo. 18.—Temptation overcome. John 12: 23-33.
 Seventh-day, First mo. 19.—We shall overcome. I John 5: 1-6.

Paul sets in battle array against the Christian a formidable company of antagonists, in the concluding verses of the eighth chapter of Romans. No modern writer would mention some of them, but they lay in the thought of his day just as other forms of opposition are to be reckoned with in ours. Paul covers the ground, however, in his "things to come," and "any other creature;" so that we are assured that he had in mind a God who is sufficient in the year 1907, in America, no less than for the Roman Christians of the first century.

Various religions propose forms of self-conquest, and of benevolence that savor of high moral ideals, but no other than that offered in Jesus Christ opens the way to God who works in and through His people to bring righteousness to pass. It is the teaching of the fatherhood of God, and the restoration of the broken relations with Him and our fellowmen, that form the crown of our faith, and place it above every other.

No man is a conqueror, standing alone. That does not mean that he is a weakling, but that he attains manhood only as he finds his adjustments. Some experiences seem to demand the wilderness struggle, others that of Gethsemane; but the forces of good and evil do battle in these places. As the soul's conflict is never without the hostile presence of the adversary, so it is never without the companionship of Him who is able to deliver. Then, too, our common duties stand for constant contact with our fellowmen. To gain and hold the place with them that is ours in God's plan, means the thwarting of many a device of the enemy as he works through his conquered subjects, and the conquest of many an impulse toward self-aggrandizement and self-pleasing. But we cannot leave out, on the other hand, the fellowship of the saints and the provocation to good works, which are tokens of an achieving grace among men, and of a method by which God works to lead us to victory.

"With every temptation the way of escape" is the final answer to every question as to the outcome of struggle. But it is not to be an escape by drifting. It is "through Him that loved us," and He said of Himself "I work." Spurgeon writes, "Some temptations come to the industrious, but all temptations attack the idle." The busy Christian has already conquered many of his adversaries.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

QUARTERLY REPORT FOR LIRHANDA, TENTH MONTH 1, 1906.

EDGAR T. HOLE.

It is with great joy and thankfulness that we are permitted to send a report from this new outpost, where considerable time has been spent since June 2d, erecting temporary buildings.

At sunrise, Eighth month 10th, our caravan started from Kaimosi to convey missionaries and belongings to the new station at Lirhanda. My wife's conveyance was an ordinary deck chair, swung on poles, and carried by eight porters in relays of four. The children occupied separate hammocks suspended from poles, with two porters each. At 10.30 we reached our destination (12 miles distant) in a very hot sun, but none the worse for the trip. After a few busy days we were somewhat settled and quite at home in our new quarters. Needing more storage space for ourselves, and living room for our people, and a shelter under which to hold services and school, we at once began to add to our African village.

There has been no scarcity of callers. They loiter about, come and go and return from morning till night. A daily service is held with all who are on hand at the hour for worship. The average attendance, thus far, has been eighty-four per day, but this will, of course, decrease as the novelty wears off. Were it only a half dozen who are daily taught the way of eternal life we would still have cause to praise God for the opportunities and privilege of seed sowing.

We have nothing to report in the educational line as our school work is only being commenced to-day.

A small amount of branch dispensary work has been done with simple remedies supplied from Kaimosi. Only 105 patients have been treated, but even the little we can do has its place in melting down barriers and winning the people. One of our saddest cases is a little child which fell in the fire and was badly burned over body and limbs.

Half a dozen workmen are employed by the month to work about the station wherever most needed. Their principal employment has been cutting tall grass, making roads, clearing rank bush for a garden patch, and sundry jobs incidental to improving the space occupied by our buildings.

The material and labor for erecting our buildings has been supplied by the local chiefs and people, and mostly paid for with coarse trade salt. Larger poles (small trees) are now being purchased of the people for the frame of a more spacious dwelling house of mud and thatch which we hope to begin building soon.

The Roman Catholics have selected a mission site about four miles southwest of Lirhanda, and began the middle of September to erect their first temporary buildings.

Six days ago an unusually hot day was followed by a hurricane in the evening. The storm did violence to nine of our eleven thatch roofs, and drenched the contents of many buildings with water. The mudded walls of all our buildings were badly washed down by the driving rain so that water came in from the sides as well as from above. The nearby people rallied to the occasion, the following day, to repair the breaches, some even coming to help us before repairing their own damaged huts.

The chiefs and people, generally, have surpassed our expectations in their readiness to help in various ways. We thank God for the cordial feeling that appears to exist in the initial stages of the work, and only desire that it shall be a means of more speedily bringing them from the depths of heathendom to a saving knowledge of the gospel of our Lord and Saviour.

Educational.

THE WORK OF FRIENDS IN NEBRASKA.

We have, for a long time, thought of calling the attention of Friends to the opportunity for work in Nebraska. For about fifteen years, Friends have been laboring in various parts of the State, and, in 1899, an organization was formed, known as the Nebraska Church and Educational Association. The object of this Association was to maintain a college and assist in church extension work, but the Association failed to accomplish very much, aside from maintaining the college, since the entire field is under the care of Iowa Yearly Meeting, and thus the Association has no jurisdiction over the meetings.

However, the need of church extension work is greater than ever before, and there are many places which are now open to Friends. We need consecrated workers to enter these open doors; also we need pastors to hold the ground which Friends have already gained. The Friends of Nebraska and South Dakota, representing nineteen monthly meetings, with a membership of about fourteen hundred, have made request to Iowa Yearly Meeting for a new yearly meeting to be established in this field. This request has been granted, and directed to be forwarded to the Five Years' Meeting for final action. This will be a big undertaking for Friends here, as our meetings are small, and almost all the members are in limited circumstances; yet it seems imperative, as the needs of the field demand a college where our young people can be equipped for service, and a college should have a yearly meeting to back it. The college located at Central City, Nebraska, and known as "Nebraska Central College," has been in the possession of Friends for about eight years. We now have buildings and grounds valued at about thirty thousand dollars. We have this year erected a girls' dormitory at a cost of forty-five hundred dollars. Up to this time, the college had been maintained free from debt. It has just been incorporated under the laws of the State of Nebraska, and the articles

of incorporation forbid us incurring a debt to exceed two thousand dollars. We have also raised five thousand dollars as a nucleus for an endowment. The work done in our college ranks with the work done in other colleges in the State, and our reputation as a college is widening. This brings added responsibility to us. Last year the enrollment reached one hundred and twelve; thus, with increased attendance and added responsibility, we find ourselves greatly hampered for lack of means to procure the faculty and equipment necessary to hold our place among the other colleges around us. The people here have loyally stood by the college, but as our numbers are few and means limited, we are about to the limit of our resources. We therefore urgently request Friends to prayerfully consider the claims of this needy field upon the Church. We feel there are those whom God has blessed with means, who would be willing to give to this cause of they but knew our great need. Any information will be cheerfully furnished.

H. M. MOORE, *Pres. Board of Trustees.*

THE OPEN ROAD.

So manifold is opportunity, so open is the road of higher success to ability, industry and character, that human life may be fairly described as a divine chance to do and be that which lies in the imagination of youth. God does not deceive the fresh, instinctive faith of childhood; life does not lie to those who trust its promises. It is common-place only to those whose natures, tastes and aims are common-place. To those who have eyes for what Carlyle so well called "the open secret," life is often severe, painful and even tragical in its happenings; but it is never less than great, and that it shall be great in its ultimate possibilities is all that we have a right to ask for it. —*The Outlook.*

SYMPATHY.

Sympathy is a form of Christian service. It is not a favor granted by one and received by another; it is that action by which one life enters into another's life, takes up a portion of the burden, shares the joy or success, becomes for the time being a part of that life, and contributes to it some of its own strength. It does not weaken the individuality of the life it helps, it rather strengthens it. It does not lessen its responsibilities, it helps to bear them; by relieving the tension it gives opportunity for development, by companionship gives new courage and fresh ability for advance when the assisting presence is withdrawn. —*Independent.*

We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition. —*Dean Farrar.*

MARY E. GIFFORD.

Sandwich Quarterly Meeting, Mass., and especially the meeting of Friends at Central Village, has suffered an incalculable loss, in the death of Mary E. Gifford, who passed away, after an illness of five days, on the morning of Twelfth month 20th, 1906, aged sixty-five years. She was the widow of James A. Gifford, whose death occurred seven years ago. The Head of the Church committed unto her a precious gift in the ministry, which she exercised for more than thirty years, to the comfort and edification of all who were blessed with her loving message. It is probable that no other minister in the yearly meeting was called upon to attend so many funerals. She was sought by people of all classes for such occasions, being especially gifted with a sympathetic heart, and one overflowing with the Saviour's love. Her life everywhere was exemplary, and she had the confidence of all. It is said that it is easier to preach than to practice our ministry, but our dear friend did not find it so, for by the help of the Holy Spirit she was so blessed, that her public service and her everyday life were in sweet accord. She was faithful in her high calling, improving the opportunities for testimony or service as they were presented. Her life was a continual testimony to the efficacy of Divine grace to save and to keep.

Finally, the end came suddenly, and her ransomed spirit passed to the mansions in our Father's house. We do not know now, why she has been taken in the midst of her great usefulness; but as a friend writes who had known her from childhood, "Heavenly Father knows all about it. Perhaps it is permitted to bring others out into more usefulness. The will of the Lord be done, I hope her mantle may fall upon someone." The bereavement is universal throughout her native town, and we may truly say, "The Church is bereft, her family is bereft, and everybody has lost a friend, for her love embraced all."

Her funeral was held at Friends' Meeting House, Central Village, where she had ministered for so many years, upon First-day, the 23d ult. The house was crowded, although the day was stormy, and the message of comfort was given, and we had the Master's assurance, "Lo I am with you, always."

WM. P. MACOMBER.

Fairhaven, Mass.

"We think so, because other people think so,
Or because, after all, we do think so,
Or because we were told so, and think we must think so,
Or because we once thought so, and think we still think so,
Or because having thought so, we think we think so."

HENRY SIDGEWICK.

Correspondence.

TO THE AMERICAN FRIEND:

Having been much interested in the account given in THE AMERICAN FRIEND by William and Mary S. Wood, some time ago, of the opening of Western Yearly Meeting, held at Plainfield, Ind., in 1858, the thought was suggested to me, why not have a reunion on the fiftieth anniversary of all those who attended the opening, and, as I have been informed that the Yearly Meeting this year appointed a committee to look after it and report next year, I would like to suggest the setting apart of one day during the time of the Yearly Meeting, in 1908, with special request for all that attended in 1858 to be present, as far as possible, in 1908, and if some could not attend, they be requested to send letters, so that all may be heard from in some way.

Thy Friend,
E. W. CARSON.

Enosdale, Kans.

Things of Interest Among Ourselves.

TO THE AMERICAN FRIEND:

I desire to say for the encouragement of the management of the paper, that I greatly enjoy the paper, and am constantly and heartily in sympathy with its spirit.

J. B. WRIGHT.

Wilmington, Ohio.

We regret that there was a printer's error, last week in the interesting extract from John Wilbur. The type made him say "weakness" where he wrote "meekness." In view of his later attitude toward London Yearly Meeting, this positive testimony is so full of interest that we reprint it in its correct form:

"And to strengthen the minds of any who may be wavering, we may well refer to the steady and unabating exercises and advices of the Yearly Meeting of London for upwards of one hundred and fifty years past—a body which has extended its concern and care over the whole society for its preservation in meekness, simplicity and purity of the Gospel, and which, in point of religious knowledge, Christian authority and weight of character, has never been exceeded in the Christian world since its establishment.—(Extracted from his letters, printed in England, 1832, pages 45 and 46.)

Deborah Maris is now at Penn College, Ia., attending school.

Christmas exercises, with a treat, were given at Damascus, O., Sabbath School. The school numbers 215.

Jesse McPherson began special meetings on the 28th ult. at Damascus, Ohio, with good interest.

T. C. Kenworthy is commencing his fifth year as pastor in Damascus, O., Friends' Meeting.

Damascus Academy, Damascus, Ohio, closed a successful term at the Christmas holidays, with Prof. W. S. Painter and Anna Branson as teachers.

The current number of *The Friends' Chronicle*, published at Long Beach, Cal., and edited by W. Clifford Smith, is especially attractive. A picture of Geo. Fox appears on the first cover page, and numerous illustrations fill the paper. Missionary matter is given first place. Sabbath School and educational work are also discussed.

Friends in Reserve Meeting, near Russiaville, Ind., have experienced a revival, the result of labors in a protracted meeting, conducted by Jas. W. Pierce, of Dublin, Ind., and Flora H. Holaday, of Carmel, Ind. The meetings continued from the 3d to the 26th ult. Thirty-eight professed conversion.

The Friends' meeting house, at Jericho, five miles southeast of Winchester, Ind., and belonging to Winchester Quarterly Meeting, has recently been remodeled and modernized, at a cost of almost two thousand dollars. It was re-dedicated the 11th of Eleventh month, Allen Jay being present and delivering the address. Since that time Everett Morgan, of Earlham College, has visited the meeting twice a month.

A correspondent from Bloomingdale, Ind., says that Friends in that meeting always have an appropriate service in commemoration of the establishment of the Hague Court in Fifth month, 1901. They also observe the "World's Peace Sunday," the second first day in Twelfth month. These are worthy

of imitation in other meetings, since special times for presenting this cause will keep it fresh in our minds.

Lydia Maxfield Pope, whose obituary we publish this week, was a valuable member of Windham, Me., Monthly Meeting of Friends, serving as clerk, overseer, elder, for many years, and on important committees. For sixty years she was a faithful counsellor and true friend to all—days of usefulness, nights of careful watching at the bedside of sick and dying, years of patient motherliness to homeless and motherless children—are records of her humanitarian and Christian virtues.

A revival began at Rockford, O., the 7th ult., conducted by A. J. Lurstenberger, the pastor, and Isaiah Jay, of Fairmount, Ind. It resulted in 30 additions to the Church. Rockford never before experienced such an awakening. This meeting was launched last Seventh month, and now has over 60 members. A new meeting house has just been completed and dedicated free of debt. Allen Jay was present and delivered an address at the dedicatory exercises the 16th ult.

Pleasant Valley Monthly Meeting was held at Stafford, Kans, the 22nd ult. The name was changed from Pleasant Valley to Stafford. The Quarterly Meeting Superintendent, M. F. Swofford, was present with words of comfort and good cheer. The building committee finished their work and reported all indebtedness paid on the meeting house. Their report was accepted and the committee discharged. J. S. and A. J. Bond write, "We want to thank all those that have assisted us in rebuilding our church."

From *The Richmond Sun-Telegram* we learn that, "Prof. Harlow Lindley, of Earlham, has been granted a leave of absence from his post as an assistant in the State Library at Indianapolis, and will fill the vacancy caused by the temporary withdrawal of Prof. Cyrus Hodgkin, at Earlham. The latter's illness has necessitated his leaving the college until his recovery is complete. Prof. Lindley resigned his position in the State Library, but it was not accepted, the librarian preferring to grant him an indefinite leave of absence."

At high noon, on the 29th ult., occurred the silver wedding of Jesse C. and Luella Sanders, prominent Friends of Coloma, Monthly Meeting, Bloomingdale Quarter, Ind. Nearly 70 guests assembled under their roof. A bountiful dinner was served. Many beautiful presents were given. After the repast was over, E. K. Morris, the chairman of the company, read a very interesting paper to attentive listeners. The bride and the bridegroom made appropriate remarks, to which quite a number responded. The occasion was one of much interest and profit.

Tennyson Lewis writes from Van Wert, Ohio: "We have just closed a very encouraging and prosperous year. The increase in membership, while it has not been as great in numbers as last year, we feel has been substantial and a real benefit to the Church. The financial condition of the meeting is very good, it having almost double the expense of any previous years. The auxiliaries of the Church, Christian Endeavor, Junior C. E. (the latter organized in last Ninth month, and has a membership of 60), is helpful to the Church. The Ladies' Aid Society pays \$100.00 to the support of the pastor, beside a number of other expenses that it maintains. We begin another year with renewed zeal and courage."

The Thirtieth ult. was an interesting day for the Friends in Marshalltown, Iowa. It was a day set apart for re-dedicating the meeting house, now remodeled and enlarged, and, though the day was lowery, it did not conceal the cheerful looking countenances of the members. Ellison R. Purdy, of Oskaloosa, preached morning and evening, delivering helpful, inspiring sermons. At the evening meeting there came, with two exceptions, as per request, fitting responses from all the former pastors who had served in the meeting. A commodious, well-lighted basement is a helpful addition. The enlargement and improvement thus made involved a cost of some \$2,500. Now it is hoped the membership may as perseveringly seek to be enlarged numerically and spiritually.

The Friends' Bible School, at Tillson, New York, is in a flourishing condition. Exclusive of the Home Department, of some 20 individuals, who began work with the new year, there are about 70 members enrolled with an average attendance of nearly 60. The school is fortunate in having a most efficient superintendent, who has a sympathetic knowledge of child life and excellent executive ability. The Christmas entertainment, given on the evening of the 24th ult., was an

especially attractive one. Several of the most interesting numbers on the program were composed for the occasion by the superintendent. The special aim of two of them was to encourage giving to those in need. The lesson was brought home effectively. The room was beautifully decorated, and the entire program was thoroughly enjoyed.

The missionaries at Gibara, Cuba, have opened up a new station at Bocas, about 12 miles from there. A new branch of the Gibara-Holguin Railroad makes it accessible. A hall has been secured and two meetings held, with an attendance of about 150 each time, and good interest manifested. Bocas is a town of 400 or 500 people, in the midst of a thickly settled, fertile country, which is divided into small farms, most of which are worked by their owners. They are an industrious, prosperous, religious people, and the prospects are good for a good work. Bocas is five miles from Auras, which has been worked from Holguin for almost three years.

The children of the Sabbath Schools of Gibara and Pueblo Nuevo, Cuba, united in an entertainment, given in the Gibara meeting house, on Christmas eve. Under the careful and wise direction of the teacher, Dr. Clotilde L. Pretlow, a nice, suitable program of recitations and songs was prepared, and well rendered. An appreciative audience of about 400 packed the meeting house. A Christmas tree had been prepared, the first in this place, and, with its ornaments and little stockings of candies and nuts for the children who took part, it was quite pretty. While a pine tree could not be secured, a good substitute was found in a mangrove tree. No candles were used, as they are burned here in worship to the saints. About \$5.00, American money, was taken in the collection for the poor, and at least one young man, the oldest of 23 children, expressed his determination to attend the meetings.

BORN.

CHAPMAN.—At Bloomingdale, Ind., Twelfth month 24th, 1906, to Jeremiah and Henrietta Chapman, a daughter, Gladys Marie.

MARRIED.

BROWN—PERKINS.—In Nanking, China, Eleventh month 16th, 1906, Justin C. Brown and Genevieve Perkins.

MARSHALL—SMITH.—At Chamberlain, South Dak., Eleventh month 29th, 1906, J. Warren Marshall and Leora A. Smith.

PECKHAM—BARBER.—At the home of the bride's parents, in Smyrna, N. Y., Twelfth month 27th, 1906, Adelbert F. Peckham to Louise Barber. The bride is a member of Smyrna Monthly Meeting of Friends.

ROSS—FBOY.—At the residence of the bride's father, on Twelfth month 25th, 1906, Wilber Ross and Delphia M. Fboy. The latter is a member of Homestead Monthly Meeting of Friends, Kansas.

DIED.

BIRDSALL.—At her home, Croton Lake, N. Y., Eleventh month 30th, 1906, Mary Elizabeth Birdsall, aged 59 years. The deceased was the wife of Daniel Birdsall, and daughter of James and Mary C. McLaughlin. She was a lovable Christian woman, greatly esteemed and respected. The funeral services were held at Croton Valley, where she attended meeting.

CARROLL.—At her home, near Harveysburg, O., Twelfth month 24th, 1906, Hannah Mary Carroll, wife of Joseph C. Carroll, in the 68th year of her age. She was for 20 years an elder of Miami Monthly Meeting. Her experience in Spiritual things was deep, and her life a joyous and kindly one.

POPE.—At the home of her nieces, Caroline and Maria Maxfield, Casco, Me., Eleventh month 13th, 1906, Lydia M. Pope, in her 85th year. She was a dearly beloved member and elder of Windham Monthly Meeting.

WILLIAMS.—At her home, in New London, Ind., Twelfth month 5th, 1906, Jane Williams, wife of Ezra Williams (deceased), aged 82 years. She was a loyal member of the Friends' Church for 60 years. The summons of her Master found her ready to enter the "Haven of Rest."

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Events and Comments.

The University of Chicago received a handsome New Year's present from Jno. D. Rockefeller, amounting to \$3,000,000. This is the largest donation ever made to an educational institution.

NEVER TIRES

OF THE FOOD THAT RESTORED HER TO
 HEALTH.

"My food was killing me and I didn't know the cause," writes a Colorado young lady. "For two years I was thin and sickly, suffering from indigestion and inflammatory rheumatism.

"I had tried different kinds of diet, plain living, and many of the remedies recommended, but got no better.

"Finally, about five weeks ago, mother suggested that I try Grape-Nuts, and I began at once, eating it with a little cream or milk. A change for the better began at once.

"To-day I am well and am gaining weight and strength all the time. I've gained ten pounds in the last five weeks, and do not suffer any more from indigestion and the rheumatism is all gone.

"I know it is to Grape-Nuts alone that I owe my restored health. I still eat the food twice a day and never tire of it." Name given by Postum Co., Battle Creek, Mich.

The flavor of Grape-Nuts is peculiar to itself. It is neutral, not too sweet, and has an agreeable, healthful quality that never grows tiresome.

One of the sources of rheumatism is from overloading the system with acid material, the result of imperfect digestion and assimilation.

As soon as improper food is abandoned and Grape-Nuts is taken regularly, digestion is made strong, the organs do their work of building up good red blood cells, and of carrying away the excess of disease-making material from the system.

The result is a certain and steady return to normal health and mental activity. "There's a reason." Read the little book, "The Road to Wellville," in packages.

The Famine Relief Work in China is now thoroughly organized. Local committees consisting of missionaries, and aided by prominent Chinese, have the work of distribution thoroughly in hand. We are now informed that food is the only aid acceptable from foreign countries since the Chinese themselves are quite able to provide means to meet the situation. 1,500 bags of American flour have been purchased, and are now on their way. It has been decided to sell provisions at the cheapest rates, except in cases of actual starvation.

A theme now often discussed by our prominent business men is, "Will prosperity last?" During the past century the country has passed through periods of depression, sometimes amounting to a financial crisis, at regular intervals. We are now just beginning a time when another season of hard times is due. This occasions thought on the subject. John D. Rockefeller predicts a serious relapse; Ex-Secretary Shaw warns financiers against over speculation; other men of equal prominence look with apprehension upon the new year, while Carroll D. Wright, Geo. J. Gould, and others, are confident that the present period of prosperity will continue indefinitely.

From the table of statistics, appearing in the current number of the Missionary Review of the World, we learn that American churches have 5,768 missionaries in the foreign field, or about one-third of the total number for Christendom. They expended about \$9,000,000, or just a little less than one-half the total amount contributed by the Christian world. Comparatively few unmarried men are missionaries, while 1,536, or a little more than one-fourth of the total number of missionaries, are unmarried women. Two-thirds of the missionaries are married men and their wives. More than 25,000 natives are counted as helpers, and a little over 1,000,000 confess Christianity.

Many flaws in the pure food law, which went into effect on First month 1, are being pointed out by legal experts. For instance, the law provides that whatever is sold as food or drink must be labeled for just what it is, but the law fails to dictate what size type shall be used. It is also defective relative to short-weight cans and jars and short-measure bottles. In consequence, the cans and jars and bottles are of the same old size and the parts of the labels in which the various ingredients are described are printed in type barely distinguishable to the naked eye. A can of alleged French peas is labeled "colored with sulphate of copper." The information, in small type, is printed in copper-colored letters on a copper-colored leaf on the cover of the can.

With the New Year an innovation in the missionary work of the Methodist Episcopal Church will be inaugurated by the creation of the Home Missionary Society as an independent body. Heretofore the home and foreign missionary work has been carried on by one department, and the funds divided according to a rule fixed by the General Conference. But the Church authorities realize the growing importance of the home

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Stuart's Dyspepsia Tablets have saved sufferers from stomach disorders millions of dollars by giving them, in one small 50 cent package, more relief than countless treatments by physicians would bring about at \$3.50 per visit.

Perhaps you are afflicted with dyspepsia—or some kindred disease arising from a disordered digestion. It may be headaches, heartburn, palpitation, liver trouble, insomnia, nervous debility. They all have their beginning in a stomach which does not secrete the juices or grind the food which is taken into it.

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field, and have decided to carry on a vigorous campaign for the dissemination of Methodism among the thousands of prospective citizens who arrive here daily. According to the plan, the home department will be relatively as important in Church councils as the foreign. It has the backing of the entire Church to raise \$1,000,000 to be expended in propagating the gospel in America. To further the project it has been decided to start a new Church paper, which will be issued in Philadelphia. The name of this paper will be the Christian Republic. Its editor will be J. Wesley Johnson.

Some of the ill-effects of the heavy emigration from Italy upon that country are being studied by Italian special-

ists. It is pointed out that the exodus has become so great, reaching 726,000 in 1905, that whole tracts of country have become depopulated or have gone out of cultivation for lack of laborers. While the emigrants send home millions of money, this has increased alcoholism in Italy, while those who return with their earnings are often physical wrecks because of their privations in unhealthy occupations and climates. Another result of the exodus of the laborers is that women in Italy are more than ever called upon to work in the fields.

Germany begins the new year in the midst of an election campaign involving the most serious crisis which the country has faced since the beginning of modern Germany. The recent Reichstag rejected the Government's colonial budget, believing it to be extravagant. The Emperor promptly dismissed the body and called for a new election. This would not be such a serious thing if the election meant only the choosing of new officers, but in the present situation it amounts almost to a constitutional amendment. At present the power of the Reichstag is limited to the acceptance, rejection or emendation of measures submitted to it by the Imperial Minister, with the consent and approval of the Federal Council. The Government—that is, the Kaiser—and the Federal Council are permanent institutions, but the Reichstag is subject to the will of the Emperor if its rejections and emendations are distasteful to him. What the German people have to decide, therefore, is whether their representatives shall be so in fact, or merely agents for the execution of the will of the Emperor and the Federal Council.

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NOTICES.

TAKE NOTICE.

All subscriptions and pledges made to the Friends' Africa Industrial Mission should be paid to the treasurer of the Board, W. C. Taber, 173 Chambers Street, New York, N. Y.

The University Extension lectures in Association Hall, Philadelphia, which were interrupted by the holidays, were resumed this week, when W. Hudson Shaw, M. A., began an interesting series. On Second-day afternoon he delivered the first of a course of six lectures on "Imperial Rome"; and on Third-day evening he delivered the first of a course of six lectures on "Italian Cities." Later in the season he will deliver another course of Third-day evening lectures on "Rome in the Middle Ages," beginning Second month 19th.

IDAHO FRIENDS.

Wish to correspond with Friends seeking homes in the West. We have three Monthly Meetings and Quarterly Meeting, with a rapidly increasing membership. Are in the Boise Valley, have fine climate with mild winters and suited to growth of all tame grasses and grains.

Alfalfa yields five to eight tons per acre in three cuttings per season, and land owned by Friends has yielded seed crop worth \$75.10 per acre. Wheat in old lands has made 75 bushels per acre. Apples, peaches, prunes, cherries, pears and all small fruits and vegetables grow to perfection. The sugar beet industry is giving big profits to beet growers. Irrigation is the source of the great prosperity in the valley.

300,000 acres of new lands under Government works, now building. Some fine homestead lands can be secured just now by relinquishment at small cost, but are rapidly advancing. Are in Friends' community, near Caldwell, Boise Valley Quarterly Meeting appointed following committee representing the several sections who write correspondence:

J. Wm. Jones, Middleton, Idaho, R. F. D., 1; Wm. J. Hadley, Boise, Idaho, R. F. D., 3; Aaron Bray, Boise, III13 Eastman Street; W. S. Brown, Caldwell, Idaho, R. F. D., 2; Benjamin Carey, Caldwell, Idaho, R. F. D., 2.

Friends' Library, 142 North Sixteenth Street, Philadelphia. Open on week-days from 9 A. M. to 1 P. M. and from 2 P. M. to 6 P. M.

The following books are among the recent additions:

Chapman, J. W.—S. H. Hadley, of Water Street.

Cram, R. A.—Ruined Abbeys of Great Britain.

Harwood, W. S.—The New Earth. Ingersoll, Ernest.—Wit of the Wild.

McMaster, J. B.—History of the People of the United States. (Vol. 6.)

Purves, G. T.—Christianity in the Apostolic Age.

Rhodes, J. F.—History of the United States. (Vols. 6, 7.)

Shelley, H. C.—Literary Bypaths in Old England.

Thwing, C. F.—History of Higher Education.

Walsh, Walter.—Moral Damage of War.

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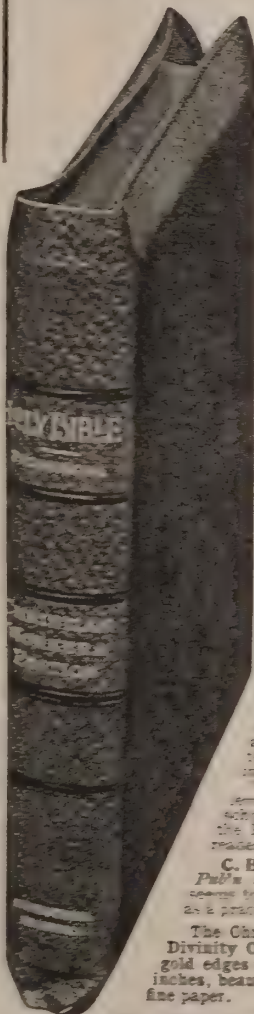
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The American Friend

Vol. XIV

FIRST MONTH 17, 1907

No. 3

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What Shall We do To-day?

O, the deeds we will do in the days to come,
And the words we mean to say
Will enliven the hearts of the sun and soul;
But what shall we do to-day?

O, the burdens we'll lift from the hearts of men,
O the tears we will wipe away
And the songs we will sing to the faltering ones;
But what shall we do to-day?

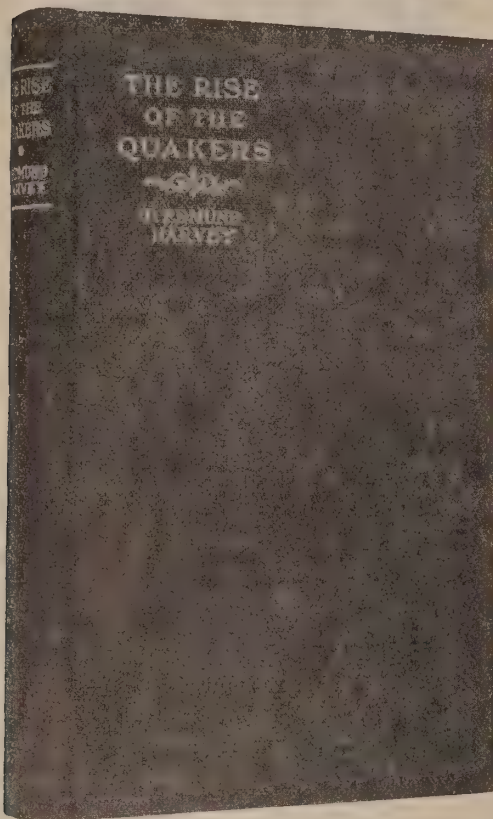
To-day is the span of our life, no more;
Can we measure, or clasp, or mould,
There may be no morrow for us dear heart,
No future to use or hold.

O, let us give our store at dawn,
Give till the gleaming fades away
All we may do for the sons of men,
Is the good we can do to-day.

—*Ruth Sherry in The Bookman.*

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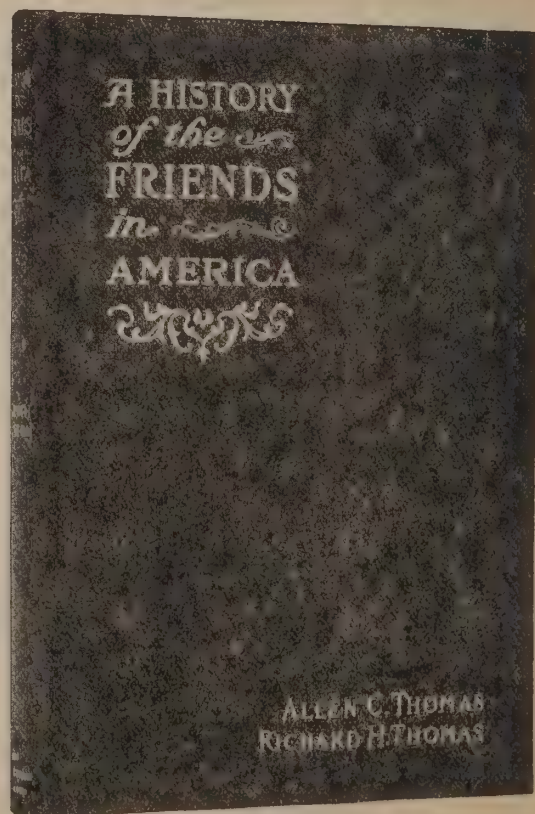
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VOL. XIV.

PHILADELPHIA, FIRST MONTH 17, 1907.

No. 3

SPEAKING WITH TONGUES.

Reports are coming in of the appearance, both in Ohio and California, of the gift of tongues. So far as we know this is the first time such a gift has appeared among Friends, and we have been asked what the significance of the event really is. The newspaper accounts, which are probably not very trustworthy, say that, in one case, a Friend has suddenly acquired the power to speak five different languages—all of them unlike any known language, and that one of his associates has a similar power of speaking three. The newspaper report goes on to add that the possessors of the gift hope to travel until they find tribes or peoples who will understand these unknown tongues, so that they can be used for missionary purposes.

Our readers ought to be told, if they do not know it already, that cases of power to speak in unknown languages quite often appear, and that they have appeared in all centuries, and probably among almost all peoples. There have been some very striking cases of the "power" in our own time, and they have been carefully studied by competent persons. The most famous case of recent times, is that of "Hélène Smith," of Geneva, whose case is reported at length in Professor Flournoy's book, "From India to the Planet Mars." Hélène Smith in trance believed that she visited the planet Mars, and reported much of its scenery and characteristics. Finally, one day while in trance, she began to speak in an unknown language, which she declared was the language spoken on the planet Mars. Her power to speak the language of Mars continued and developed until she produced a fairly well-formed, distinct dialect, though a careful study of it revealed the fact that in structure it was modeled on the general lines of her native French. It was, however, as she wrote and spoke it, no language known to earth. Other similar cases have been investigated where a pretty well-formed language was produced. But more often the "speaker in tongues" utters a string of unintelligible sounds—ejaculations which flow from him without conveying any meaning to him or to those who hear him. In all such cases the speaking is *automatic*, wholly beyond the control of the will. The person feels himself seized, or possessed, and his lips speak without any will of his

own. Automatic writing is very much more common than automatic speaking, and cases of the latter come under observation almost every day.

All such manifestations are varieties, in different degrees, of "double personality." One part of the self becomes dissociated from the organized and unified, normal, personality, and this dissociated part uses the hands or lips. The real self is, for time being, "submerged," *i. e.*, in trance, and an intruding self comes to the front. Certain forms of this state can be found in any spiritualistic medium, who is not a fraud.

The state, however, has no religious, or spiritual significance. It is abnormal. It indicates disease rather than health. It is no convincing sign of spiritual power. It is no more religious than a headache is. Nor again is it miraculous or supernatural. It is as natural as dreams, or somnambulism. It may be produced by almost any powerful excitement which throws the normal emotional machinery out of gear. In fact, hysteria is always the beginning of some form of double personality and the worst thing one can do for it is to feed it on emotional excitement. The manifestation is almost always "contagious," as most forms of hysteria are, that is to say, it spreads by suggestion, and if there is one case there are almost sure to be more.

How wise was that inspired apostle who said, that the true mark of spiritual power is no extraordinary phenomenon, but just *love*; for if one speak with the tongue of angels, and have not love, he utters empty noise, and who added "I had rather speak five words intelligently than ten thousand in an unknown tongue."

R. M. J.

FACING THE RIGHT WAY.

We are told of a lonely Hebrew who opened his windows toward Jerusalem three times a day, and with his people, though in exile, worshipped with their faces toward the Holy City. These may seem like trifles, but they are not, for, after all, it does make a difference which way we face, and we are encouraged as we contemplate the new year by the thought that many Friends are turning their faces in the right direction. Part of their interest is in the past as it

should be. More history classes than ever before are being organized. Two were recently reported from Baltimore and Washington. New England and Kansas have entered the list with fresh recruits, while the yearly meetings in the Middle West and London report advances. These backward looks are only for the purpose of determining our position and the direction of our advance. We face in another direction.

A recent number of *The (London) Friend* was devoted to a forward look. The articles were encouraging, indeed, not so much because of what our Friends have already attained, but because they are looking in the right direction. *Extension* is written large on every page. The hopeful spirit of advance breathes throughout. "It is tolerably certain that the next ten years will see the opening of 1,000 new (adult) schools," says a writer on that subject, and he follows with reasons for believing that his prophesy will be fulfilled. The spirit of the movement is well expressed by W. C. Braithwaite, "We shall extend not by our limitations, but by our life, not by our exclusiveness, but by our love. Accordingly the expansion of the Quaker fellowship depends fundamentally upon our success, as individuals and as congregations, in living the life of fellowship. We are beginning to understand this, and in consequence the future is aglow with hope."

The desire to extend our life is not new; it is a prominent aspect of our early history, and has always been more or less potent. Especially is this true of the revival in our newer meetings. But the "revival movement" borrowed methods and ideals from other Protestants sometimes not consistent with our own. This fact complicates the present situation and adds interest to the outcome of the new movement. Nevertheless, the future is big with hope. The adult school is modern Quakerism at work in its most consistent form. It is full of life, and calls for consecration and constant endeavor. Its spirit encourages honest inquiry and fosters real hunger for righteousness. Its freedom brings a wide range of talent into use. To quote the words of Edwin Gilbert, "The principles for which Friends stand are being most surely and most firmly established."

To some it may seem like a waste of time to dwell so much upon our history, and there is a danger in this direction if it is taken as an end in itself, but to those with eyes to see, and ears to hear, it is a rich source of inspiration. Nor should we belittle thorough preparation for careful advance. We should know ourselves and our message; we should know our fellow men and how to minister to their needs. Much

can be lost in every way by lack of knowledge. The demand of the hour is for laborers thoroughly equipped. Nor will it suffice to borrow methods from other denominations because they bring a measure of success. We should do more. The world is hungry for a fuller spiritual message than is now found in the average church. People are asking for an interpretation of Christianity which will minister to ordinary men every day in the year, and we should "study" to make the most of this situation. To quote again from W. C. Braithwaite: "Let the fellowship be simple and spiritual and brotherly. Maintain in it the glow of spiritual fellowship with God, and the warmth of brotherly service to man, and let these life-giving forces find their own natural expression in arrangements and organization."

FOR THE AMERICAN FRIEND.

PRAYER.

BY AUGUSTUS T. MURRAY.

Apart from the Master's example and the prayer which He taught His disciples, the passages in the New Testament which seem most instructive and illuminating with regard to prayer are the following:

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

"Ye ask, and receive not, because ye ask amiss that ye may consume it upon your lusts." James 4:3.

Of these passages the first gives what must seem to every thoughtful person one of the most astounding promises that could be imagined. Taken by itself it appears to mean that faith is the only thing that conditions the granting of any prayer that man may offer. There is nothing in the context that suggests other conditions,—no thought of holiness on the part of him who prays, no implication that the prayer must be in harmony with the divine will, no suggestion that God acts by law and not by caprice. The disciples had been amazed at the sudden withering of the fig tree, and our Lord took the occasion to tell them that, if they had faith, they could do even greater things;—they might say to the mountain, "Be thou removed, and be thou cast into the sea," and it should be done.

Taken by itself, I say, this passage is beyond our comprehension. It well illustrates the danger of basing theories, whether of doctrine or of conduct, on isolated passages of Scripture. This is, perhaps, particularly true of the words of our Lord, which have come down to us in such scattered fragments. A "hard saying" often finds its true explanation only in the light of other sayings, recorded in other passages; and it is precisely so in this case. The quo-

tation from John gives us the added light which we need,—the further condition without which mere faith is unavailing. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." So, too, the passage from James gives another side of the same truth. If we do not abide in Him, and seek to know and to do His will, we "ask and receive not, because we ask amiss."

This matter of prayer is one to which thinking people must, of necessity, turn. This is an age of thought. Vital questions are not to be put aside with vague and general answers. We must face facts; we must seek to know, not to assume; and we must stand upon something firmer than tradition. Now the question, Why should I pray? is one of these vital ones; and upon the attitude we assume toward it our spiritual life in no small measure depends.

It is a commonplace that, as we grow older, our point of vision shifts, and we outgrow our former attitudes of thought and feeling. Truth remains the same, but we see it in a different perspective as the years go on; and it is but natural that we come to look back on what was at one time real to us with a feeling of wonder that it could have been so. This is truer, perhaps, in our religious lives than anywhere else. We cannot pour the new wine of our enlarged intellectual and spiritual experiences into the old bottles of the habits of thought and expression which once satisfied us, or which we received from others without any thought as to whether they satisfied us or not. But if the new attitude betokens a clearer vision of truth, can it be aught but an advance?

There is, it is true, a danger,—the danger of following false guides, of mistaking semblance for reality, falsehood for truth, wrong for right. Some men have felt their faith in immortality slipping from them; but if they have, therefore, said, "Let us eat and drink, for to-morrow we die," they have sinned against their own manhood. So, too, have those, who in an over-confidence in their own clearer vision, their fancied emancipation, would fain set themselves above the God-given principles of right living. He, who knew whereof He spake, taught that the pure in heart, and they alone, should see God. But in the case of him who strives not only to follow the light, but to do the right as well, the change from the attitude of mind which characterizes the child brought up under Christian influences to that which marks the grown man, need not be dreaded. Some would perhaps, say that he has given up much which might have been a source of infinite comfort to him. But our chief business in life is not to seek comfort, but to seek truth; and it is not a source of comfort to have your thinking done for you. It is a source of weakness and a mark of weakness. No; he has but grown to the stature of manhood; and he may retain all the simplicity and all the lowliness of a child, a far greater sense of need, and an equally vital faith; but he faces life for himself, and may at times feel weighed down by its mystery.

In no phase of our religious lives is this change of attitude more marked than in regard to prayer. Nor is this strange. The child kneels at his mother's side and voices each childish wish, using phrases which only gradually come to have any real meaning to him. His childlike trust in the efficacy of prayer is very beautiful; but he is far more apt to pray for good weather on a given holiday than for spiritual blessings. To him, prayer is the asking for what he wants, and all besides the actual petition is mere formula. But, by and by, when he is old enough to think for himself, and, by his training, is led to do so, he finds it impossible to use the prayers that formerly satisfied him, or to make the same petitions. His sense of need is not less, but vastly greater; his sense of the power, and, it may be, of the love of God is also greater; but he cannot pray as he used to. "Now that I am become a man," said Paul, "I have put away childish things;" and a sad result which sometimes follows the change from childhood to manhood is that all prayer is a childish thing.

For the universe is not governed by an arbitrary potentate who acts at random and from caprice. This is, of course, the old pagan view. There was a time when men's thoughts went no further than that, and it was then as natural for them to turn to God with their petty needs and desires, hoping, by their prayers, to alter His will or to deflect it from its apparent course, as to seek to buy His favor by sacrifice and offerings,—to strike a bargain, as it were, with the Almighty. This latter conception is not yet dead, but no thoughtful person can for a moment entertain it. It is little short of blasphemous. So, too, we must say that the arbitrary exercise of power by the ruler of the universe, who is moved thus to act by the petition of a mortal, is inconceivable; that the conception of caprice as the mainspring of divine action has been relegated to the lumber-room of outworn beliefs. One of the greatest, perhaps the very greatest, achievement of our modern age has been the discovery, or shall we say the demonstration, that God works by law. Everywhere, and in every field, the law of causation is paramount; and every atom in the universe has its due influence upon every other. "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father," are words that have won a richer and fuller meaning in the light of modern thought. Science has wrested from nature many of her secrets, and has learned something of her laws; and the laws of nature are the laws of God,—immutable and inexorable, not to be broken by God Himself. When, then, it is asked, should men pray, or what use has prayer?

Yet it remains true that men do pray, and that the wise and the great among men pray not less, but more. For here, as so often, it is seen that those who look up, though it be but dimly, not to abstract cosmic force, not to an infinite One, unknowable and unthinkable, but to Him who, while He is "the everlasting God, the Lord, the Creator of the ends of the earth," is also our Father,—to those who correlate

what they learn of God in the laboratory with what they learn of Him in human history, and whose ears are open to the still small voice, which speaks to the heart above the din of the whirlwind, the earthquake, and the fire, a larger and deeper view is possible.

This is not to say that caprice has, after all, a place in the government of the world, that the will of the Almighty may be turned, and the effects of natural causes thwarted at will by human prayers. That, besides being impossible in the light of God's revelation of Himself in the laws of the natural world, would presuppose a world in which man's life could not endure. If causes were not to produce their due results; if heat, for example, were not to cause water to boil or ice to thaw; if the forces of the spring were not to cause vegetation to grow; or if these things were not certain results, but dependent on mere chance, how could life go on? Rigid, inflexible law it is that makes life possible. "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease," was the promise to Noah; and what is true of the greater is true also of the lesser.

In what I have already said, I have gone too far for some and not far enough for others; but I think that we shall approach common ground if, leaving behind us the cruder conception of prayer as the preferment of our petitions and this alone, we think of it as primarily an act of worship. It is a conscious and purposed effort on our part to draw near to God. We bow before Him in lowliness and godly fear, and seek to commune with Him. The things of sense fade away; we lose our consciousness of the presence or the absence of others; we are alone with God in His holy place,—in the holy of holies where His presence is manifested. Have you and I not seen in the faces of those whose souls are uplifted in prayer a light and a beauty as of an angel? Have we not felt that they are indeed in the very presence of God?

Such is the genuine prayer; and is not this the very essence of worship? Men are too prone to think that worship is something outward and formal; that it consists in the observance of certain conventional or traditional rules regarding their assembling together on the first day of the week, giving up an hour of their time to listen to a man whose business it is to speak to them, and contributing some small portion of their means to the support of a church. Yet how vain all this is, and how clear has been the Quaker testimony regarding such views in time past! True worship, though it be in a vast congregation, is an individual act. The soul must feel itself in the presence of God, and must bow before Him. Neither in the grandest cathedral, whose Gothic arches may of themselves seem to draw men's thoughts upwards, and amid all the accompaniments of music and eloquence, nor in the simple quiet of a Friends' meeting can one man worship for another. The most that outward beauty, or music, or the spoken word, or silence, can do is to stimulate the attitude of mind in which men become conscious that they are, indeed,

in the presence of Him "in whom we live and move and have our being," "Who is above all, and in all, and through you all."

This is a truth often lost sight of even among Friends, whose spiritual inheritance, if they would but enter into it, is so much larger, so much deeper. We have all seen meetings which are classed among the weak ones, the members of which seem to have no clear sense that they are in any way responsible for the lack of power and vital spiritual life in their meetings. They think, it would appear, that to bring someone in to preach to them, or, to put it bluntly, to do their worshipping for them, is a cure for all their ills; but how vain and futile this is! What is needed among us is that each member of each meeting should come to realize that unless his own spiritual life is vital, he is himself an obstacle preventing the development of the spiritual life of the meeting; that unless *he* goes into meeting to worship, the meeting cannot be rich and fraught with blessing to him, while if he does this,—if he meets with God *and* communes with Him, nothing can prevent the hour from being one of blessing.

Once a man realizes this truth and withdraws from the worries and the cares, the hopes and the disappointments of life, to listen to the divine message and in very truth to commune with God, he worships: and is not that the very attitude of prayer? For to utter formal words of prayer is nothing; merely to ask for what we want is nothing, and may be worse than nothing; but humbly to bow before God with the heartfelt prayer that the path of duty may be made clear, and that strength may be given us to walk in that path unflinchingly is much—ininitely much.

(To be continued.)

THE POSSIBILITIES OF OUR MEETINGS FOR WORSHIP.

BY MARY SNOWDEN BRAITHWAITE.

We live in a day of investigation, and it is to be expected that the search-light that is falling upon almost everything else that we have inherited, will be turned also upon our form of worship. It had its place once; is it the best we can do now? Meetings for worship were to the early fathers of our Society a refuge from the dry and wearisome services of the churches of the day. They were opportunities for soul refreshment, times of looking to the Lord and being taught of His Spirit. They met a want felt strongly by the earnest seekers after God of that generation. Gradually some of the life that was so manifested in them ebbed away. They lost the fervid spiritual power which springs from deep experience of the things of God. The attending of the meetings became a matter of habit. Friends too often went to them without the sense of expectation so necessary to the realization of the Divine presence. And so it came about that the state of many meetings gave occasion to the remark, "The dearest of all dead things is a dried-up Quaker meeting." But all the meetings were not dead. Many in each

generation of our Society have been instinct with life, full of blessing and power. They have had a large share in building up strong, earnest and faithful characters.

In the "forward movement," now so happily manifest among us, what is the place and function of our meetings for worship? Or, are we to join hands with those who doubt whether they have any place at all? Friends now-a-days are agreed in dropping the notion, prevalent in the middle ages of our Society, that no other form of meeting of a religious character is desirable or even allowable. We recognize the value, for their special purposes, of Bible-classes, or lectures on theological subjects, or on Church history, of mission meetings and Adult Schools. Are we, then, to drop the meetings for worship, or to try to modify them so that they may do the work of meetings of another sort, for which they were not designed? This would be like harnessing a race-horse to a plough, or trying to "cut blocks with a razor." We may spoil our meeting for worship and not do the desired work efficiently in the end. If we try to turn these meetings into mission meetings, or teaching meetings, or arranged meetings of any kind, we run a great risk of destroying their special characteristics, without making them more than poor imitations of something that they were never fitted to be. There is room in our economy for many varieties of meetings, and the different kinds should be encouraged as need arises for them, but let us keep our meetings for worship on their original lines, as open meetings, depending on the direction of the Lord, and free from outward arrangement.

It is a practical necessity that such a meeting must be held on the basis of silence—not as an end in itself, but as a means to an end. There must be silence that the Lord may speak first, that no pre-arranged speaking by one appointed for the purpose may stand in the way of the Lord's message sent by some other brother or sister; that words of prayer may not be uttered merely because the set time has come, but only because the Spirit of the Lord has awakened desires which call for vocal expression. There must be silence as a basis, the means to an end; and what is known and felt in the silence is often the best part of the meeting, and the lack of silence would be a great loss.

Many of us have known, when becalmed in a town with no Friends' meeting, the feeling of breathlessness that comes over one in a service where an anthem is followed by prayer, and prayer by hymn, and hymn by reading, and reading by hymn, and hymn by prayer, and prayer by hymn, and hymn by notices, and notices by sermon, and sermon by hymn, and hymn by collections (to music), and music by benediction; a breathlessness only to be lost in the precious three minutes of silence at the end. A little girl who was taken for the first time to a Church service, exclaimed in the middle of the Litany, "Father, won't God be angry if Mr.—— keeps teasing Him so?" She had evidently a dim perception of the mistake of the repetition of even a

good thing. From arrangements of this sort in our meetings for worship, some of us would fervently say, in the words of the Litany, "Good Lord, deliver us!" We should lose immeasurably if the calm and inspiration of our silent times of waiting on the Lord as a congregation were taken from us. Out of such living silence praise and thanksgiving rise from many hearts, and vocal expressions of different kinds will find their fitting setting in the silence that precedes and follows.

We who are Friends have learned to value our meetings for worship, and would not be deprived of them. It may be that in some meetings we have experienced times of such exceptional blessing that they live in our memory as the ideal to which we believe all meetings might be made to conform. We know something of the possibilities, and meetings which fall lamentably short of the ideal do not cause us to lose our faith in the method which at other times has allowed such happy results. But it may well be otherwise with those who have been attracted by the writings of Friends, by personal influence in Adult Schools, or by hearing addresses which have interested them in Friends' views, and their position on great public questions. If one of these, wishing to try the experiment of attending a Friends' meeting, should unhappily light upon one of the "dried-up" type, his attraction to the Society would not be greatly increased. If, unfortunately, the same experience should be repeated—not an absolute impossibility—he would hardly be likely to become a regular attender of our meetings. It is clear that if our meetings for worship are to take their right place in the "forward movement," they must always be of the ideal kind, and we must never be satisfied with anything less than this. This does not mean that all meetings for worship should be exactly alike, indeed if they were under right direction, they would be as different from one another as the flowers in our gardens. Whether the keynote of the meeting was prayer or praise, warning or encouragement, humiliation or joy, loving dwelling on the Lord Jesus Christ, His life and work, or a sympathetic outlook on the needs of the world around us, or any one of the thousand subjects which the Spirit of the Lord might lay on the hearts of any, all would be so manifestly in the power and love of Christ that everyone would go away feeling that the meeting had, indeed, been not merely with one another, but with the Lord.

But how is this to be brought about? How are our meetings, some of which are so arid, to be made to "rejoice" and to "blossom as the rose"? In considering how to answer this question, it must be remembered that a meeting for worship is not designed to attract all sorts and conditions of men. This is far from being the case. In the early days of Quakerism it was the concerned people, the thoughtful men and women who already had knowledge of the things of God who came to it, and so it will continue to be while it maintains its character. It is not so much a meeting for "the propagation of the Gospel in the district" as for the training and

uplifting into higher spiritual knowledge, those who shall carry the message of God's love to others. The word for those still walking in darkness will not be lacking, but the burden of the messages will probably be for those who already know the Lord. In such a meeting, in which a large proportion of those in attendance in various stages of Christian experience are looking for and receiving their teaching directly from the Lord, there will be a great variety of vocal service, and there ought to be perfect freedom for the simplest expressions of praise or prayer or exhortation. These are often of very great help, and the meetings would lose immeasurably if they were withheld. There is, however, need also for the service of those to whom the Lord has given a definite call to the ministry, and upon whose hearts He has laid a special concern for these meetings, and to those must come the word, "Take heed to the ministry that thou hast received in the Lord that thou fulfill it."

The right fulfilment of this ministry is a matter of the highest moment. It is to be of service amongst those who are themselves to help and influence others. It is to lead the leaders, to give encouragement to the pioneers as well as to support the weak and comfort the feeble-minded. In these days, when religious literature abounds, if the truth is to be declared in a way to arrest attention in such a meeting, the preaching and teaching will require some knowledge, both of the thoughts of men to-day and of the history of the Church in the past, and of the lives of saints in all ages, as well as continual loving study of the Bible, and, above all, a deep and overflowing spiritual power. Those who feel specially called to work in our meetings for worship will have to recognize these things, and give themselves to be used of the Lord in this way.

It is here that we are brought face to face with the real difficulty. Are we willing to take the necessary trouble to make our meetings for worship what they should be, and what they would be if we counted the cost and were willing to pay it? How much thought do we give to these meetings? How much prayer? How do we value spiritual power? What price will we really give for it? Do we choose it if it would cost us some ease, or interfere with our quiet, comfortable life? Do we wish to go just so far as is quite convenient, but no further? Heat a bar of iron to a certain extent and there is no change in its appearance, subject it to a greater heat and it begins to glow; made hotter still, it sets on fire everything it touches. Such, says Arthur, in "The Tongue of Fire," are the successive stages when a man receives and comes under the influence of, and is filled with, the Spirit of God. Our meetings for worship will only produce their full effect where the concerned members are so hot that they can set others on fire. The fire that we ought to be filled with, and to kindle in others, does not mean effervescing excitement, but it means a steady enthusiasm that comes from the presence of the Lord in the power of His love; an enthusiasm that cannot be

damped, and knows no discouragement; a glow that is manifest in all that is said and done; an expectation of God's working; an assurance of His ultimate victory over all the forces of evil; a Christlike love that goes after that which is lost until it is found.

If the well-concerned members of a meeting, in this spirit, or desiring and longing to be in it, would begin before each Sunday was over to think about and pray for the meeting on the following Sunday, there would soon be a difference in the atmosphere of the meeting. The thought and prayer would soon become, not vague and general, but special and particular. Probably, such concerned members would soon feel drawn to meet with others of like concern, possibly even every week. Such a weekly meeting might be somewhat like a meeting of the directors of a large business. There would be the wide outlook, as well as the attention to detail. In a spirit of hope, the needs of the meeting would be the gone into, the character of the preaching discussed, whether it was pointed and straight to the mark, or like the shooting of the Kilmarnock volunteer, who had six targets before him and missed "the hale raw." The spiritual temperature of the meeting would be considered, and the kind of people who were attending and their special needs. The sort of exposition that had been given, or the lack of expository teaching, would be commented upon. When the needs had been gone over, there would certainly follow a time of waiting on the Lord, to know His mind in the matters discussed; a time of receiving of His fulness, as hearts were bowed in a deep sense of personal need, and in eager longing to be used in whatever way He might choose.

It is not unlikely that at such conferences a concern would arise in the heart of someone, to bring before a Sunday morning meeting some special subject. This could be considered by the others and united with or not, as the mind of the Lord was known in the matter. Sometimes, perhaps, the judgment of the united company might be the means of conveying the Lord's call to one of their number as to some special form of service required. Thus, individually, and in company the concerned members of the meeting might wait on the Lord for His direction, and for the constantly renewed filling with His Spirit, and in His light, the messages to be delivered at various times might become clear, so that forecasts might be made of the concern of particular meetings; forecasts to be realized only as the way opened at the time, and to cause no disappointment if the Lord had some other and better thing in store.

Meetings held after such preparation of heart, in a spirit of earnest faith and expectation, would fill an important place in the extension work of Friends. They would be the Central Fire, where enthusiasm is kindled for fighting the forces of evil arrayed against the Kingdom of God,—the Tool-Sharpening Machine, where each worker is prepared for his own bit of work. The Adult and Sunday School teacher, the mission worker, the social reformer, the sick visitor, and many more besides would be drawn to

such meetings, would find their own needs supplied, and go away with renewed enthusiasm, fresh love, greater power to help, and more insight into the right way of using their knowledge of Divine things.

The [London] Friend.

Some Views on Present Day Topics.

THE FRONT PEW.

BY E. B. MENDENHALL.

Having thoughtfully noticed, for more than half a decade, the apparent dread which the average church member has of the front pew, I have been made to wonder what has happened—what has befallen it—the said front pew. Let me go back three-score and ten years—to the days of wooden benches.

I remember quite well that the front pews, when “meetin’ time” came, were the first to be filled.

Indeed, the religious value—the religious weight—of a member was measured by the seat he occupied.

In those days the body of the meeting would be seen gathered about the “gallery seats.” The venerable Friend loved to be near the preacher, as if his nearness lent a helping inspiration to him, and evidenced his unity and fellowship.

Even the politician, when delivering a “stump speech” for his party, if a Democrat, would have nearest to him his most sanguine followers to clap approval of the salient principles of his party; and vice versa, if a Whig. Always, the persons in opposition stand at long range—just in hearing distance.

To-day, curiously, things are different. I do not know how nearly universal, but quite generally, I have reason to believe, church members diligently seek back pews. Even local ministers, where there is a pastor, complacently take the backmost seat. I wonder what it means.

We know when one comes into meeting and does not want to enter into the service—the spirit and weight of the meeting—he almost instinctively drops into a seat at the rear, or to one side of the room.

And we know, too, that, generally, the unsaved and the non-church member wants precisely the same place—just as far back as the walls will allow. Crowd him to the front pew, and he will feel ill at ease.

I know that in many of our houses for worship, as they are now arranged, the penitent form—the “mourner’s bench”—is located just in front of the pulpit, and, therefore, the unregenerate man, determined to remain in that state, not only wants to avoid that bench, but even nearness to it; and on the other hand, the nominal Christian avoids the same place, thinking that he is possessed of too much humility to approach such a sacred place as the pulpit and mourner’s bench. And, again, I sometimes wonder whether it helps the dear preacher most to have his congregation scattered off yonder in groups, at long range, or to have them in an easy, sympathetic, fellow-

ship distance. I once asked a minister—a good minister, too, if, upon reaching a place where he had previously announced a meeting with his enthusiasm up to about sixty, he should find his congregation already assembled, gathered in knots, and scattered here and there in far-away pews, where would his enthusiasm then stand? “In less than two minutes it would be down to about forty,” was his reply.

I wonder if this would not be the answer of every minister the country over.

A few years ago, a lady evangelist, a Methodist woman of excellent ability, held a revival meeting in our city. For two weeks she labored earnestly. Her meetings, of course, were held in the M. E. church edifice, capable of seating hundreds of people. The issue was almost nothing, and I wondered if the distance from the pulpit over and across so many empty pews to the front edge of her congregation was so great that her words, on reaching the people had lost their edge and warmth. It is sometimes hard to bring forward and concentrate a congregation. But is it so when the hearts of people are melted together in joyous fellowship one with another and with the minister? I believe, with these conditions present, a meeting—personally, and, as a whole,—would blessedly help the minister to lift up Christ, who said of Himself, “And I, if I be lifted up, will draw all men unto me.”

I like to think often of a large—a very large—meeting at Capernaum. There was no room—no empty space between the speaker and the audience; so when the four, bringing one sick of the palsy, being a little late, found near access to the Divine Minister impossible, they went aloft and let down from above, right at the feet of Jesus, as if personal nearness, personal touch, would make sure his healing. Years later another meeting was held about which I like to linger—a meeting by Paul’s appointment held at Miletus. He and his beloved Ephesian converts were there. The meeting was convened—I think it was a small meeting—held even in the open-air, and yet, at the close of the closing prayer, the people, his beloved Ephesians, were so close to him that they could put their arms around him—yes, could even kiss him. I wonder if this heart-to-heart touch did not give Paul inspiration—courage to go heroically on to “accomplish my course,” though the Holy Ghost did testify in every city—“bonds and afflictions abide me.” No, Paul had no need to leap from his pulpit and run to be able to shake hands with those fellows before they got away, over yonder near the door, or in the outer circle of the audience.

Briefly, I pity—yes, I do—our dear pastors—preachers—who have to hurl the Gospel over and across empty front pews to a congregation scattered around in the remote corners and back seats.

Marshalltown, Pa.

“The kingdom of heaven hath no entrance fee, but its subscription is all that a man hath.”

The International Lesson.

LESSON IV.

FIRST QUARTER.

FIRST MONTH 27, 1907.

THE STORY OF CAIN AND ABEL.

Genesis 4: 3-15.

GOLDEN TEXT.—Whoever hateth his brother is a murderer. I John 3: 15.

DAILY READINGS.

Second-day, First mo. 21.—Story of Cain and Abel. Gen. 4: 3-15.

Third-day, First mo. 22.—Acceptable sacrifice. Ps. 51: 10-19.

Fourth-day, First mo. 23.—By faith. Heb. 11: 1-6.

Fifth-day, First mo. 24.—Anger condemned. Matt. 5: 17-24.

Sixth-day, First mo. 25.—Brotherly love. I John 3: 10-18.

Seventh-day, First mo. 26.—Be kind. Eph. 4: 25-32.

First-day, First mo. 27.—Blood of sprinkling. Heb. 12: 18-26.

Time.—Unknown.

Place.—Probably in the district called Eden, but outside the Garden.

It is quite clear that the present lesson does not contain anything but a single incident and its consequences. Much is omitted. Cain and Abel are grown up, agriculture and a pastoral life are taken for granted. Nothing is said about the origin of sacrifice; a population on the earth is assumed (verse 14), or who would there be for Cain to fear, and also a custom of blood revenge is presupposed (verses 14, 15). While much history is passed over, and the extent of the author's knowledge is uncertain, the religious teaching of the story is clear, forcible, and in complete accordance with human nature as we know it.

3. "In process of time." An indefinite period. "Cain." Various meanings of the word have been given, none entirely satisfactory. "Brought of the fruit of the ground." "First fruits" were a common offering. Compare Ex. 22: 29, 30. All nations have made offerings to a deity—sometimes, and in the most savage tribes, to appease an offended god, or to propitiate a god, who it was feared might be angry; sometimes as a thanks offering for blessings received. Here the offerings appear to be spontaneous, and hence thank-offerings.

4. "Firstlings of his flock." Whether this means the first born (Ex. 13: 12), or the best, cannot be determined. "The fat." The fat pieces, certain of which were highly esteemed, and hence fit for an offering, (Numbers 18: 17). "The Lord had respect unto Abel, and to his offering." How this was manifested is not told, but it is clear that both Cain and Abel understood.

5. "Cain was very wroth." A true touch of human nature. "Fell." His countenance showed his feelings. Compare Job 29: 24. The question naturally arises, why was one offering accepted, and the other rejected, when each was intended as an evidence of thankfulness? The answer must be inferred, and it can only be that there was a difference in the spirit and temper of the brothers. In other words, it was not the gift, but the spirit in which the gift was offered, that made the offering acceptable. Heb. 11: 4; 1 Jno. 3: 12; Jude 11; Isa. 1: 11-13; Mat. 1: 13. What was wrong in Cain is not told—it might have been envy of his brother, it might have been something inconsistent with a righteous offering, but whatever it was, it was enough to vitiate the sacrifice. Compare Ps. 4: 5; 1 John 3: 12.

6, 7. "If thou doest well, shall it not be lifted up?" Amer. R. V. If thou doest well thy countenance shall be bright and lifted up showing that thy spirit is right. "And if thou doest not well, sin coucheth at the door." Amer. R. V. If thy heart is not right, if thy desires are evil, then sin, like a leopard, is ready to leap upon thee. "And unto thee shall be its desire." Amer. R. V. Sin will be eager to attack thee. "But do thou rule over it." Amer. R. V. Have self-control, conquer the temptation, before it is too much for thee. This seems to be the last rendering and explanation of this somewhat difficult verse. It is a graphic statement of the great danger there is in harboring evil thoughts or "sullen and unreasoning discontent."

8. The idea in this verse is that Cain, regardless of the warning he had received, asks Abel to go with him into a solitary place, where there would be none to interfere, and there, from envy, he slew him. The verse, as it stands, seems incomplete. Some versions read, "And Cain said unto Abel, his brother, Let us go into the field," etc.

9. How Cain was spoken to is not related. Note the difference between the answers of Adam and Eve, and that of Cain. The former only excuse themselves, and admit their guilt; Cain says falsely that he knows not where his brother is, and adds to his falsehood by asking a question which implies that he has no obligation in regard to his brother. "Am I my brother's keeper." Many a man has asked that question since, either directly, or indirectly. That we are our brother's keeper is a fact that cannot be evaded. We are responsible for the wrong that we can prevent, and do not prevent. What would be thought of a man who could save another from drowning, and did not? Is it not equally true in the moral world? This is what Paul meant when he said, "Lest I make my brother to stumble."

10. The murder could not be hidden. "Blood wrongfully shed was regarded as crying to God for vengeance." Compare Job 16: 18; Ezek. 24: 7.

11. "Ground," seems to mean the cultivated ground in distinction to that which is wild. Cain is driven out of the bounds of Eden (verse 16). The sentence is pronounced.

12. The particulars of the curse,—His chosen occupation shall fail him, and a guilty conscience will make him wander from place to place.

13. Cain is alarmed, though no signs of true penitence are described. He shrank from the punishment, and thought more of that than of seeking pardon.

14. Cain is still in the district of Eden, and if he is driven out he will be away from the protection of God. Even the old Hebrews believed that each country had its own protecting deity, and as God was supposed to dwell in Eden, to leave it was too lose Him. At any rate, that he would be far from God's dwelling place. "Shall slay me." He believed that anyone would have the right to revenge Abel's murder—that the blood-avenger would dog his steps.

15. "Therefore," etc. Cain receives an assurance that the blood-avenger shall not hurt him, but otherwise the sentence is unaltered. There was some justice in his complaint. "Set a mark." "Sign." R. V. What this was, it is impossible to say. A visible mark, which would identify him, would seem a doubtful benefit, and yet the inference from the narrative indicates an outward mark of some kind.

PRACTICAL THOUGHTS.

1. I Samuel 16: 7.
2. It is "with the heart that man believes unto righteousness."
3. In true worship a right spirit is essential. John 4: 24.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR FIRST MONTH TWENTY-SEVENTH, 1907.

HOME MISSIONS: THE PROGRESS OF THE INDIANS.

Isa. 43: 16-21.

Second-day, First mo. 21.—Aborigines. Josh. 13: 1-13.
 Third-day, First mo. 22.—Their religion false. Ezra 9: 10-15.
 Fourth-day, First mo. 23.—Not to be robbed. Ezek. 47: 22, 23.
 Fifth-day, First mo. 24.—Showing kindness. Judg. 4: 11, 12.
 Sixth-day, First mo. 25.—Fair treatment. Deut. 2: 1-9.
 Seventh-day, First mo. 26.—Christ's neighbors. John 4: 7-30.

The first missionary gift for the help of the Indian, so far as the records show, was one of £100, by Sir Walter Ralieg, in 1589, for the Indians in Virginia, "in special regard and zeal of planting the Christian religion in those barbarous places." His faith was greater than that of the bishop of the Church of England, who, some years later, said that he had, in his diocese, a very good, but very eccentric clergyman, and adduced in proof of his latter qualification that this clergyman "actually believed that the Red Indians of North America could be converted."

The first missionary to the Indians was Eliot, whose activities covered the middle third of the seventeenth century, and resulted in the conversion of more than 1,000 of these same "Red Indians." The close of the nineteenth century found 250,000 natives within the limits of the United States, of whom 60,000 were members of evangelical churches. While the results of Eliot's thirty-eight years have not been proportionately maintained, the work of the two centuries since his time has overcome much of the depravity and degradation which existed in his day.

But we must still hear from our own Associated Executive Committee on Indian Affairs that "We are all finding that the effort to lift a people whose minds have been clouded, and whose habits have been those of absolute indifference and idleness, is not the work of a day, year, or even of one generation, but of many years, requiring great faith in God, and persistent effort." It is easy to believe, however, that if there had been more Eliots, and Brainerds, and

Penns, not only would much bloodshed and massacre by, and of, Indians, have been avoided, but the door would have been open for the Gospel where no entrance could be found because injustice and cruelty fostered a spirit of revenge and made the white man's messages of peace seem a mockery.

The "Century of Dishonor" may be past, but its record is not closed. Doubtless, far less ground for complaint of wrongdoing and broken faith exists to-day than during much—perhaps any—of our nation's history. Yet, but few months pass without a visit or communication from some representative of one of the Western tribes, seeking redress for wrongs from the "Great Father at Washington." Only a few days ago, I saw a party,—a man with painted face, two women and a child,—bare-headed and robed in their gay blankets on the streets of our capital city. And while such scenes are possible, our work is not closed.

Citizenship and holdings in severalty are being arranged for, from time to time, and comfortable Indian homes and well-tilled farms are to be found in many places where the "blanket Indian" would be almost a curiosity. Yet, there are many who are not ready, and for them as for us all, transition periods are perilous, no matter how fraught with purpose of good. It is, no doubt, for this reason that a present-day worker among the Indians says, "During the nineteen years I have been among the Indians, I have never seen such calling for the Gospel as at present."

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

ALASKAN WORK.

EDITOR OF THE AMERICAN FRIEND:

We wish to have pulished in thy paper a short account of the happy Christmas time on Douglas Island.

On behalf of the natives, and for ourselves, we wish to give hearty thanks to each individual member of Kansas Yearly Meeting who assisted in the least in sending the following list of useful and beautiful presents: 109 women's aprons; 10 children's aprons; 144 handkerchiefs, men's women's and children's; 142½ yards of ribbon; 45 pairs of socks; 9 women's collars; 3 men's ties, and quite a number of other gifts, dolls, pins, scrap-books and pictures, boys' knives, and such things as delight other than the native children of Alaska.

With our heavy duties in church, school and home work, our Christmas program was not so long this year as last, but consisted of about sixteen well-prepared numbers of recitations, exercises and music.

The Bible lesson, Luke 2: 7-20, was read by Flora Rudy, one of our strongest workers, and the opening prayer was given by Dick Smith.

We can but say, we wish you could have heard it all. Over two hundred were seated in the large

church, and the order, attention and delivery was excellent.

We are glad we can make the statement that the words "Santa Claus" were not mentioned on the program, but each part breathed forth the story of a living Saviour, who gave good gifts to men. The closing number was a thrilling anthem, "Glory to God in the Highest."

We had placed a large tree on the platform, and it was filled with presents. The natives delight to give and spend a great deal of money at this time. We almost felt that we had allowed too much to be sent when we saw them bringing so much; but we were so thankful for the feeling of good-will and genuine happiness that came from the fact that nearly everyone received a present. This could not have been so if the things had not been sent. We feel, too, that the spirit of giving is, no doubt, strengthened among our home workers and the dear juniors who gave so generously. May our Heavenly Father reward each one; and in His own time and way call them into His vineyard to work in the place assigned them.

We were invited to eat Christmas dinner with Kitty Mitchell, a native woman. The dinner was given in the Beach church, and about sixty persons were present. It was our first opportunity to attend such a gathering and we were greatly impressed with the fact that there was a much greater spirit of real devotion and thanksgiving *manifested* than at similar gatherings which we have attended among white people.

We wish also in this to express our thanks for any other gifts sent to the Mission, and especially the very generous offering of Bibles and Testaments sent by the Bible Association of Friends at Philadelphia.

We ask the prayers of all God's faithful ones that we may be enabled to give forth the true Gospel message during the coming year; and to give it with *Power*.

J. PERRY, MARTHA T. HADLEY AND ANNIS PEEBLES.

Douglas, Alaska, First month, 1907.

AN EXTRACT FROM A LETTER OF CHARLES C. HAWORTH.

During this month, Brother Galvez and I went to two villages that Sylvester Jones and I visited two years ago, Bocas and Velasco. Zenas Martin accompanied us. It was his first visit to this part of the country, and he was greatly pleased with it. It is settled up by small land-holders, and is in the best state of cultivation of any part of the country that I know of in our region. I see much progress since my first visit. Then there was very little cultivation, but now it is beautiful to see the small fields of corn and other crops that the farmers have planted, and all looking so nice with the recent rains. It is a good field for work, and this trip makes my conviction stronger that we should enter it at once. Mr. Martin was delighted with the country and the people, and has instructed us to make regular visits there. We

can now go in the train, a branch road having just been completed to that region. The fare is about \$1.50 for the round trip from Gibara. We will try to go there again soon and rent a hall in Bocas, and arrange for regular services in that place. A missionary and his wife could do a grand work in Bocas, it seems to me. It is five or six miles from each of four other villages of about equal size, being in the center of all.

But these towns are not all; the country is thickly populated. In going along the road one sees houses every few rods, and they are good ones for the country, several of them with board siding and white-washed. The people are religiously inclined, sober and industrious. I believe a work established there would be more nearly self-supporting than in any of our other stations, for the people are not in poverty as are the ones we are most able to reach in cities. I have had this field laid on my heart for two years, but do not see how I can enter it till we have more pastors for the stations we already have. We do need more workers here in Cuba.

I hope that the plans of union, decided upon at the Missionary Conference, will be the means of strengthening all the work, for we do not want to become narrow, and think that our field is the only one, but we do need more help to evangelize this district which we have. "Pray ye, therefore, the Lord of the harvest that He send forth laborers into His harvest."

Gibara, Cuba, Eleventh month, 1906.

"Each generation must do its own seeking and finding; the fathers having found is only the warrant for the children's search."—GEORGE MACDONALD.

Things of Interest Among Ourselves.

EDITOR OF THE AMERICAN FRIEND:

We cannot express our joy and gratitude that a gracious Providence has placed thee and thy helpers in the editorial chair of our most loved "American Friend." How we appreciate the work you are doing, the stand you take, the inspiring editorials.

Thy friend,

LILLIE GARRETT.

Farmland, Ind.

Arthur B. Chilson preached to a large audience at Westfield, Ind., the 6th inst.

Elwood Lewis, of Georgetown, Ill., recently conducted a protracted meeting at Coloma, Ind.

Chester Friends, in Westfield, Ind., Quarterly Meeting have remodeled their meeting-house at a cost of about \$500.

Alva Huddleston, of Pleasant Grove, Ill., and his brother Charles are conducting a successful revival at Hortonville, Ind., which began the 4th inst.

George W. Willis is holding meetings in Indiana Yearly Meeting. Reports from Poplar Run and White Oak are full of enthusiasm. His earnest and thorough evangelistic messages were very helpful and inspiring.

Mooresville, Ind., Meeting is growing both spiritually and numerically. There is a deep current of spiritual life manifest in all the meetings for worship, and new members are coming in at every monthly meeting.

A series of meetings of two weeks' duration closed recently at Bethel, in White Lick Quarter, Ind., conducted by Willis Bond and Lydia Taylor Painter, which resulted in an unusual time of blessing. Many were definitely blessed.

A short series of meetings, continuing from the 25th to the 31st ult., were held at New Garden, Ind., conducted by George W. Willis, of Ohio. The series were necessarily short, owing to other engagements of the evangelist. Much interest was manifested.

A correspondent from San Diego, Cal., desires to call attention to that section of the country. The climate is excellent the year round. A little meeting is flourishing there. Strangers can find the place of meeting at Nineteenth and H Streets; and all are welcome.

Daisy Barr has accepted pastoral work for Fairmount Meeting, in Indiana Yearly Meeting, and has canceled all engagements for evangelistic work, except one for Lynn, Indiana. Fairmount is a stronghold of Friends, and both pastor and people feel that the right thing has been done. The future looks very bright to the Friends there.

Griffith Wright, of Plainfield, Ind., has just closed a meeting at Fairview, near Brooklyn, Ind., of two weeks' duration, which was a time of great blessing to the church and community. Twelve professed conversion, and many were renewed. Seven have applied for membership with Friends' Church.

The recent Christmas exercises at the Mission Station, among the Big Jim Band of Shawnee Indians, was well attended by them. Fifty or sixty, mostly adults, were present. The chief, Joe Billy, took part in the exercises, speaking through an interpreter. They are a very backward tribe, and the work among them is very trying. At present R. Stevenson Burnett and wife Julia are the missionaries.

A series of meetings were held at Spiceland, Ind., beginning the 12th ult., and closing the 9th inst., conducted by John L. Kittrell, evangelist, and the pastor, Fred. E. Smith. The Gospel was presented with great power and clearness. While no great outward manifestation was shown in the number of conversions, the Christians were greatly strengthened. The membership is better equipped for the Master's service, and lasting good was accomplished.

Westfield, Ind., Quarterly Bible School conference was held at Chester, the 5th inst. One interesting feature of the program was two excellent papers read by two young people about fifteen years of age. "The Bible School from a Girl's Standpoint," by India Freeman, and "The Bible School from a Boy's Standpoint," by Herman Briles. "The Lessons of the Year" were given in a comprehensive and interesting paper read by Stella Hale.

The Ministers' Association of Western Yearly Meeting met at First Friends' Meeting, Indianapolis, the 1st inst. The meeting opened with singing and a season of prayer. After transacting the business, Charles R. Axton read a paper on "Evangelist—the man—the message," which was suggestive and full of good thoughts. A lively discussion followed, which was beneficial to all. Adelbert Wood gave an able address at the afternoon session, on "Sin—its origin and remedy," which was enjoyed by all present. The meeting adjourned, to meet the first third-day in Third month next, at Indianapolis.

Charles Lescanet is now located in the meeting at Cherokee, Okla. He recently closed his first quarter's work with a good showing in every department of work. A union thanksgiving service was held at the Friends' meeting-house, and Charles Lescanet preached the sermon. He writes, "We were comforted recently by the presence of our Yearly Meeting Superintendent J. Clarkson Hinshaw; also Quarterly Meeting Superintendent Alvin Coppock and wife, Laura Coppock. Prof. F. Clark of Whittier College, Iowa, and Nathan and Mary Brown, of Stella Meeting." He continues, "I began here at Friends' Valley Monthly Meeting last night, First month 3d. Good interest; good congregations."

Scipio Quarterly Meeting was held at Poplar Ridge, N. Y., the 28th, 29th and 30th ult. Edward Mott, of Cleveland, Ohio, was present, and preached with clearness and power; also the

Yearly Meeting Superintendent, J. L. Spicer. After Quarterly Meeting, Edward Mott felt led of the Lord to remain until the following Fourth-day. His service was adapted to the needs, and a few were definitely blessed. J. L. Spicer remained at Poplar Ridge the rest of the week, and gave a lecture each evening. On Sixth-day he held a meeting for children, which was well attended, as he said, "All under one hundred were allowed to come." Twelve children gave testimony in this meeting. A Junior C. E. was organized, with twelve members.

A concerned Friend, who feels that our readers should notice our national appropriations, sends the following table of estimates for 1908, transmitted to Congress at the opening of the present session:

Legislative establishment.....	\$ 5,618,175
Executive establishment.....	32,571,910
Judicial establishment.....	980,120
Foreign intercourse.....	3,254,077
Military establishment.....	79,950,102
Naval establishment.....	115,444,950
Indian affairs.....	7,970,160
Pensions.....	138,243,000
Public works.....	95,865,540
Postal service deficiency.....	Indefinite
Miscellaneous.....	59,244,088
Permanent annual appropriations.....	149,886,320

Grand totals.....\$689,028,453

He goes on to say that appropriations, both a year ago for 1907, and now for 1908, apply nearly one-half of the total annual appropriations for the current expenses of the Government to warlike means and measures, and the results of war, and that in a time of entire peace, when the leading peoples are seriously considering the reduction of armaments and beginning to desire to 'beat swords into plow shares.'

MARRIED.

KERSEY—HILL.—At the home of the bride's brother-in-law, W. A. Peterson, Peterson Manor, Chicago, Twelfth month 31st, 1906, William Rufus Kersey, of Columbus, Ohio, and Gertrude Hill, daughter of the late Thomas Clarkson Hill, of Chicago, and Adaline B. Hill, now of Los Angeles, Cal.

DIED.

BRANSON.—At Paonia, Colo., Twelfth month 1906, Everett Branson, son of Abner Branson, in his 29th year. He was a birthright Friend, a member of the Christian Endeavor and vice-president of the local society when he died.

KIRK.—At her residence, Knightstown, Ind., Eleventh month 9th, 1906, Asenith Townsend Kirk, aged 72 years. She was a life-long and useful member of Friends.

SOME DAY.

It is not given me to know
Why paths unkind my feet must tread,
Why through deep waters I must go,
Why dark clouds gather overhead;
But this I know; it is Thy hand
That leadeth me; some day I'll understand.

Why plans should fail and friends forsake,
And eyes, once kind, look coldly on,
While smiling lips hide hearts that ache,
And bid farewell to fond hopes gone,
I know not. Thou knowest, and Thy hand
Still leads. Some day I'll understand.

O glad to-morrow! When the darkening mist
That veils mine eyes shall roll away,
And I shall view the hilltops, kissed
By the sun of that eternal day,
It shall appear why thus Thy hand
Hath led. Then I shall understand.

GEORGE E. WRIGHT.

Cherokee, Okla.

Publisher's Department.

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Events and Comments.

The Shah of Persia died last week. His people are seriously objecting to what they consider large unnecessary expenses in connection with the funeral services.

An eighth of a mile straight up into the air will be the height of the new Metropolitan Life Insurance Building in New York. Even New York papers begin to ask timidly what the limit will be on Manhattan Island.

The world's visible stocks of wheat at the beginning of the new year aggregate 220,457,000 bushels, which is the largest amount in sight for the season in ten years. These stocks are uncommonly well distributed, the American share being little more than half the total, or 132,000,000 bushels. This explains the low prices and dull export trade.

Last year the total number of immi-

FOOD DOES IT.

THE MOST NATURAL WAY TO GET OUT
 OF TROUBLE.

"I have been troubled with my stomach for years, having the habit of vomiting and spitting up my food, and was all run down, and September last I had a fearful hemorrhage which completely prostrated me. When I got up even a rare porterhouse steak distressed me.

"Then I happened to meet a lady who had trouble just like mine, and who used Grape-Nuts food, and it agreed with her, so I bought a box and found I could keep it down, and it nourished and built me up, and I have used it constantly since then, usually twice a day. I have gained in flesh and can eat almost anything I want, and my stomach takes care of it without any hesitation, but before I toned and strengthened my stomach on Grape-Nuts I could not handle any food but it was liable to come up again.

"I am over sixty years old and people here consider my cure remarkable." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Get the little book. "The Road to Wellville," in pkgs.

grants passed the million mark for the first time, being 1,059,755. This year the number has increased to 1,167,353, which breaks the previous record by more than 100,000. Of these, comparatively few come from the northern and western countries of Europe. Italy furnishes the largest quota—273,120, a gain of more than 50,000 over last year. Austria-Hungary, 265,188. Russia, 215,655, a gain of more than 30,000 over last year. The other countries do not pass the 200,000 mark.

Many of our readers will remember the fight between the Rapid Transit Company and the people of New York and Brooklyn over the collection of a double five cent fare to Coney Island, which occurred last spring. The fight resulted in a mild form of riot. The Rapid Transit Co. finally agreed to refund all second fares, provided the courts decided against them. They issued receipt slips, which were given to every passenger when second fares were collected. Of course, the slips were worth five cents or nothing, just as the court finally decided the case. These slips were accepted in many business houses and by many newspapers for three cents; in fact, a disposition to gamble on the chances of making a handsome margin on these little due bills (?) actually gave them an exchange value of three cents. The Appellant Court has just decided that the Traction Co. had a legal right to collect two fares, and, accordingly, the receipt slips are worthless. The Legislature will be appealed to for relief. Should they refuse to act or fail to sustain the people they will lose the full face of the receipt slips.

The Raines-law, which regulates liquor traffic in New York State, provides that no alcoholic beverage can be sold on First-days, except when ordered with a meal. For the purpose of dodging this provision, what is known as the Raines-law sandwich came into use. In many cases it was a poor excuse, being made from tough, stale bread and ham. The purchaser would order a sandwich, accompanied with the desired liquor. After imbibing, the sandwich was shoved back to be ordered by a second customer. The Appellant Division of the Supreme Court has just decided that this practice is a violation of the law, and that hereafter no alcoholic beverage can be sold on First-days only where food designed in good faith for a meal is served.

From *The Literary Digest* and its clippings, we take the following paragraphs, reviewing the past year:

"The spectacular features in the retrospect must be credited to the forces of inanimate nature rather than to any activity of man. Thus the eruption of Vesuvius, the terrible destruction wrought by earthquakes in California and in Chile, and the wholesale obliteration of life by the monsoon, which swept Hongkong harbor, are among the incidents which stand out in lurid relief. In the world of practical politics, say our newspaper commentators, 1906 registered notable gains for the principles of Democracy. It has been called 'the year of parliaments,' since it recorded the birth of the Russian Douma, the

THE VALUE OF CHARCOAL.

FEW PEOPLE KNOW HOW USEFUL IT IS IN
 PRESERVING HEALTH AND BEAUTY.

COSTS NOTHING TO TRY.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but, on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Send your name and address to-day for a free trial package and see for yourself. F. A. Stuart Co., 56 Stuart Bldg., Marshall, Mich.

formulation of a constitution for Persia, and the promise that even China is definitely feeling her way toward some form of representative government. For the United States it has been a period of dazzling and amazing prosperity.

"The farms on the whole have yielded unprecedented crops, yet the consumption of products has been so great as to prevent a serious decline in farm prices. The factories have worked to their full capacity, yet have been unable to keep up with the demand. The mines of copper and iron and other useful metals have greatly increased their output, yet consumption has been greater and forced prices higher. The railroads have expended enormous sums of money upon enlarged trackage and additional rolling

stock and other facilities, yet have been overwhelmed by the great volume of additional business thrown upon them.

"The year saw the opening of the Simplon railway tunnel and the completion of English railroads from the Nile to the Red Sea and across the Isthmus of Tehuantepec. Peary got nearer to the North Pole than any of his predecessors, and Amundsen completed the navigation of the Northwest Passage."

NOTICES.

The General Conference of Protestant Missionaries in the Island of Cuba is to be held in Camaguey, First month 29th-31th,

By appointment of a committee of Philadelphia Yearly Meeting, it is proposed to hold a public meeting for worship in the meeting house at Fourth and Arch Streets, Philadelphia, on Sixth-day evening, First month 25th, at half past seven o'clock, to which Friends and others interested are invited.

PROGRAM.

Arranged under the auspices of the Board of Managers of the Biblical Institute for Kansas Yearly Meeting of Friends.

FIFTH DAY, FIRST MONTH 31, 1907.

FORENOON SESSION.

10.00—Lecture by Rufus M. Jones, Litt., D., Professor of Philosophy in Haverford College. Subject, "The Birth of Quakerism, and its Prophet."

Adjournment.

AFTERNOON SESSION.

2.00—Devotional Exercises.
Miscellaneous Business.

2.20—Address, Bible Lesson, by Alfred T. Ware, Pastor of East Main Street. Friends Meeting, Richmond, Indiana.

3.00—Lecture by J. Edwin Jay, M. A. Professor of Biblical Literature in Friends University.

COSTLY PRESSURE.

HEART AND NERVES FAIL ON COFFEE.

A resident of a great western State puts the case regarding stimulants with a comprehensive brevity that is admirable. He says:

"I am 56 years old and have had considerable experience with stimulants. They are all alike—a mortgage on reserved energy at ruinous interest. As the whip stimulates, but does not strengthen the horse, so do stimulants act upon the human system. Feeling this way, I gave up coffee and all other stimulants and began the use of Postum Food coffee some months ago. The beneficial results have been apparent from the first. The rheumatism that I used to suffer from has left me, I sleep sounder, my nerves are steadier and my brain clearer. And I bear testimony also to the food value of Postum—something that is lacking in coffee." Name given by Postum Co., Battle Creek, Mich. There's a reason. Read "The Road to Wellville," the quaint little book in pkgs.

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JOSEPH ASHBROOK

Subject, "Our Current Problems of Religious Belief."

I. (a) The Problem of Religious Attitude.

(b) The Problem of the Scriptures. General Discussion.

Adjournment.

EVENING SESSION.

7.30—Devotional Exercises.

8.00—Lecture by Rufus M. Jones. Subject, "The Message of Primitive Quakerism."

SIXTH DAY, SECOND MONTH 1.

FORENOON SESSION.

9.00—Devotional Exercises.

9.10—Lecture by Oscar Moon, B. L., Pastor of Friends University Meeting. Subject I. "The Distinguishing Traits of a Quaker Pastor."

10.00—Lecture, by Rufus M. Jones. Subject, "Some Quaker Contributions to the World's Progress."

11.00—General Discussion. Question Box.

Adjournment—Noon.

AFTERNOON SESSION.

2.00—Miscellaneous Business.

2.20—Address, Bible Lesson, by Alfred T. Ware.

3.00—Lecture, by J. Edwin Jay. Subject, "Our Current Problems of Religious Belief." II. (a) The Reigning Theologies and some references to Friends' Conceptions. (b) The Carriage of a Theological War. General Discussion.

Adjournment.

EVENING SESSION.

7.30—Devotional Exercises.

8.00—Lecture, by Rufus M. Jones. Subject, "The Message of Quakerism to the Modern World."

FIRST DAY, SECOND MONTH 3.

In addition to the regular Institute program we have planned to hold a general Young People's Meeting on Saturday evening, Second month 3, at

which the Friends' Christian Endeavor Societies of the city will be in attendance, together with the Christian Associations of the University. We extend an invitation to the Endeavorers and other young people of Kansas Yearly Meeting to plan to be present. We are expecting Rufus M. Jones and Alfred T. Ware to be present on Sunday and attend services and young people's meetings, so we are assured an interesting day.

10.00 A. M.—Bible School.

11.00 A. M.—Meeting for Worship.

EVENING.

General Young People's Rally.

Address.

CLOSE.

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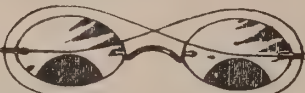
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American Friend

Vol. XIV

FIRST MONTH 24, 1907

No. 4

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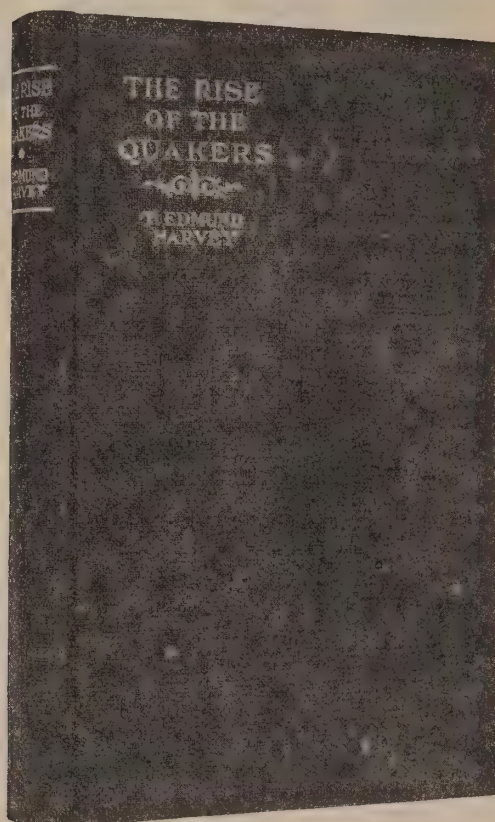
Our Christlike God.

IT is Christ who has taught us that to be God is not to be a mighty king enthroned above the reach of His creatures, but that to be God is to have more love than all besides, to be able to make greater sacrifices for the good of all, to have an infinite capacity to humble Himself for others. If in Christ we find at last the real nature of God, if we may always expect such faithfulness and help from God as we have in Christ, if to be God is to be as full of love in the future as Christ has shown himself in the past, then may not existence yet be that perfect joy our instincts crave, and towards which we are slowly and doubtfully finding our way through all the darkness and distress, the shocks and fears, which are needed to sift what is spiritual in us from what is unworthy.

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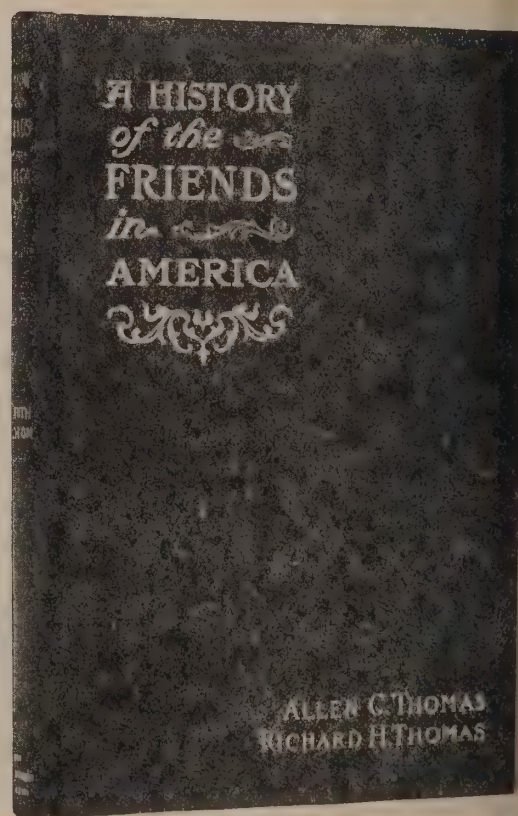
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VOL. XIV.

PHILADELPHIA, FIRST MONTH 24, 1907.

No. 4

A SERIOUS CALL.

THE OUTBREAK of tongues in Akron and Cleveland, Ohio, spoken of last week, is by itself a matter of little importance, and might be left without farther notice, if it were not for the fact that it is a symptom of a larger trouble which threatens to swamp American Quakerism. Those of us who have been carefully watching the currents of our spiritual life have known for a long time that very dangerous tendencies were at work among us and slowly disintegrating our power—tendencies all the more dangerous, because nobody was willing to discuss them, and point them out.

We print in another column a few of the many newspaper reports which we have received, telling of this outbreak of tongues. The reports are calm and unsensational accounts, otherwise we should not print them. There have been many meetings of this sort before in various places. The only new feature is the appearance of tongues. The point of serious significance is the excessive emotional strain which sooner or later is bound to produce some of the many abnormal forms that follow these emotional cyclones. It is a mistake to assume that the persons who have shown these traits are deceivers, or deluded by Satan. That is the medieval way out of such difficulties. The whole thing is the natural outcome of highly-wrought, over-strained nervous systems.

Those who encourage a type of religion which paralyzes the will under storms of emotion, those who push meetings to the verge of hypnotism and trance to get results (in the form of conversion or sanctification) are thoroughly unsuitable persons to deal with human souls. Their motives are doubtless good; they, quite likely, are single-hearted in their devotion to the advance of Christ's kingdom. But who of us would be satisfied with a doctor whose only merits were pure motives and devotion? He must also *know* the nature of the frame he has to deal with. He has no right to excuse his blunders on the plea that he meant well. Now, look at the facts which confront us. There are meetings held, ostensibly as Friends' meetings, where scenes are enacted that are dangerous to physical, mental and moral health—meetings marked by emotional dis-

orders that ought not to be allowed anywhere, in this era of intelligence. But these disorders are only external signs of a deeper trouble which must sooner or later be met and faced if we expect to impress the world as the exponents of spiritual religion. The real trouble, which occasions, every now and then, some form of disorder, is the prevalence among us of a thoroughly unhealthy type of religion. It is a Christianity with its balance lost. It insists on a *single type* of conversion as essential to salvation, as though there were no other way to Divine forgiveness. It reduces holiness, with all its rich and infinite meaning, to a single, definite, immediate experience, no more like apostolic sanctification than a photograph is like a living person. It transforms the teaching of the Kingdom of God—Christ's supreme revelation of the meaning of life—into a miraculous second coming, though that Christ Himself said, "Lo, I am with you always." It belittles learning and finds spirituality rather in emotional experiences. It discourages full, rounded development of the mind. It would reduce every one of our educational institutions to the level of its own narrow idea of truth. It is harsh and uncharitable, as unloving as it is narrow.

Sincere and honest, its leaders are. We have no word of criticism to utter of their intention or their purpose. They want to produce a Quakerism of a certain definite type. It is a type, however, which leads to ranterism, bigotry, division and emotional disorders. It lacks depth of insight, power of steadiness and control, poise of judgment, ability to unify, or capacity to deal with the trend of thought, which for better or worse is now upon us. It is a movement which in the nature of things cannot save us. It can only leave us stranded, high and dry, from the main currents of spiritual life and thought, with our once noble mission gone.

It is a young man who writes these words, one who has loved his Church with a love that would halt at no sacrifice for it, one who hopes many years to work for it, and serve it with whatever powers have been given him. But one thing is as sure as the pole star, the young, thoughtful Friends of America are determined to have a Quakerism characterized by the

genuine spiritual power, breadth and health of the apostolic period or none. We expect to sacrifice and suffer, we are ready to bear hardships and labors, but we will not take for bread that which does not really feed our souls. If the leaders of our Church allow things to drift toward the rocks they will have themselves to blame.

R. M. J.

THE PROHIBITION SITUATION IN THE STATE OF MAINE.

We print, elsewhere, the section from the message of the Maine Governor, William T. Cobb, dealing with the prohibition situation in the State. It is a calm, straightforward document, and should be read by all who are interested in the prohibition question, and who of us is not?

It should be said, for the benefit of those who do not know it already, that the "Sturgis law," discussed at length in this message, is a law passed by the last legislature to enforce the prohibitory law in sections where the local officers are inefficient, negligent, or corrupt, and in sections, too, where local sentiment does not support the prohibitory law.

The Governor says: "Probably no single piece of legislation placed on our Statute Books has ever caused so much general discussion as the Sturgis law." That law was passed to put an end to *nullification*. The Governor says, and says rightly, that "the nullification of the prohibitory law is the greatest issue confronting the people of Maine." It is the beginning of the end of government, when law is ignored, defied, nullified.

There were only two possible courses open to an honest, manly governor—to secure the repeal of the law, which in Maine is embedded in the Constitution, or to *enforce it* at every cost and hazard. Governor Cobb took this latter course.

The "Sturgis law" has aroused a fierce opposition; it even threatened the defeat of the governor who was responsible for it. The question now lies between this drastic, vigorous method of enforcement and repeal. The report of the Enforcement Commission, promised in the message, should be a very important document in the history of temperance legislation, and we shall endeavor to put it in whole, or in part, before our readers, when it is issued. The facts bear out the Governor's statement that there is a strong sentiment in favor of allowing the people themselves to decide again whether they want the sale of liquor prohibited in the State. In

any case, the prohibition battle is on in the old temperance State, and tremendous consequences hang on the issue.

R. M. J.

FOR THE AMERICAN FRIEND.

PRAYER.

BY AUGUSTUS T. MURRAY.

(Continued from last week)

If we are right in thus thinking of prayer as an act of worship, it will follow that the effect of prayer will be seen not in God but in the worshipper,—not in a real or imaginary deflecting of the will of God from its course, but in its influence upon the character of him who prays; and this influence will be a purifying influence. Indeed, "he that hath clean hands and a pure heart," and he, alone, can enter into the holy place for worship or for prayer; he, alone, can commune with God. True, the soul, burdened with a sense of sin, may cry aloud for forgiveness, and so that prayer be sincere we know that it is heard. It was the repentant publican that our Lord commended, not the one who thanked God that he was not as other men; and in Isaiah's vision the revelation of the glory of God brought to the prophet first of all a sense of his own unworthiness. Yet, he was cleansed, and sent forth with a divine commission to speak to his people in Jehovah's name. We may, indeed, say that genuine repentance of itself brings the soul nearer to God and paves the way for blessing, and that this is an illustration of the purifying power of prayer. Dare you come before God to ask that that may be yours which should rightly be another's? Dare you pray that you may outstrip another in the race for honor, for office, for fame, when you know that your gain can only mean his loss? Can you look up to the Father when all your thoughts are fixed on things below? Such petitions are not prayer. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." There is no room in the selfish heart for prayer, and no place in prayer for the selfish wish. All that is petty, or mean, or selfish must fade away when the thoughtful soul bows to pray. These things are excluded by the very nature of prayer.

And of what avail is a prayer for forgiveness, unless the soul is ready to be cleansed? Let us take an extreme case. A weak nature after sinning grievously in yielding to base impulses may be filled with remorse, and pray for forgiveness, even while knowing well that the same base instincts will again assert their mastery, and that he will again show himself their slave. Does God hear that prayer? Nay, though he make the words of the Psalmist his own, and cry out in terror, "Create in me a clean heart, O God!" what profits it, if it lead him not to right living? To such as he the word of Jehovah was long ago given: "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear." "Wash you, make

you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." Then, and then alone, can a man pray; but those who do put away the evil of their doings hear the "voice celestial," which begins with the pathetic words—

"Although your sins

As scarlet be," and ends, "white as snow."

Yes, many a man wanders far from God and disclaims prayer, who really cannot pray,—cannot lift his heart, his desires, above what is low. Though he declares that God cannot answer prayer, yet in truth "the Lord's hand is not shortened that it cannot save, neither His ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear." But if one prays with a pure heart, looking away from self, and the things of self, to Him "who unwillingly sees one of His little ones lost," he will, indeed, come to know the power, the efficacy, and the blessedness of prayer.

Again, the influence of prayer will be a strengthening influence. No one can commune with God, and not go forth heartened to meet his duty, his trials, his temptations. "I write unto you, young men," wrote the apostle, "because ye are strong;" but how weak we are! Strong as we may feel ourselves in our physical bodies, in our mental equipment, or in moral resolve; yet when we are brought face to face with life's great crises, when the props that have supported us heretofore give way or are taken from us, or it may be when sorrow falls with crushing weight, or the burden of the mystery seems too heavy for us, where is then our strength? There are times in every life when "even the youths shall faint and be weary, and the young men shall utterly fall,"—times when our faith seems to fail us, when we feel ourselves alone, and when the light which radiates from the mount of vision fades away and all seems dark. In such times as these, prayer can teach us the truth of Isaiah's glorious words: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." So many a soul has come this realization, and with it the heartening message, "Fear thou not, for I am with thee, be not dismayed, for I am thy God."

But the influence of prayer should be more than purifying, more than strengthening; it is hallowing. Genuine prayer lifts us up to the high places of spiritual living,—to a point where our wills are brought into harmony with the divine will. True, the purpose of the ages waits not on man for its fulfillment; but man has, none the less, a real place in God's universe; and it may be his to know that his life and his work are furthering the plans of his Creator. No rational man will, of course, knowingly set his will in opposition to the will of the Eternal; but many a man does go through life without concerning himself about what the will of God may be. For such, there is, of course, no real prayer, even though, now and again in the crises of life, petitions

rise to their lips. But if a man wills to walk as a servant of God, as a son of God, for him, prayer is communion with the Father. By prayer, he is kept from evil; by prayer, he is heartened to meet life's trials and bear life's burdens; and by prayer, his spiritual insight is deepened.

Jesus prayed, not only at certain crucial points in His ministry, but constantly. Prayer was to Him an habitual, as it was a normal act. It was the atmosphere in which He lived. Brief and fragmentary as are our records of His life, we are told how, again and again, He retired from the multitudes that thronged about Him to be alone with the Father; and in the closing scenes of that great tragedy, when human companionship failed Him, and those He loved could not watch with Him for one brief hour,—in the agony in the garden, the veil is lifted for a moment, and we are permitted to see a little way into the heart that broke for us. "O, my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as Thou wilt."

Many a human soul has its own Gethsemane, when it is forced to bow beneath the anguish of bereavement, of failure, of doubt,—of any one of those mysterious providences whereby the soul of man is tried; and well for that man who rises superior to the struggle, and comes forth chastened and hallowed, purified as precious metal in the fire of suffering, with grace to echo the Master's prayer, "Nevertheless not as I will, but as Thou wilt."

For it is an illuminating fact, and one proved by the experience of many devout souls, that although one may feel one's self burdened with a great desire, a desire, too, which one can consciously cherish, and may kneel with the thought of making this the very prayer of the heart, yet under the blessed influence of communion with God, the eyes of the spirit are opened, and one sees things unimagined before, so that the great desire fades away, and the burden of one's prayer is wholly different. Under this blessed influence one does not ask amiss, for one has no thought of self; and the astounding promise quoted at the beginning of this paper finds its literal fulfillment: the Father's will is our will.

Does one ask, "For what may I pray, if all that comes to pass is but the result of inalterable law, whereby given causes must produce given results? Granted that there is a blessing in bowing before God, yet, for what may I ask, and why should one ask for anything?" But I have not said that God cannot, or does not, hear us. I have only said that the true reason for prayer and the true virtue in prayer consist rather in communion with the Eternal than in the preferment of petitions,—in seeking to obtain for ourselves things that we desire; and that one who has given up the thought of a God whose will may be altered by the prayers of men, may, none the less, hold to the habit of prayer, and feel that he has in prayer a source of blessing and of strength.

The most learned of men is very far from having mastered the whole of truth, or from having learned the whole scope of God's laws. All that is known or

imagined, all of our science and of our metaphysics, is as nothing compared with the vast domain of the unknown and the unknowable. Who shall say that there are not other, and it may be, higher laws that we know not, so that in very truth "more things are wrought by prayer than this world dreams of?" To the average onlooker the tricks of the magician seem to transcend natural law; but to the trained observer, it is plain that, apart from mere cleverness, there are other laws—well known to the psychologist—in obedience to which the startling effects are produced. There is no transcending of law, but only the operation of law.

May not similar principles be imagined to hold good in higher things as well? Startling, indeed, have been some of the clearly attested ways in which prayer has been answered. For some cases, the psychologist has an explanation to offer; others baffle him, and seem, in the light of our present knowledge, to be incredible. Yet to one whose spiritual vision is quickened, such cases but show how the magic of God's chemistry brings sweetness and light and beauty, where these things seemed unimaginable,—brings life where there had seemed to be but death. Certain is it that there is a vital energy in prayer, which quickens the conscious powers and wondrously enlarges the capacity of the individual. Furthermore, while we neither see nor look for the doing away with, or the over-riding of, God's own laws, He does marvellously control the effects of those laws upon the individual, so that blessing flows in upon him in ways unlooked for.

No man, therefore, may say for what another may pray or for what he may not pray. Ask your own heart. Offer any prayer that comes from the heart, which you can utter, when you have withdrawn from the world and feel yourself alone with God. May not father and mother pray for the life of their little one, when it is hourly ebbing? May they not pray for their boy, that he may be kept strong and pure in the hour of temptation? Aye, they may; and find help and strength and comfort in prayer. We can even understand how both sides in a great struggle may pray for victory, each trusting that its cause is just; but better than any prayer for victory were Joab's brave words, when he faced the hosts of Ammon and of Syria: "Be of good courage, and let us play the men for our people, and the cities of our God: and the Lord do that which seemeth Him good."

"The Lord do that which seemeth Him good." Leave the issue with Him, "in whose hands are all the corners of the earth," "who taketh up the isles as a very little thing." Our part is to "be of good courage, and play the men,"—to perform faithfully the duty that lies nearest, be it hard or easy, and to work out our own salvation by bringing our wills and our lives into harmony with the will of God.

For all is well, though we walk in the dark, though our burden be heavy and the journey long. When faith is weak, turn to prayer and know its efficacy;

for it will bring the very peace of God. "Be careful for nothing," wrote the great apostle, "but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The peace of God. Compared with this, how insignificant becomes the granting of any lesser desire that the human heart can conceive.

FOR THE AMERICAN FRIEND.

FRAGRANT CHRISTIANS.

BY THEODORE L. CUYLER.

Our divine Master directs his disciples to be luminous: "Let your light shine!" He reminds them that they are to be the salt of the earth, to preserve society from moral corruption. There is also a steady, and often unconscious, influence shed off from the genuine Christian which may be likened to the fragrance shed by aromatic plants. Travelers in Southern France can detect at once their entrance into the lavender-producing districts—the air is laden with grateful perfumes.

In the Canticles, there is a lively picture of the Church as an "inclosed garden," with its pleasant fruits, its pomegranates, its cinnamon, its myrrh, and all the chief spices. Then follows the prayer, "Awake, O north wind; and come, thou south; blow upon my garden that the spices thereof may flow out!" As odors may lie latent in a plant, so graces may remain undeveloped in a Christian. What is needed is to call them forth. Pruning is a sharp process, but God's people often require it to make them faithful. Certain processes are needed also to make them fragrant.

A "north wind" is prayed for to start the odors. Perhaps this may signify the work of the Divine Spirit in producing deep conviction of sin and shortcomings. Christians need to be convicted of sin as much as unregenerate sinners. Many of the most pungent calls to repentance in the New Testament are addressed to the members of those early churches. Peter was under heart-rending conviction of most odious sin when he went out of Pilate's courtyard weeping bitterly. That started the spices; for true contrition has the savor of a sweet smell in God's estimation. Many years ago a powerful awakening occurred in one of our theological seminaries. The "north wind" of the Holy Spirit's power smote so mightily that some of the students abandoned their hopes, threw away all their previous impressions as shallow and unsatisfactory, and experienced a deep, thorough reconversion, that went down to the root of character. One of the best evidences of the power of a revival is that it brings delinquent church members to repentance. The same strong gale that uproots false professors, sets the spices of penitence flowing from those who had grown indolent or worldly-minded. Awake, O north wind, and blow upon our churches!

God has many methods of developing the graces of His children. Discipline is one of them. They tell us that the juniper plant emits the sweetest odor when it is flung into the fire. We all know that bruised flowers yield the most fragrance. I have had some striking exhibitions—among my own flock—of the influence of severe trials in bringing out the richest and noblest traits of Christian character. A lovely young woman has preached to me far more eloquently from her dying pillow than I had ever preached to her from the pulpit. Another one, under pecuniary adversities, has been like a shaken cinnamon tree; her cheerful fortitude has proved that nothing can impoverish a soul that is enriched with the unsearchable riches of Christ. Bereavement has sent its bitter blast into some of our families; yet the odors of riven hearts have been sweet with the spirit of submission. Almost every believer's experience contains the record of severe trials which were sent in order to shake the spice trees.

"Who bears a cross prays oft and well;
Bruised herbs send forth the sweetest smell;
Were plants ne'er tossed by stormy wind,
The fragrant spices who would find?"

The inspired poet of the Canticles also prays for the "south wind to come upon my garden." Not only the keen north wind that may bring us to repentance, and the sharp blasts of adversity to test and develop our faith; but God is asked to send the warm south wind of love to melt us into gratitude and praise. A great blessing sent upon a church, or upon a Christian, often makes the hearts thus blessed to become like a bank of violets under a May shower. Do we not need to have more of the felt presence of Jesus in our souls, and more of the warm breath of His love to set all our affections growing and glowing and breathing out a holy joy? However softly the south wind may blow upon the lavender bushes, it is from the bushes themselves that the fragrance must be diffused. The balmiest of zephyrs cannot draw sweet odors from a pig-weed or a thistle. Dead trees yield no fragrance. It is from a zealous, earnest, Christ-imitating life that the sweet, attractive influences flow forth; but you and I must do the living.

Brooklyn, N. Y.

Be courageous. Be independent. Only remember where the true courage and independence come from.
—*Phillips Brooks.*

If the world is ever conquered for our Lord, it is not by ministers, nor by office-bearers, nor by the great and noble and mighty, but by every member of Christ's body being a working member; doing his work; filling his own sphere; holding his own post; and saying to Jesus, "Lord, what wilt thou have me to do?"—*Thomas Guthrie.*

NEWSPAPER ACCOUNTS OF THE RECENT OUTBREAK OF TONGUES.

[The first account below is meant to be a description of meetings in Akron, Ohio. The second account deals with what had occurred in Cleveland Meeting. It should be noted that J. E. Sawders is not a Friend, and the Akron meetings were not under the care of Friends. The first appearance of the gift was in Alliance, and it has spread from there.]

"Chi Ch-chi chi cheechi chico allioo wawa ik oorsti woobolachici boochi meeni tio cheena halliwaho ooma wada ferchi hookaliba tata. Mo chichichi cho cheka kow ta hooligoola."

These words, uttered gutturally, and with voices pitched in a high key are specimens of the utterances which are to be heard from the mouths of the speakers of unknown tongues at the meetings conducted in South Akron by Miss Ivy Campbell in the Gospel Church.

An all day meeting was held Sunday. In the evening, after the long hours of exhortation, singing and praying, many were overcome by their religious feelings. The seats were filled with those "seeking," and the standing room was crowded with curious ones. At one time in the evening, as many as forty were lying or kneeling about the church in the different degrees of unconsciousness. Cries of every description filled the room, the frantic whimperings of a child, the hysterical wails of women and the powerful groans of strong men as if in great pain. As a burden to these shrieks and cries there was a constant undertone of praying and shoutings of "amen" and "hallelujah." Through it all Miss Campbell, the leader of the movement, stood on the pulpit and pleaded with the people to lay aside lives of sin and seek sanctification. One woman was seized suddenly with the "power" and fell against a seat, cutting open the back of her head. She fell to the floor and lay there weeping, wailing and shaking violently, while others kneeled beside her and spoke to her with a strange tongue. A carriage was brought for her removal, but she could not be taken away.

An old man was sitting in his chair with his head thrown back at a frightful angle, his eyes closed. He lay in this condition for hours and then began to scream and throw his arms about as if in great agony. He finally came to and announced that he had received the spirit. Women rushed up to him with tears streaming down their faces and shook his hands.

A child six years old was lying on her back on the floor, eyes closed, and arms constantly shaking above her head. She was keeping up a constant, monotonous whisper that rose above all the other sounds in the room. Two young women were kneeling over her and, in turn, shrieking to her rapidly in the strange chatter of the gifted ones. People were lying flat on their backs on the stage, and the rail about the altar was crowded with men and women kneeling and lying on the floor, engaged in prayer or shouting words of praise alternately with words of the strange

tongue, all had a haggard, strained appearance on their faces.

Many people were converted Sunday, and the meetings are to be kept up indefinitely.

ITEM ON MEETINGS IN CLEVELAND.

Doubt as to the genuineness of some of the wonderful manifestations purported to have been experienced by penitents at the revival meetings being held at the First Friends' Church, on Cedar Avenue, was expressed at a meeting of the congregation after the morning service yesterday. A committee was appointed to consider the advisability of a continuance of the meetings in their present form, and under their present auspices.

Announcements from certain young men and women who are attending the Bible school run in connection with the church of the marvellous "gift of tongues," as well as the casting out of demons are seriously questioned by some of the members of the congregation. For the purpose of determining upon a policy to be adopted, a meeting was called after the morning service yesterday, which was attended only by members of the church, all others being excluded.

For an hour and a half the discussion was carried on, and various opinions were expressed. Some of the members advanced the opinion that the revival was going too far, and was not being conducted along lines in accord with the faith of the Friends' denomination. Others maintained that the meetings were perfectly in accord with the spirit of the Friends' belief, even if the Revivalist, Rev. J. E. Sawders, Akron, is not a member of the denomination.

It was finally decided to leave the matter in the hands of a committee to determine if the meetings are to be continued this week. This committee will meet this morning, and come to a decision in the matter. The committee consists of Rev. J. Walter Malone, pastor of the church, and Messrs. Calvin Choate, William Pinkham and Edward Mott.

It has been noted, during the time since the services started, last Wednesday, that all of the "manifestations" have occurred among the students of the Bible Training School, which is operated in connection with the church. Members of the congregation claim that in not a single instance has a member of the church been visited with any unusual power.

Edward Bremner, a prominent member of the congregation, last night declared he expressed the general sentiment of the members of the church, when he said that the committee was simply appointed for the purpose of determining, if possible, if good was really being accomplished by the revival, operated as it is.

"We believe in God and in His power to do all things," declared Mr. Bremner, "and we believe in revivals, but the question concerning all of these manifestations is, 'are they genuine?'" This so-called gift of tongues has come only to the students and to one woman from Akron, who came to assist at the revival.

"This is our regular yearly week of prayer, and

the revivalist who is conducting the meetings was not invited by the church to take charge of them, but merely requested by our pastor to assist. His beliefs are different from ours, and some of his doctrines are not in accord with those of the Friends' Church. The meetings will go on, but there is some doubt as to their character being just the same as they have been during the past week."

William Guest, another member of the congregation, also expressed some doubt yesterday as to the reality of some of the miracles. He said that the First Friends' Church was of a class not as straight-laced as others of the same faith, but, nevertheless, some of the results of the revival have been a little surprising even to those who were willing to have a "wide open" series of revival meetings.

Many exciting events occurred yesterday at the Friends' Church. More demons were cast out, and at least two new manifestations of gifts of tongues became apparent. One young woman, who says she never looked inside of a lexicon in her life, babbled for nearly an hour in what is said to be the Greek language.

Edith Ranson, until a year ago a student at the Bible Training School, is one on whom the language of the Greeks was bestowed. She writhed in prayer at the altar until she received her Pentecost, and with it the gift of tongues. She was taken into another room, and there she talked in the strange dialect for nearly an hour. A teacher of literature in one of the city schools claims to have interpreted some of the language, and declares that it is Greek.

For three long hours yesterday, converts, seeking their Pentecost and unusual gifts from heaven wrestled for them at the church altar. Shortly before the evening service began, one young woman, sobbing and laughing alternately, lay on her back near the pulpit, half a dozen singing and praying friends bending over her and beseeching her not to give up the battle.

At another side of the pulpit lay a young man, in a semi-conscious condition, not moving for half an hour or more. All through the meeting half a dozen converts knelt at the altar, not heeding the service, but praying fervently, sometimes breaking out loud in their supplications, but for the most part unconscious of everything going on about them.

PROHIBITION IN MAINE.

From the annual message of Governor Cobb:

Two years ago, speaking in this place, and under similar circumstances, I ventured the assertion that the public condition resulting from the nullification of the prohibitory law was the greatest issue confronting the people of Maine. The representatives of the people met that issue, recognized its importance and the Sturgis Law was enacted, a measure designed for no purpose other than to correct or lessen the evils of nullification. Under its provisions the Enforcement Commission was appointed, and for about eighteen months Maine has witnessed the

unusual spectacle of men clothed with legal authority, but operating directly through Executive option and initiative, performing some of the functions of certain officials elected by popular vote, who either wilfully, or lacking both courage and ability, have neglected the duties imposed upon them by their oath of office. Probably no single piece of legislation placed on our Statute Books has ever caused so much general discussion, or created such intense and bitter differences of opinion and dissensions as the Sturgis Law. I cherish no illusions in regard to it. I know it is condemned by many as false in principle, and contrary to the spirit of our institutions, expensive, inefficient, the outgrowth of political necessity, and the last desperate attempt of fanaticism to check the swelling movement for a liberal and cosmopolitan treatment of the liquor problem. I know that a hostile sentiment hastens to censure not only the law itself, but the men charged with its enforcement and their methods. Their failures are magnified and ridiculed, their successes overlooked or belittled, their sincerity of purpose and honesty of motive openly and often maliciously questioned, and the belief assiduously cultivated and encouraged that they are the known disturbers of the peace, the real enemies of order. But these arguments, criticisms and accusations are neither unanswerable nor unassailable. Many of them are palpably superficial and unfair, and the Sturgis law will stand or fall by a fair presentation of the facts and their rigorous analysis, not by the demands of a self-interested prejudice or the exigencies and hopes of any political party.

There will be placed before you, at an early date, by the Enforcement Commission, a full and complete report of the operation of this law, and a statement of all the expense attending it. Upon its publication it is to be expected that this whole question will be opened for debate by the members of this assembly, and this debate will be welcomed by all. At the present time the Deputy Enforcement Commissioners are withdrawn from all the counties. This course was simply an act of justice to the incoming sheriffs, and the insinuation that it was prompted by any other motive might have been withheld in all fairness until a later date. If it becomes apparent that the local officials intend to permit or resume a policy of non-enforcement, and the services of the Deputy Commissioners are not again brought into requisition, there will then be ample opportunity for just and timely criticism.

The essential features of the Sturgis law are clear and its purposes obvious. I have yet to hear any sound argument in behalf of nullification of the law, and but few men have had the temerity to openly advocate it. All will agree to the proposition that the local officials should enforce the prohibitory law in the first instance, but if they fail to do this, and it is known that they have failed, the fact still stands that the law is nullified and needs vindication by some other means. When this question was before the last Legislature there were three ways by which the nullification of the prohibitory law could have been pre-

vented: First, by dutiful action of the local officials; second, by the repeal of the prohibitory law itself, involving resubmission and the adoption of some method of license to regulate the liquor traffic, and third, by the authorization and exercise of powers similar to those granted the Enforcement Commissioners under the Sturgis law. The local officials could not or would not act, prohibition continued to be the policy of the State, and a trial of the Sturgis law was imperative. I am attempting to discuss the measure purely as a means to prevent nullification, and believe that a large majority of the law-abiding citizens of the State, irrespective of party, substantially agree that the law was necessary, and that it has justified its existence. The day of open and easy nullification of the prohibitory law has passed in Maine. Public sentiment and all the moral forces of the State have been aroused and arrayed against it, and it will never return. With all the clamor against the expense of the Sturgis law, with all the outcry alleging political trickery, insincerity and cowardice on the part of its sponsors and its officials, I still hold to the opinion that the people of Maine believe that nullification is infinitely worse than any law which seeks to prevent it, and respectfully submit that it is incumbent upon every man who believes in the principle of law-enforcement as indispensable to the cause of good government and good citizenship, to support the Sturgis law, or to propose and support some other measure which will advance that cause as well.

The attempt to secure a better enforcement of the prohibitory law by means of the Enforcement Commission has brought the resubmission question into such prominence that a failure to refer to it in this address would invite grave misunderstanding. The statement will stand unchallenged that speculation on the action this Legislature may take in dealing with resubmission is causing more comment, and exciting more interest, than any other topic of public moment in Maine. I enter upon a brief discussion of this question with reluctance, not because of the lack of convictions or an unwillingness to express them, but simply because of the doubt in my mind as to my ability to present some of its phases without violating the proprieties of an occasion upon which references to party politics are neither expected nor desired.

Every thoughtful and fair-minded student of political conditions in Maine must admit that there is a very strong sentiment in favor of the proposition to give the voters an opportunity to express at the polls their opinion of the present prohibitory law. While this sentiment may not be that of the majority now, it surely is held by a very large minority of our citizens, and the results of the September elections last year seem to furnish a complete justification of this conclusion. It is true that the temperance legislation on our Statute Books was placed there during the domination of one political party, and it is also true that nearly every person opposed to the prohibitory law and its enforcement favors resubmis-

sion. But it may be asserted, with equal truth, that a belief in the prohibitory law is not confined to the adherents of either of the two great parties, and that the desire for resubmission is not confined to the enemies of that law. There are many men, earnest and sincere in their advocacy and support of temperance and enforced prohibition, who believe those principles will be jeopardized by their resubmission to the people under the only method by which this can be accomplished at this time. To them the cause of prohibition is of far greater importance than the success either of Republicanism or Democracy, and to promote and conserve that cause they organized and maintained the Prohibition party. But they cheerfully sacrificed their own organization in behalf of the greater principle, and allying themselves with another party, because of its promise to enforce the prohibitory law, and its opposition to resubmission, contributed largely to its success. These men feel that resubmission granted by this Legislature would be a distinct and unpardonable betrayal, by the dominant party, of many who worked for and helped to achieve its victory. They insist that resubmission, in its proposed form, is a blow to prohibition, and an attack on temperance, and refuse to endorse the suggestion that the people are entitled to vote on an amendment to the Constitution when a very large number have unquestionably signified a desire to that effect.

It is extremely unfortunate for what I conceive to be the true cause of temperance that a resolution to resubmit the prohibitory amendment must be in form, at least, a practical condemnation by the Legislature of the present policy of prohibition, and not the authorization of a simple referendum to ascertain the people's views. Were it not for this fact, and the probable effect that the mere passage of such a resolution would have upon the friends of the prohibitory movement everywhere, I believe there would be little or no opposition to the reasonable, plain and unencumbered proposition to place the original question before the voters again for their approval or rejection. If that particular and important objection could be removed, and the question referred to the people directly, solely on its merits, and unhampered by the prejudice excited by premature and unnecessary legislative condemnation, the citizens of Maine would rally to reaffirm their belief in the prohibitory law, and the cause of temperance be infinitely strengthened and advanced. For if we accept the principle of the referendum we must recognize the fact that its fundamental strength lies in the right of an appeal to the people, and no good cause, if fairly and properly presented, should hesitate to enter that court or should fear its verdict.

In union there is strength; and yet, when a thing is to be done, one man must do it.—*James Parton.*

That which astonishes, astonishes once; but whatever is admirable becomes more and more admired.—*Joubert.*

The International Lesson.

FIRST QUARTER

LESSON V.

SECOND MONTH 3, 1907.

NOAH SAVED IN THE ARK.

Genesis 8: 1-16.

GOLDEN TEXT.—The salvation of the righteous is of the Lord. Psa. 37: 39.

DAILY READINGS.

Second-day, First mo. 28.—Cause of the flood. Gen. 6: 12-22.
 Third-day, First mo. 29.—The flood. Gen. 7: 10-24.
 Fourth-day, First mo. 30.—Noah saved in the ark. Gen. 8: 1-16.
 Fifth-day, First mo. 31.—Leaving the ark. Gen. 8: 17-22.
 Sixth-day, Second mo. 1.—God's covenant with Noah. Gen. 9: 8-17.
 Seventh-day, Second mo. 2.—Christ's reference to Noah. Matt. 24: 34-42.
 First-day, Second mo. 3.—Covenant remembered. Isa. 54: 4-10.

Time.—Impossible to fix.

Place.—Region of the upper Euphrates river. The Ark rested on one of the heights of the Ararat mountainous region.

In order clearly to understand the lesson, chapters 6 and 7 should be read. The story of the Flood is one over which there has been an immense amount of controversy, much of which, as usual, tending to obscure rather than keep the religious teaching.

The historical nature of the Flood has been most generally called in question, and then, its geographical extent. That there was some kind of a deluge seems to a candid mind unquestionable. That the deluge covered only part of the earth seems likewise unquestionable. That the water could cover the earth 22 feet ("fifteen cubits upward") "above all the high mountains," "under the whole heaven" cannot be taken literally. Where could the water, thousands of feet deep, come from? Such a stupendous miracle as that would be is far harder to believe than that a comparatively local deluge is referred to, and described in the somewhat exaggerated language so common among Orientals, and not unusual in the Bible, even in the New Testament. Compare Acts 2: 5; Rom. 1: 8. Again, it would be impossible, that a vessel of the size named, 450 feet long, 75 feet wide, and 45 feet high, could contain a pair of all kinds of land animals, to say nothing of the food required for their subsistence. It would also be a miracle beyond acceptance to suppose, that arctic and tropical animals could have been brought to Noah in Mesopotamia, sustained in the Ark, and on the subsidence of the waters re-distributed over the earth to far distant lands, and islands of the sea, over thousands of miles of ocean, each pair to their own proper habitat. God has not worked in that way in succeeding ages, and we are not called upon to believe that He would act so differently in the days of Noah.

We may then believe that there was an actual deluge, which is described in picturesque eastern language, and that it illustrates a profound religious truth.

It is an interesting and remarkable circumstance that there are traditions of a deluge among many branches of the human race. These traditions are not so widely spread as was once thought—they seem to be wholly absent in Africa, Egypt, China and Japan—and in some cases, the story is so different that it

would seem to have had other sources. That the Babylonian and Hebrew traditions had the same source would seem to be incontestable, and therefore, we may believe that the deluge, known as the Flood, took place in Mesopotamia.

1. "Remembered." God never forgets, though sometimes He may seem to forget. "Assuaged." Abated.

2. "Fountains of the deep." The waters from the sea. "Windows of heaven." Rain. "Rain." Probably the heavy rain is meant. Gen. 7: 12.

4 "Seventh month." As there were two years in common use—the Sacred, beginning in April; and the Civil, beginning in October, the month here spoken of may have been either May or October. "The mountains of Ararat." Ararat is a district of country; the modern Mount Ararat is about 17,000 feet high, and is covered with perpetual snow. There is no "Mount Ararat" in the Old Testament.

5. "Tenth month." August or January. The seventeenth day would be ninety-three days after the Ark rested on the mountains.

6. 7. It was forty days and still there was too much water to disembark. "Raven." The raven was held to be a prophet of weather, and possibly this was the reason it was selected. It would seem that it went and came, and so did not prove a sure index of the conditions around the Ark.

8, 9. The raven might have found carrion floating upon the water on which it could feed, but a dove must have vegetable food.

10. "Other seven days." This would seem to imply that seven days had elapsed between the sending the raven and the dove, as mentioned in verse 8.

11. "And the dove came in to him at eventide; and lo, in her mouth an olive leaf plucked off." Literally, "freshly plucked," showing that olive trees were flourishing under what were approximately normal conditions, and this, Noah recognized.

12. "Stayed yet other seven days." So as to be perfectly sure. On sending the dove forth the third time, she does not return, and so Noah knew that the Flood was over.

13. "Six hundred and first year." R. V. See Gen. 7: 6, where it is said Noah was six hundred years old when he went into the Ark.

14. "The second month, on the seven and twentieth day." This would make the whole period one year and eleven days after the Flood began. Gen. 7: 11.

15, 16. "Go forth." The time had come. A new era had begun.

PRACTICAL THOUGHTS.

1. The story of the Flood illustrates one of the great principles by which God deals with mankind, and as such is used in the New Testament. See Matt. 24:37-39. "At such an hour as ye know not, the Son of Man cometh." Men have had warnings after warnings, and if destruction comes upon them, they can only blame themselves. Noah was a preacher of righteousness, but was not heeded. Preachers of righteousness are not heeded to-day. There may come

no deluge to-day, but the results of continued sin are just as sure to come, as the results of a deluge.

2. "Though the mills of God grind slowly, yet they grind exceeding small;

Though with patience He stands waiting, with exactness grinds He all."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR SECOND MONTH THIRD, 1907.

WHAT CHRISTIAN ENDEAVOR MEANS TO ME AND TO THE WORLD.

Phil. 2: 1-18. Christian Endeavor Day. (Consecration meeting.)

Second-day, First mo. 28.—C. E. means surrender. Phil. 1: 19-26.
Third-day, First mo. 29.—Having Christ's mind. I Cor. 2: 12-16.
Fourth-day, First mo. 30.—Lowliness. Eph. 4: 1-5.
Fifth-day, First mo. 31.—Confession. Matt. 10: 32-39.
Sixth-day, Second mo. 1.—Service. Matt. 10: 40-42.
Seventh-day, Second mo. 2.—Obedience. II Cor. 10: 1-6.

So great a fact as Christian Endeavor demands an explanation. It didn't happen, for it has been full of purpose from its beginning. Is it a delusion,—a result of misguided enthusiasm, or is it the answer to a great need and a real addition to the spiritual forces of the world? It has been in existence long enough to have graduates from its ranks in every branch of religious activity, and I have yet to hear of anyone regretting the influence of Christian Endeavor in his or her own life, while those who thank God for benefits received from it are everywhere.

To be sure, it has not been, and is not now, without its opponents, who criticize and condemn its work; but if a single one of these has allowed a full and fair test in his Church, and has given it the support that success in any line of work requires, and has still found it unworthy, he differs from those of whom I have had personal knowledge.

Witnessing is a part of the pledged duty of the Endeavorer, and in this the Society seems to be in accord with the declarations of Scripture, "Ye are my witnesses;" "He that offereth praise glorifieth Me;" and, "With the mouth confession is made unto salvation." The key to the success of Endeavor seems to me to be found in the fact that it has made definite and practical application of some of the fundamental principles of Christianity. A few of these have been specifically chosen and an emphasis placed on their observance, not as covering the sum of religious duty, but as affording discipline in matters of faithful obedience along lines of activity that could not help but be fruitful. Performing these, we shall be led to do "Whatever He would like to have us do," which is the sum of Christian living.

A factor that cannot be overlooked whenever Christian Endeavor comes under review, is the enlarged fellowship which results from such a world-wide organization, that makes no distinction of race or creed, if only a saving faith in Christ is professed in connection with some evangelical church. The badge is a passport into the communion of believers

wherever it is known, and the coming of the day when "they shall all be one" has, perhaps, been brought nearer by this fact than by any other single agency of the past hundred years.

Correspondence.

TO THE EDITOR OF THE AMERICAN FRIEND:

Herewith are submitted a few practices, which, I believe, would tend towards bringing more members into the Friends' Church, and towards the conversion and induing with spiritual power of our birthright members.

1. Let a few Sabbaths in the year be set apart as special sessions, for inviting and urging sinners to accept Christ as their Savior, and Christians to enter the Friends' Church. These Sabbaths might be those following each quarterly meeting. The sermons for these days would naturally be of an evangelical or doctrinal order. At these meetings let the following methods be used:

2. In order to acquaint the membership with those entering our local churches by letter from other divisions of our ranks, let it be understood that the names shall be read of all persons who have joined the Friends' Church at that place, in that manner, at the intervening monthly meetings, and they shall come forward and take front seats when requested to do so at the close of the sermon.

3. Following this, let a call be made for any in the congregation who desire to unite with Friends to come forward and give a public testimony of salvation from past sins and a desire to live in the future as Christ may direct. Upon the giving of such testimony they shall be assured that their names will be handed in to the Church through the usual channel.

4. An urgent appeal should now be given to the birthright members who have received Christ as their Savior since the last meeting of this kind, and are desirous of living to serve Him in the future, to rise and make a public avowal of these facts.

5. An altar service for those who have been convicted of sin during the meeting might very fittingly close the service.

CORA E. G. MILHOUS.

Plainfield, Ind.

Things of Interest Among Ourselves.

EDITOR OF THE AMERICAN FRIEND:

I am glad that thy editorials reach so many, very glad, because they are so much needed for correction and instruction.

Thine,

C. A. TEBBETTS.

Whittier, Cal.

Edwin Loft is engaged in a meeting in Pleasant Plain Quarter, Iowa.

E. H. Parisho, President of Central College, Neb., began meetings at Marshalltown, Iowa, in the evening of the 14th inst.

Emma F. Coffin is engaged in evangelistic service in the limits of Springdale Quarterly Meeting, Iowa, with good results.

Clarence Gill, of Alliance, Ohio, has just closed a successful series of meetings at New Sharon, Iowa. About 35 took definite steps in surrendering to God.

Melissa S. Fellow, a well-known worker among Oklahoma Friends, and especially in W. C. T. U. work, has been confined at her home, Alva, Okla., with a disabled arm, caused by run-away horses.

At the last monthly meeting at Friends' University, Wichita, Kan., 25 new members were received, making the total for the year just closed nearly 100, and bringing the total membership up to 400. The meeting is doing finely and the school is the best in its history.

We desire the address of Wm. R. Carson, a Friends' minister. Can any one favor us with the information?

For the first time in the history of the meetings, the Western District Monthly Meeting and Haverford Monthly Meeting, both of Philadelphia Yearly Meeting, held their sessions to consider the Queries and their answers with men and women together.

The meeting at Ackworth, Iowa, is growing. The Bible School and Christian Endeavor are full of interest and life. The mid-week prayer meeting is a success. B. B. Hiatt is doing pastoral work at this place.

S. Adelbert Wood, of Knightstown, Ind., closed a series of meetings at Walnut Ridge, on New Year's day. His helpful preaching and practical teaching resulted in much good. He later engaged in meetings at Nettle Creek.

A very successful revival was held at West Union, near Monrovia, Morgan County, Ind., beginning the 9th ult., and closing the 23rd—26 sessions in all—conducted by Lewis E. Stout, assisted by the pastor, Calvin Bray. The Gospel was preached with power. Many were moved to decide for a higher life.

Friends, at Greenfield, Ind., are in the midst of a revival. The meetings are under the leadership of Homer J. Coppock, a very promising young man in the ministry, one who seems to feel deeply the responsibility resting upon him. The members are unitedly standing by him in the work, which certainly is very encouraging.

The meeting at Van Wert, Ohio, where Tennyson Lewis is located, is prospering. There has been a great increase in the attendance, and manifest interest in Bible School, until Friends are crowded for room in a house 32 x 72 feet. The Christian Endeavor is doing splendid work with increased membership. The Junior Endeavor is making great gains. This society has been organized only a few months, under Alice Jay Lewis, and now has over sixty working members.

Portland, Ind., has just experienced a great religious awakening. For nine days Dr. J. Wilbur Chapman and his assistants, conducted an evangelistic campaign, beginning the 5th inst. There had been much preparation before the meeting began, and in many ways the field was ready for the seed. Friends and six other denominations joined in the effort. It is impossible to measure the results of such a meeting. Many were stirred who had been for years unmoved, and no reason appears why the good work might not go on until many more may know Him in the fullness of His perfect love and leadership. The outlook for Friends is very good in Portland.

C. F. Walker, Leavenworth, Kan., recently conducted meetings at the Friends' Indian Mission, Hillside, I. T., for ten days. It was the greatest revival Hillside has known for years. The entire country was stirred. Twelve were converted, four renewed and two Indians reclaimed. Eleven persons have already united with Friends and others expect to unite later. C. F. Walker was assisted by the missionaries at that place, Irwin and Ethel Dickinson. Most all the conversions and renewals were among adults. C. F. Walker is an able minister, plain and simple in his declaration of the Gospel. Hillside Mission is growing spiritually and a bright future seems to be in store. Good results from family visits and personal work.

A number of our people are interested in a movement favoring a National law compelling all railroads to use a block signal system. Letters and circulars are being sent to all parts of the country, asking Friends to circulate petitions reading as follows: "To the Senate and House of Representatives of the United States:—We, the undersigned citizens of _____ being deeply impressed with the need of better protection for the traveling public upon the railroads of the United States, hereby petition that you enact a law, requiring all railroad companies engaged in interstate commerce, to equip their lines with an adequate block signal system, and to establish a safe maximum speed limit for railway trains." Anyone desiring blanks can secure them from Wm. B. Smith, Redlands, Cal.

Susie Allen is again able to engage in public ministry. She is often with Friends at Alva, Okla., and does considerable family visiting. Henry Fellow finds liberty to preach in this meeting from time to time. He is engaged as a professor in the Territory Normal School. A Bible class, which meets on Sixth-days, finds the study of Genesis very helpful.

Arrangements are in progress to hold a session of the Friends' Summer School of Religious History, at Bryn Mawr College, from Sixth month 14th, to Sixth month 22nd, 1907. It will be remembered that two sessions have been held at Haverford College, one in 1900, and the other in 1904. At the approaching session it is expected that the study will centre about the religious message of the Bible, and the mystical movements in the Christian Church.

The following written by Ida M. Roberts, from Matehuala, S. L. P., Mexico, First month 10th, is full of interest:

"It is needless to say that we are pleased to have him (Raymond S. Holding) in the work in Mexico, and that he seems to 'fit into the place' very readily and naturally. His friends will be glad to know that the change in climate has been very beneficial for the health of his little boy, and he is gaining strength all the time. At present, he is stationed at Cedral, but it is the intention to move him to this place as soon as other workers come to take the work in Cedral. The boarding school has been moved into the Mission property, which has been repaired and improved for the purpose, and the prospects seem good for a successful year's work. School will open the 14th of this month. The medical department is doing good work, and the outlook for the coming year is hopeful."

The Third Biblical Conference of Shawnee Quarterly Meeting (Oklahoma) convened Fifth-day evening, the 13th ult., with Scripture reading and prayer service, followed by a very interesting and deep address on "The Judgment," by A. Knight.

On Sixth-day morning, the prayer service was followed by a paper on "The Ten Commandments," by Wm. P. Haworth. In the afternoon the subject, "What are the essential features of our message to the world?" was opened by Elisha Janeway, Haddam, Kan. Symposium—"What has the Gospel of Christ done for me?" was responded to by nearly all present. At 4 P. M. the meeting on Ministry and Oversight convened. At the evening service, Wm. P. Haworth gave a Gospel temperance sermon. On Seventh-day the regular session of the quarterly meeting was held in unity of the Spirit. Seventh-day evening, at the Foreign Mission meeting, Bernice Benson read a paper on "The past, present and future of Friends Missions," followed by a call for missionary money, by A. Knight; which was responded to by a \$10 collection. The only visiting minister was Elisha Janeway, Haddam, Kan.

Arthur Jones, Tonganoxie, Kan., at present a student at the Yale Divinity School, held a series of seven meetings, during the winter intermission, at Bolton, Mass. The messages of truth were clear and forceful, the interest throughout excellent, the spiritual life of the members was deepened, and good work accomplished among the indifferent. While Friends have much cause for thankfulness for answered prayers, they still realize there is much to do, and the laborers are few. The following Sabbath, the 13th inst., they had the acceptable attendance and services of James Cooper and wife, Lynn, Mass.

A conference of all the branches of the Foreign Missionary Association of Friends of Philadelphia met at Haverford, on Second-day, First month 7th, with Margaretta S. Alsop as chairman. There were 120 persons present. The program was very full and interesting. Many points of mutual benefit were freely and informally discussed. A simple luncheon was served, and after an hour of social intercourse, a short afternoon session was held. The deep spiritual tone of the meeting was felt and shared by all. After a short silence and vocal prayer, the conference closed. The following is a copy of the program with the names of those who led the discussions—

1. How are we to obtain interest in Missions?—Germantown Branch, Rachel C. Reeve.
2. How shall we widen the interest in the whole work of the Association?—Philadelphia Branch, Susan Shipley, Elizabeth Winn, Maria C. Scattergood.
3. How shall we increase the interest in Foreign Missions in our meetings and our homes?—Lansdowne Branch, Olive R. Haviland.

4. The Christian's Attitude toward Foreign Missions.—Haverford Branch, Julia Cope Collins.
5. Temperance.—Downingtown Branch, Phoebe T. Roberts.
6. Peace.—Dowington Branch, Caroline C. Brown.
7. Juvenile Work. How can it be carried on most successfully?—Haverford Branch, Carolyn L. Hall.
8. What American Friends are doing in
 - (a) China.—Trenton Branch, Elizabeth Bailey.
 - (b) Alaska Indians.—Atlantic City Branch, Elizabeth Bell.
 - (c) Japan.—Ellen W. Longstreth.
9. The proposed plan for the union of Friends' Missionary Associations as formulated by the American Friends' Board of Foreign Missions.—Mary Morton Haines.

The following account of Eliza Yeates appeared in a recent number of the Philadelphia *Public Ledger*: "Eliza Yeates, an Orthodox Friend, who would have been 100 years old on August 20th, next, died at her home, in Malvern, on Monday night. She was considered a remarkable woman. She was born in Birmingham, Eng., in 1807, and she distinctly remembered the battle of Waterloo. Prior to her fifteenth year she was educated in the home of Herbert Spencer. She studied from the same books with the great philosopher, and their friendship continued until his death. Spencer visited her when he came to this country. After coming to America, in 1850, Eliza Yeates engaged actively in charitable work conducted by the Quakers. She went South with the Union armies in the Civil War, nursing in the field hospitals while perfecting plans for establishing schools for the education of the negroes.

"Eliza Yeates attended a meeting of prominent Friends in this city, where the negro educational project was discussed. The promoters realized that the consent and aid of Secretary of War Stanton must be obtained in order to insure the success of their enterprise, but they despaired of interesting the Secretary at such a time. 'I will interview him,' declared Eliza Yeates.

"She went to Washington, visited Secretary Stanton, and was denied admission. She went again and again, and finally obtained a hearing and succeeded in interesting the Secretary in her mission. Secretary Stanton ordered General Butler, at Fortress Monroe, to supply Eliza Yeates with rations for her schools and charitable work. General Butler always entertained a hearty admiration for the aggressive little Quaker.

"When in her 100th year, Eliza Yeates continued to be keenly interested in public affairs and the financial situation. At the age of 60 years she took out annuities with several life insurance companies, paying each \$1,000, which was to return her 10 per cent. annually. Owing to her great age every company has paid her in interest four and five times the amount she originally invested."

DIED.

HANCOCK.—At his home in Emporia, Kansas, First month 7th, 1907, Charles A. Hancock, in his 77th year. He had been a member of the Society of Friends for fifty years.

JOHNSON.—At his home, Wissahickon Inn, Redlands, Cal., First month 6th, 1907, Frederick B. Johnson, aged 57 years, formerly of Philadelphia, where he, as well as his parents, Benjamin D. and Elizabeth C. Johnson, and his grandmother, Jane Johnson, were well known among Friends. His life was one of loving Christian service.

KENDALL.—At the residence of her son, Dr. Addison Kendall, Great Bend, Kan., Eleventh month 30th, 1906, Mary E. Kendall at the age of 72 years. She was buried at Sugar Plain, near Thorntown, Indiana. She lived a consistent Christian life.

SMALL.—At his home in Marion, Ind., Twelfth month 10th, 1906, Joseph R. Small, a beloved elder and member of Marion Monthly Meeting. He served the Church faithfully and very efficiently in many responsible positions.

WILLIAMS.—At her home, Wildomar, Cal., Twelfth month 29th, 1906, Huldah J. Williams, wife of Isaiah Williams, and daughter of Jesse P. and Lydia B. Smith, aged 47 years. She was a living epistle of a living Christ, and greatly beloved by all who knew her.

Publisher's Department.

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Events and Comments.

The advance sheets of the Roman Catholic dictionary for 1907 show that the Catholic population of the United States is over 13,000,000.

The Isthmian Canal Commission has been receiving bids for constructing the Panama Canal, and has finally decided to let the job to the lowest bidders,

WHITE BREAD.

MAKES TROUBLE FOR PEOPLE WITH WEAK
 INTESTINAL DIGESTION.

A lady in a Wisconsin town employed a physician who instructed her not to eat white bread for two years. She tells the details of her sickness and she certainly was a sick woman.

"In the year 1887 I gave out from over work, and until 1901 I remained an invalid in bed a great part of the time. Had different doctors, but nothing seemed to help. I suffered from cerebro-spinal congestion, female trouble and serious stomach and bowel trouble. My husband called a new doctor, and, after having gone without any food for ten days, the doctor ordered Grape-Nuts for me. I could eat the new food from the very first mouthful. The doctor kept me on Grape-Nuts and the only medicine was a little glycerine to heal the alimentary canal.

"When I was up again doctor told me to eat Grape-Nuts twice a day and no white bread for two years. I got well in good time, and have gained in strength so I can do my own work again.

"My brain has been helped so much, and I know that the Grape-Nuts food did this, too. I found I had been made ill because I was not fed right, that is I did not properly digest white bread and some other food I tried to live on.

"I have never been without Grape-Nuts food since and eat it every day. You may publish this letter, if you like, so it will help someone else." Name given by Postum Co., Battle Creek, Mich. Get the little book, "The Road to Wellville," in pkgs.

Oliver & Banks, who agree to undertake the work and pay all administrative expenses for 6.75 per cent. of the Government outlay for the work.

Nine hundred and fifty-nine persons were killed while traveling on the railroads in the State of New York during the year ending Sixth month last. This seems like a large number, yet, when it is compared with the total number of passengers carried, the proportion is not so great, it being a little more than one in a thousand.

We are likely to find extremes of sentiment manifest in the same locality. Our readers may remember that Indiana reported an unusually large proportion of divorce cases last year. We now find a member of the Legislature introducing a bill creating a Marriage License Board in each county, before which all persons desiring a license must appear and prove to the satisfaction of said board that they are properly qualified to enter the matrimonial state. The test will include the family history of the applicants and also medical examinations.

The New York State Commissioner of Agriculture places the shrinkage in farm values for that commonwealth in the past twenty-five years at \$200,000,000—due to the population movement to the cities, and emigration to the West. But he finds that the situation is changing and quite an inquiry springing up from former residents and city people for farms to be devoted to various uses. His department is now following the course of several of the New England States in publishing a catalogue of farms for sale. The present publication contains a list of 2,500 farms with an account of their location, condition and price. This back-to-the-land movement is one to be encouraged.

The past week was unusual, on account of the great destruction of property and life by natural forces. A severe earthquake, probably excelling in extent that of San Francisco or Valparaiso, visited Kingston, on the island of Jamaica. The loss of life far exceeded anything of the kind that has occurred in recent years. A great number of earthquakes sufficiently violent to be felt has visited different countries during the past week; however, no great loss is reported from any other quarter. Heavy rains and snows in the middle West, especially in the Ohio valley, is causing considerable suffering and great damage. Several thousand people have abandoned their homes in Cincinnati and vicinity, the Ohio River being so swollen it left its usual channels and spread over large portions of its valley.

"Bertie Adams Killed Himself Because He Was a Defaulter—Robbed Father's Estate of Securities Worth \$70,000." These are the words announcing the tragic end of Robert H. Adams, Jr., a young member of Congress, who found more pleasure with the gay set in Washington than in the affairs of State. He became passionately fond of gambling on whist, and the winners were not always men. Women of the social set, in which the Congressman was a

WHAT SULPHUR DOES.

FOR THE HUMAN BODY IN HEALTH AND DISEASE.

Costs nothing to try.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers are undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples, and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers are a proprietary article and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

Send your name and address to-day for a free package and see for yourself.

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favorite, were among those to gain by his losses. The mental condition of any one who commits suicide must be too terrible for words, and when a tragedy like this occurs we are inclined to think of the suicide, but those who find themselves responsible for his mental condition must be very dull, indeed, to a sense of moral obligation to persist in practises which they know must destroy the peace of mind and possibly the fortunes and lives of those who indulge with them.

District Attorney Jerome is conducting an active campaign in behalf of a new law prohibiting all horse racing in the State of New York. The ministers of the different denominations in the "National Federation of Churches" met last week and enthusiastically endorsed Jerome's efforts. It is likely the church members of New York State will take a decided part in this movement. In commenting upon the situation at Albany, the District Attorney said:

"Those fellows up there are dead scared of the Methodists and Baptists, and if those two churches get to work this bill will pass. As for the Presbyterians and Episcopalians, they are not afraid of them very much. It's the Baptists and Methodists they are watching. August Belmont and those people who run the race tracks would not go across the street to see a race if there was no betting at the tracks. The fact is nobody would go."

Again the spectacular heroic has been brought prominently before the eyes of the public by the annual distribution of the Carnegie Hero Fund. A sailor, who

rescued six men, receives the first prize; a boy, who rescued a companion from drowning, receives the second prize; another boy, who rescued his companion from the same fate, is another, and a man, who snatched a child from the railroad track just as a locomotive dashed by, is a fourth, and so the list continues. It is to be hoped that the money bestowed upon so many young people will find a wholesome use, but a subtle danger seems to lurk in this artificial stimulus which momentary deeds of bravery and endurance receive. In the first place, the truly heroic is likely to be overlooked, for, after all, it is the constant plodding of every day life and the courage with which ordinary things are met, that stamps a person as a true hero rather than a momentary deed of valor. Then, again, a deed in which valor is a motive is cheapened when it is rewarded with a bronzed medal or money.

A service pension act seems likely to become a law. It will include about 148,000 men, whose names are already on the pension roll, and an unknown number of veterans who are not now receiving benefits from the Government. It is estimated that it will take \$15,000,000 annually to meet the requirements of the law. It is proposed to give all Union soldiers of the Civil War, and those of the war with Spain, over the age of sixty-two, \$12 a month; those over seventy, \$15 a month, and those over seventy-five, \$20 a month. Service pensions are not a new feature of war expense; similar provisions were made for the veterans of the Revolutionary War, and also of the War of 1812, but we are not quite clear how this policy can be justified. Just why an able-bodied man, who has served ninety days in the G. A. R. some ten or forty years ago, for which he was paid at that time, should now receive from \$12 to \$20 a month because of that service, while his brother, who stayed at home with his poor father or mother and possibly underwent more hardships in behalf of his country than the more adventurous son, should receive nothing at all, does not quite square with our way of thinking. We believe the Government should pay its employees ample wages for services rendered; we believe, also, that it should take care of those disabled in its service. We heartily favor a service pension for old employees who have spent their life in the Government's employ, but we are not ready to subscribe to a service pension for those who had only a brief connection with the Government in years long past unless the privilege can be extended to a larger class. The distribution of pensions to elderly citizens is not what we object to; it is the fact that it is given to a special class for reasons, which seem to us remote and unjustifiable.

NOTICES.

The program arranged under the auspices of the Board of Managers of the Biblical Institute of Kansas Yearly Meeting, and published in these columns last week, is to be given at the Friends' University, Wichita, Kansas, First month 31st, to Second month 3d, 1907.

Wives Sometimes Object

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WANTED—A teacher for The Shelter for Colored Orphans for the school year beginning 9th month, 1907. For particulars apply to ALICE HOOPES YARNALL, 4703 Springfield Ave., Philadelphia, Pa., Chairman of Committee.

A meeting will be held at the Friends' Meeting House, 20 South Twelfth Street, Philadelphia, on Fourth-day, the 23d, First month, at 4 P. M., when the subject of "The Inward Light" will be considered, and the responsibility of Friends to disseminate this teaching to the world at large will be discussed. Short addresses will be given by George A. Barton, Isaac Sharpless, and others. Thyselves and friends are cordially invited to be present.

H. W. FRY,
Witherspoon Building,
Philadelphia, U. S. A.

WHY HE WASN'T A LAWYER.

Sir Henry Irving was at one time a witness in a case of street robbery. He had seen a sneak-thief make off with a girl's pocketbook, and he consented to appear as a witness for the girl.

The thief's lawyer was of the type that roars and rants at witnesses, and attempts to break them down. He tried this method on the distinguished actor.

"And at what hour, sir, did this happen?" asked the lawyer.

"I think—," began Sir Henry, when the lawyer interrupted with:

"It isn't what you think, sir; it's what you know that we want!"

"Don't you want to know what I think?" mildly asked the actor.

"I do not," the lawyer snapped out.

"Well, then," said Sir Henry, "I might as well leave the witness-box. I can't talk without thinking. I'm not a lawyer."

"There's a colored man and his wife at the door looking for work."

"But I only advertised for a laundress."

"Yes, they are her."—Philadelphia Press.

A DOCTOR'S SLEEP.

FOUND HE HAD TO LEAVE OFF COFFEE.

Many persons do not realize that a bad stomach will cause insomnia.

Coffee drinking, being such an ancient and respectable form of stimulation, few realize that the drug—caffeine—contained in coffee and tea, is one of the principal causes of dyspepsia and nervous troubles.

Without their usual portion of coffee or tea, the caffeine tapers are nervous, irritable and fretful. That's the way with a whiskey drinker. He has got to have his dram "to settle his nerves"—habit.

To leave off coffee is an easy matter if you want to try it, because Postum—well boiled according to directions—gives a gentle, but natural support to the nerves and does not contain any drug—nothing but food.

Physicians know this to be true, as one from Georgia writes:

"I have cured myself of a long-standing case of Nervous Dyspepsia by leaving off coffee and using Postum Food Coffee," says the doctor.

"I also enjoy refreshing sleep, to which I've been an utter stranger for twenty years.

"In treating Dyspepsia in its various types, I find little trouble when I can induce patients to quit coffee and adopt Postum." The doctor is right, and "there's a reason." Read the little book, "The Road to Wellville," in pkgs.

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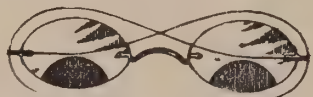
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PHILADELPHIA.**Every Ambitious Young Man**

Should read the article on Thrift, written by

DR. ORISON SWETT MARDEN, Editor of Success.

This is just an excerpt on

Inducing the Habit of Saving

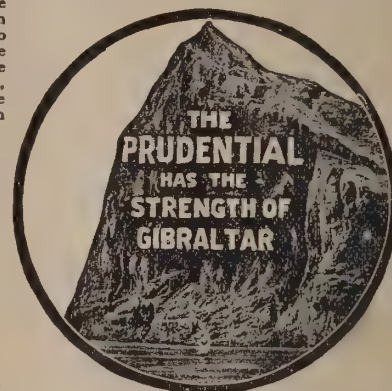
"ANYTHING which will encourage the habit of saving in this extravagant age is a blessing. The temptations on every hand are so alluring that it is very difficult for a young man of ordinary self-control to resist them and to save his money."

"I believe that life-insurance is doing more to induce the habit of saving than almost anything else. I know of nothing which will cover up more blemishes, put out of sight more business weaknesses, cover up more surely the lack of foresight and thrift than a good life-insurance policy. It has proven a friend to thousands who have not been friends to themselves. It has shielded thousands of families who would have been homeless without it; it has sent to college multitudes of boys and girls who but for it would not have gone; it has started thousands of young men in business who, but for it, either would not have started at all, or would have been delayed for years. It has lifted the mortgage from thousands of homes."

This article should be read from start to finish by every young man. The Prudential has published it in pamphlet form and will send a copy free to anyone who will write for it.

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Growth

The living stream must flow and flow,
And never rest, and never wait,
But from its bosom, soon or late,
Casts the dead corpse. Time even so,

Runs on and on, and may not rest,
But from its bosom casts away
The cold, dead forms of yesterday—
One best, may not be always best.

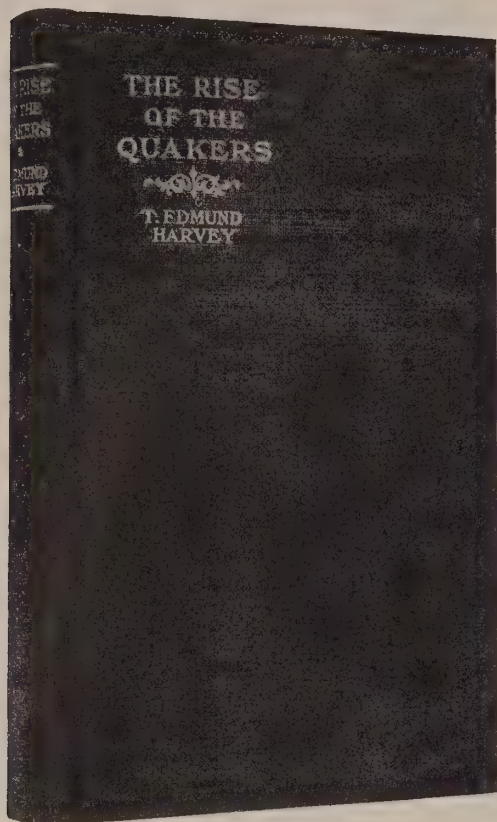
That which was but the dream of youth,
Begot of wildest fantasy,
To our old age, perhaps, may be
A good and great and gracious truth.

That which was true in times gone by,
As seen by narrow, ignorant sight,
May in the longer, clearer light
Of wiser times, become a lie.

I hold this truth—whoever wins
Man's highest stature here below,
Must grow, and never cease to grow—
For when growth ceases, death begins.
—Alice Carey

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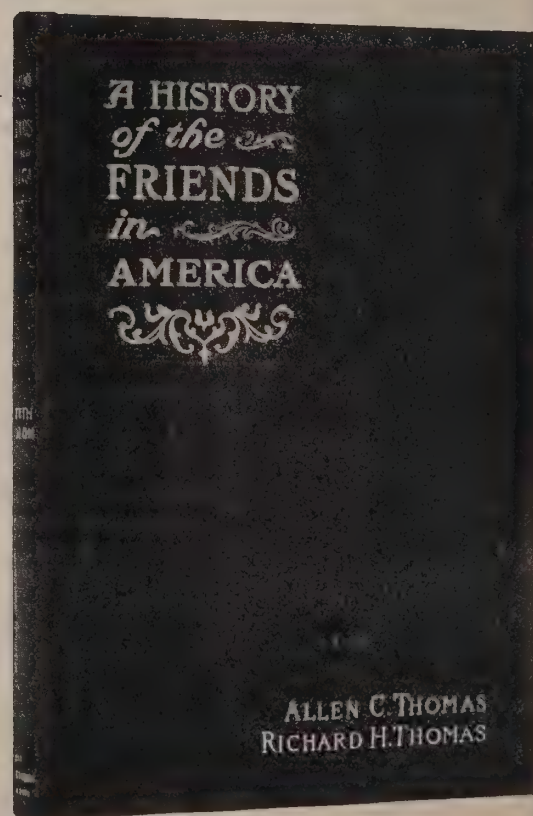
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The American Friend, 1010 Arch St., Philadelphia, Pa.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, FIRST MONTH 31, 1907.

No. 5

AN ORDINARY SAINT—III.

There are many "saints" enrolled in the calendar, "saints" to whom candles are burned and shrines are builded, that have not shed the perfume of love and balm of comfort like this ordinary saint, who has to-day been crowned in the unseen realm.*

The great world never knew her. She did not "post o'er land and ocean" with some panacea for the ills of the race. She did not write books, or lead reforms, or tell mothers how to bring up babies. She was not a leader and she had no "gift" for the propagation of views and theories. But God had given her the highest of all His gifts—He had revealed to her the secret of quietly giving *herself* to those who needed her. We expect a *mother-instinct* to come to a woman with her first born, and we are so used to the wonderful thing called mother-love that we do not see the miracle in it.

But this woman had no first born. She never felt the indescribable transformation that comes when the tiny person first babbles, "Mamma, I loves you." And yet she had, by a kind of Divine favor, the mother-instinct and the mother-love without having had the birth pangs. She went into homes where the real mother was missing and entered with a genuine interest into all the little needs and problems of the children's lives.

She could do it because she had so completely learned the supreme secret of *giving herself*. It is that spirit that makes the great missionary. It is that spirit that makes the great prophet. It is that spirit that flowers out in all the fields of Divine service the world over. She forgot herself in the needs of others, and she did it so spontaneously that she was hardly aware that her life was a life of typical consecration. Like those naive saints in the Judgment scene, she, too, would have said, "When saw we thee hungry and fed thee, or sick and ministered to thee?" But her whole life was spent giving cups of cold water to little ones that needed the drink and the love that went with it.

One of the most beautiful services of her life was her devotion to a little group of young men, who had

been patients in an insane asylum and who, during their convalescence, came under her care. They recognized her worth and her goodness with an unerring insight, and there was a soothing, healing power in her love and care, which was better than any medicine in the world. It was a sight one could not forget to see her among these men of many types and many dispositions, showing that same spirit of self-giving which had made her so successful in moulding the lives of children—showing in unpromising soil the pure flower of a saintly life.

Few persons have ever been called to pass through a harder baptism of pain than this soul has come through. All the agony that a human frame can endure came to her. If ever anybody could earn a crown of life through suffering, her claim would be a good one. But she had no such claim, she lived in no such expectation. She was a disciple of the holy Galilean. Her life was in His life, and His life in her life. She preached a great gospel, though it was in deeds rather than in words, in the spirit of her life rather than in phrases. In the "welcome" to her out of pain into joy, out of struggle into peace, there will mingle some children's voices with the sweet voice of the dear Lord.

R. M. J.

A SYMPTOM AND A PROTEST.

THREE CENTURIES have passed since Europeans made their first permanent settlement in America at Jamestown, Virginia, and our nation has decided to commemorate the event by an "Exposition" from Fourth month, 26th to Eleventh month, 30th. Various exhibits will be given for the instruction and entertainment of visitors from all parts of the world, and especially from our own country. The original program was designed for "emphasizing the great historical events that have marked the progress of America from its first settlement," also "to exhibit American *skill* and *art*," and incidentally to have "a military, naval and marine celebration," and \$200,000 was appropriated by Congress to further the project. Since Sixth month, last, this program has been changed and the primary object of the exposition is now announced as "a great international, naval and military assembly, inaugurated and con-

* Anna E. Comfort, who died at Haddonfield, N. J., First month, 22d, 1907.

trolled by the United States." According to the official organ of the exposition, among other things, it is to be "the greatest military spectacle the world has ever seen," "a great living picture of war with all its *enticing splendors*." Congress has increased its appropriation seven and a half times the original amount; more than the original appropriation now being applied to the military features alone. Ten thousand dollars is to be spent for the reproduction of the battle of the "Monitor" and "Merrimac" on Hampton Roads.

We have no thought of being able to alter a single item in this program, but it is worth while to call attention to the affair as a symptom of the growing spirit of militarism among the American people, and as an occasion which will foster and encourage the spirit of war. Against this we make our protest. The whole proceeding is out of harmony with true progress and contrary to the wish and best judgment of a large number of our best citizens. Our former expositions, of which we have had a number of good ones, have been occasions when our own people and visitors from other countries could see the achievements which American brains and brawn had wrought out for the advancement of science, art and industry—real contributions to the well-being of mankind, the advancement of the race, and the elevation of standards of living. But for this, we are now to substitute cheap pagentry, the pomp of parade, and the show of engines of destruction. Such a change is a backward step, a disgrace to our country, a blot upon our so-called Christian civilization.

If there is one event in our history which should be passed over in silence and forgotten, it is the battle of the "Monitor" and the "Merrimac." Doubtless, it was one of the most picturesque and decisive battles in our Civil War, but why should we wish to recall for the entertainment of a curious public one of the saddest mistakes in our national life? Many may believe that the Civil War was a necessity, but, viewed in the light of future events, it was certainly something which every true American sincerely regrets.

While on a recent visit to Washington we were walking through the Capitol and our guide stopped before the bust of Charles Sumner long enough to say, "Upon the initiation of this man every token of the Civil War was removed from the Capitol building save one." Here was a man who wished to cover our national shame, but others would have at least one memento of the dark tragedy, and this memento is a painting of the "Merrimac and

Monitor." Our greatest Americans, both men and women, who, by their genius and valor, have endeared themselves to our people, are represented in these halls, but none challenged our respect and admiration more than Sumner. We could not help feeling that even this act would cause his name to be remembered and revered more and more as the years pass, and that some day a grateful nation would render him due thanks for the deed. How revolting is the contrast with a sham battle of this terrible war played for the gratification of a perverted taste.

GAINS IN THE CHURCHES OF THE UNITED STATES IN 1906.

It has for many years been our custom during this month of the year to give a review of the religious situation in America. Basing our position on the census of churches made by H. K. Carroll in *The Christian Advocate*, it gives one much hope and inspiration to find that there have been net gains in the Christian Churches of America during the year of 870,000 members, which is more than 100,000 in excess of the gains of the year before. Those who are accustomed to suppose that Christianity is losing force, or is a waning factor in the life of this country, will hardly find much support for their view in the actual figures which have been gathered. There are 4,300 more ministers at work to spread the Gospel in the United States than there were one year ago, and there are 3,600 more churches, centers of spiritual life.

The greatest gains have been, as one would expect, in the Roman Catholic Church. Its net gain is 125,000 members, but the gain of the Methodists is very close to it, being 116,000, and the Lutherans have made the same actual gain as the Methodists, so that these two denominations have far outstripped the Roman Catholic Church in total additions to membership. The Baptists, as usual, have been very successful in increasing their numbers and their total gain is 93,000 members.

One lamentable fact meets one at every turn in studying these figures, and that is the enormous divisions which exist among nearly all the Protestant denominations. There are 17 kinds of Methodists, 23 kinds of Lutherans, 14 kinds of Baptists, and 12 kinds of Presbyterians. Fortunately, it is the tendency of the times for the differences in these denominations to be minimized, and all bodies of Christian believers are drawing nearer to each other. We believe they are all getting a clearer vision of their mission in the world. It is an interesting fact that the evangelical denominations that realize the

call of the minister to preach the gospel of salvation to men are the ones that are gaining most in numbers and power.

When we are inclined to take a discouraged view of the power of Christianity let us reflect upon the fact that there are in this country of ours more than 32,000,000 professing Christians. It would be a comfort if they all saw the full meaning of the religion they profess and if they all lived in the power of it, but, as of old, there are verily many who have washed their robes and made them white in the blood of the Lamb, and who are flinging their lives with great power and consecration into the spiritual tasks of the world.

The little group of Friends aggregating near 118,000 in this enormous total seems like a feeble folk in numbers, but we may well remember the declaration of our founder that "one man in the power of God can shake the country for ten miles around," and if we are faithful to our heritage the 118,000 Friends may become a very powerful factor in renewing the spiritual life of the world.

R. M. J.

EDITORIAL NOTE.

The Board of Education of the Five Years' Meeting has established a traveling lectureship on Friends' History and Doctrine. Rufus M. Jones has been selected to inaugurate the course. He left Philadelphia on the 25th inst. and gave the opening course at Wilmington, Ohio. His four lectures are on the following subjects: "The Birth of Quakerism and Its Prophet;" "The Message of Early Quakerism;" "The Contributions of Quakerism to the Progress of the World," and "The Message of Quakerism to the World To-day."

The course will also be given at Friends' University, Wichita, Kansas; at Penn College, Oskaloosa, Iowa, and Earlham College, Richmond, Indiana.

I WOULD KNOW MORE ABOUT JESUS.

I would know more about Jesus,
I would know more of His love,
More of the Friend of the sinner,
More of His wonderful love.

I would know more of the story
Lovely and precious to me,
Muse of the story of Jesus,
Suff'ring on Calvary's tree.

I would know more of the Saviour's
Blessed salvation so free,
Jesus, the gracious Redeemer,
Dying, yet living for me.

I would know more about Jesus,
More of my King and my Lord,
More of His blessed redemption,
More of His comforting Word.

WM. C. STOKES.

FOR THE AMERICAN FRIEND.

NEW YORK YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS.

J. LINDLEY SPICER.

Organization.

The New York Yearly Meeting was organized in 1695.

In 1906 there were nine quarterly meetings, 23 monthly meetings, 44 particular meetings, 51 Bible schools and missions, and 38 Christian Endeavor Societies. The total membership, as reported in 1906, was 3,415, being a net gain of 95 during the year.

Six hundred and forty-four members are under twenty-one years of age; 1,009 are non-resident members. There were 30 births, 90 requests for membership, and 73 received by letter or certificate. The total losses were 127. Forty-one members attended schools under the care of Friends.

The Yearly Meeting is an incorporated body, and has in trust funds to the sum of \$228,077.10. The amount directed to be raised by quota for the Yearly Meeting expenses was \$1,500.

The total membership of the Bible schools was 3,058. Two new schools and 148 new scholars were secured during the year. Nine hundred and forty-eight members of the schools are also members of the Society of Friends. It is interesting to note that each member is assisting to hold two persons in the Bible schools who do not belong to the Society. But it is sad that fully one-half of the resident membership of the meetings does not belong to the Bible schools. There were 62 conversions reported in the Bible schools, all of whom united with the Society. Could any better commentary be given as to the importance to the Church of this branch of service? The Bible schools report having raised during the year for all purposes \$2,457.45.

The Young People's Society of Christian Endeavor had 1,147 members. They report six new societies and 315 new members, of whom 168 are juniors. Forty-four have confessed Christ, and 31 Endeavorers united with the Society of Friends during 1906. \$1,368 was raised by the societies for foreign missionary work alone, one society of 24 members raising the gratifying amount of \$610 for foreign work.

Organized Committees.

The following named standing committees have the oversight and care of the various interests of the meeting, as their name will designate:

"The Bible School Board."

"Board of Home and Foreign Missions."

"Trustees of Oakwood Seminary" (The Yearly Meeting Boarding School, at Union Springs, N. Y.).

"Peace and Arbitration Committee."

"Evangelistic and Church Extension Committee."

"Temperance Committee."

"Book and Tract Committee."

"Murray Fund."

"Mosher Fund."

"Young People's Society of Christian Endeavor."

"Women's Foreign Missionary Society."

"Committee to encourage the study of the History, Literature and Doctrines of Friends."

"Committee on Joint Records." [The valuable records of both branches being kept in fire-proof safe in Fifteenth Street.]

Equipment.

There are 47 meeting houses and 12 ministers' homes. Four meeting houses are in places where there are very few Friends, and meetings are occasionally held. In one thriving village the Friends rent the "church" they use, for meetings, Bible school, Christian Endeavor and prayer meetings. Some communities that were strongholds of Quakerism a quarter of a century ago have been completely changed, by death of leading Friends, removals, and the coming in of two classes of people, neither of which are attracted toward our Society. The first is the millionaire, who pays exorbitant prices for land to add to a vast estate. The other is the ignorant alien, who buys the neglected farms to turn into wineries.

Between the above-mentioned extremes are many self-respecting, though poor, tenants—not members—who are glad, indeed, to come into a community where they can attend Friends' meetings and send their children to the Bible schools.

In one country meeting 50 who formerly attended meeting have died or moved away within the past five years. Other sections have changed from prosperous well-sustained Friends' meetings to extremely difficult mission fields. There being no resident ministers, and but few Friends, most of whom are of advanced years, but meager pastoral support is assured, and those who engage in these fields as pastors take up their work—of necessity—in the same spirit of self-denial, in answer to the call of God, that prompts the missionary entering the foreign field. In fact, some of our pastors, if employed in their avocations, could quadruple their present salaries.

Four of our meetings are held in cities, viz.: New York, Brooklyn, Poughkeepsie and Glens Falls. Twenty meetings are held in small villages, and the same number are in country districts, or just outside of ready access from populous centres.

The yearly meeting is held successively in three cities, viz.: this year, 1907, in Glens Falls; 1908, in Poughkeepsie; 1909, in New York City. By this plan more people are able to avail themselves of the advantage of attendance.

Ministry and Oversight.

We have 70 ministers, 90 elders, and 100 overseers. Of these 24 are serving as both elders and overseers; so that the total membership of the meeting of ministry and oversight is 236.

Of the 70 ministers eight are non-resident; 23 are regarded as pastors—those who are partially or

wholly supported by the meeting—and give most of their time to the work of the Church.

In five meetings they have two pastors each—four, husband and wife, and one, a mother and daughter, each of whom are ministers. Sixteen resident ministers take active part in vocal ministry in their own meetings, and largely maintain them that support themselves. Nine ministers assist in various meetings from time to time by special appointment and as local supply. Seventeen ministers take little or no responsibility regarding the meetings, and very rarely exercise their gift. Five Christian workers, not recorded ministers, act as ministers in various meetings. One particular meeting has nine ministers in its membership, another eight, another seven. Four meetings are without pastors, resident ministers, or supply. Two meetings are supplied by ministers of other denominations. Nine ministers engage in special evangelistic service when the way opens. Four pastors have two meetings each, some miles apart. Three pastors are members of another yearly meeting. Three ministers are missionaries in China.

One quarterly meeting, consisting of three particular meetings, is located in the State of Vermont. A former meeting, held in Canada, has been laid down.

Home and Foreign Missions.

In China: Margaret A. Holmes, George Fox DeVol, M.D., and Robert L. Simkin, all of whom are ministers of the Gospel, are laboring in China, the last named having gone out under the care of English Friends, New York Yearly Meeting bearing a liberal share of the expenses.

The Murray Fund provided a medical library for the new hospital just erected in Luh Hoh, China, by Dr. De Vol. Many Friends have contributed largely toward the erection of the above hospital.

In Africa: Friends' African Industrial Mission receives substantial support, both in money and faithful service in the board of management.

In Mexico: More than \$2,000, annually, is expended in support of "Penn Institute," Vactoria, Mexico, and gratifying results are reported.

In Cuba: Material aid has been rendered by personal contributions of cash and supplies of building material.

The Indians have been assisted through contributions to "The Associated Executive Committee of Friends on Indian Affairs."

The Negroes: "The High-Point Normal and Industrial School," in North Carolina, calls for an annual outlay of thousands of dollars. Three hundred and ninety-eight students have been accorded the privileges of becoming better fitted for useful lives during the year. Work in Arkansas, Virginia, and in the New York Colored Mission, has also claimed intelligent attention in the effort to uplift this race.

The Woman's Foreign Missionary Society has

267 members in six auxiliaries. They raised nearly \$800 last year for work in *Japan, India, China* and *Palestine*.

In the more distinctive home field, the Twenty-first Ward Industrial Mission, in New York City, is a valued adjunct in helping children and young people to help themselves. The Chinese Mission, in Brooklyn, has brought several to confess Christ, and some have joined Friends. An active "adult school," after the plan so successfully followed in London Yearly Meeting, is conducted upon First-day mornings, at Twentieth Street, New York. On Sixth-day evening a prayer meeting, held by Armenians, is a new and promising feature of Christian effort. Jews, Swiss, Turks and Poles attend our meetings and show much interest.

The prison evangelist of the W. C. T. U. for the State, is a Friend minister. The president of the Board of Managers of "The New York State Reformatory for Women" and "The Westchester Temporary Home for Destitute Children" is also a Friend minister.

The American and New York Bible Society, the New York State Sunday-school Association, the Bible and Fruit Mission, insane and blind asylums, old ladies' and children's homes, mission schools, working girls' clubs, the King's Daughters, prison and jail visiting, and various other philanthropic organizations or lines of service, are heartily assisted by Friends.

Educational.

The Yearly Meeting Boarding School is situated in western New York, upon the shores of beautiful Cayuga Lake, at Union Springs. Oakwood Seminary has an endowment of \$100,000 and is well equipped. The principal and some of the teachers are members of our yearly meeting. They are assisted by a competent corps of graduates from Friends' colleges.

Members of our yearly meeting are now in attendance at Earlham, Penn and Haverford Colleges.

"Friends' Book and Tract Committee" and the committees having charge of the "H. H. Mosher" and "Murray Funds" assist in supplying needed books to ministers and workers. Thirty-six lectures, upon a wide range of topics, are offered by volunteer members to any meeting that will pay traveling expenses. This friendly interchange has been a means of greatly increased interest and attendance at quarterly meeting conferences. Thousands of a little folder, entitled "What Friends Believe," have been distributed by the "Mosher Fund" Committee. "The Study of the History, Literature and Doctrines of Friends" is taking a foremost place, and organization of "Quakerism classes" encouraged. Several public meetings have been held in churches of other denominations, and some parlor meetings inaugurated, where the message of Friends has been presented by members of our Society. Circulating libraries are being collected by gifts of books to be loaned to Bible schools for several months, then forwarded to another

point. A four-year course of memory work, called The Bible Study League, has been successfully progressing in some of our Bible schools, and the "Organized Classes" and "Home Department" work extended.

To present a clear knowledge of the work of the yearly meeting in its varied interests, the superintendent is prepared to spend six days with each meeting desiring this service. Upon First-day he attends the morning meeting for worship; in the afternoon, holds a meeting for men only; in the evening, holds a "Bible school conference;" Second-day, gives an object talk on "Temperance;" Third-day, speaks upon "Doctrines and Practices of the Society of Friends;" Fourth-day, upon "The Victories of Peace;" Fifth-day, tells of "Friends' Missionary Work at Home and Abroad;" Sixth-day, holds a junior rally or children's meeting at 4 o'clock P. M., and gives an object lesson to Endeavorers in the evening upon "The Finished Products of Christian Endeavor." Upon Seventh-day he journeys to meet the next appointment. A school for Christian workers is held for two days, preceeding yearly meeting, for which competent lecturers and instructors are secured.

Evangelization.

All our effort in the various lines mentioned centre here. Organization, equipment, missionary effort, and education, each in their measure and all unitedly, should result in evangelization.

Our problems are doubtless much the same as those of other yearly meetings, yet they seem at times to baffle all attempts toward a wise solution.

A broader education and a more general intelligence demands a better ministry, a readjustment of methods, skilled Bible school teachers, and leaders who combine spiritual fervor with business sense and intellectual attainment. We have no adequate provision for the development of such leaders, and the financial support is inadequate to secure those we need.

City residents who remove to suburban homes are eagerly sought out, and pressed into religious work in other churches. This offers social standing, congenial service, and they become attached to the pleasant associations in the new environment. On the other hand, country Friends remove to villages where there are no Friends' meeting. Amid the better social and educational privileges, their children join other churches.

We are conscious that a large share of our philanthropic work, while it helps the individuals to a broader view of life and a recognition of the Divine purpose, it does not bring into our denominational fellowship, and does not strengthen our branch of the Church.

Special evangelistic services and series of meetings are held in the various fields. We do not employ the high-priced professional evangelist, but, by a pleasant interchange of helpful service, use our own pastors

and ministers as they may discern the leading of the Spirit, and way opens.

We recognize the value of an efficiently organized Pastoral Committee that is made up of the ministers, elders, overseers, and such others, as the monthly meetings may select. This body of concerned Friends have the general oversight of the entire meeting, and may influence to a continuous work of strengthening, instructing, and ingathering, more desirable and edifying than spasmodic effort. Five thousand two hundred and forty-six pastoral visits were reported as made by these committees last year.

Poughkeepsie, N. Y.

FOR THE AMERICAN FRIEND.

CHRISTIANITY—THE PRACTICAL LIFE.

BY R. ARNOLD RICKS, JR.

At the present, and probably more so than ever before, it is difficult to get people interested in a thing sufficiently to induce them to become workers—unless it is shown to be entirely practical.

The question then arises, ought not Christianity to be regarded in this sense? While it is questionable, whether or no, it would be well to obliterate, even if possible, the mysterious and obscure parts of religion; yet it seems that too often it is looked upon in this sense. It is thought of as something very hard to understand. It seems, at present, that the best way of making it more attractive and appealing, is to emphasize the fact, in a logical way, that it is practical to the utmost degree.

There are several ways of evincing this fact, but there is one that seems peculiarly applicable, and the gist of it is contained in the phrase—the necessity of living the Moral Life from childhood until death.

In order to show the practical side, as well as the necessity of living such a life, it will be well to begin by drawing a few lessons from some of the dumb animals. It is interesting and instructive to go into the forest in the fall of the year, and watch the little squirrel storing up nuts for food during the coming winter. While it probably is not laying up anything for future years, with the exception of strength, yet it teaches us the very important lesson of *looking ahead*. The storing up of honey by the bee and the migration of birds are other vindications of, probably not *far-sightedness*, but *fore-sightedness*. Or, if you would have an example from nature, just think, for a moment, of how the sap leaves the trunk and branches of a tree, where it would be frozen by the winter's cold, and seeks shelter and protection deep down in the ground.

All of these examples point to something ahead, and not less conspicuous is the planting and harvesting of crops by the farmers, or the investment of money by the financiers. In such cases there is *far-sightedness* of some kind, because they are looking into the vague, distant distance and providing a means of subsistence. In fact, it is patent enough, that it is absolutely necessary for humanity—to which we

will narrow our consideration,—to provide now for something to live on in the future.

Thus far, we have only seen how it is necessary to have a means of subsistence pre-arranged, but we have omitted the clause,—in order to have strength and good health,—because a larger, broader element must be introduced in order to make such a statement valuable. This element is nothing other than a strong character, and it is this point that is the pivot on which the “fly-wheel of society turns.” It is necessary to build up a strong, well-rounded character in order to preserve strength and health. A boy or a young man cannot afford to waste his strength, his nerves, his vivacity, his mind; in short, his character, by the use of liquors or tobacco, nor can he afford to blur his character by the use of reckless language, or any other bad habit. In other words, it is just as imperative for a young person to look forward and plan for sustenance for character, as it is towards furnishing food for the body, because after securing bodily subsistence, while recklessly wasting one's life, death or ill health is liable to deprive one of the pleasure of it.

In objection to this thought, there are people who would cite a large number of persons who have strength and health, and yet have led a loose, indefinite life. But, to this objection, a simple answer instantly arises. There is no standard of human strength or health. Those persons who have led a wild life, would undoubtedly be stronger if they had not done so. To waste time on proving the evil that bad habits do would be folly, because it is too apparent every day.

Robert Green, the English dramatist, who helped shape Shakespeare's style of writing, after spending a life of recklessness and shame, on his death bed, and while going through the pangs of remorse and the throes of a stricken conscience, expressed the keynote that should be a sufficient warning to every one, in these lines—

“Time loosely spent, can never again be won,

My time is loosely spent, and I undone.”

It was stated in the beginning, that it was *necessary* to live a moral life, and it is hoped that it has been made clear in a brief way, not only the necessity of it, but the practicability of it.

But the question might be asked, haven't we been arguing from a Hedonistic point of view? To a certain extent, we have. But we used the expression, well-rounded character, and this necessitates “none of self and all of thee.”

We now come to the crucial point. The point that has drawn forth this discussion. We have observed why it is necessary to live the Moral Life, and we have seen the practicability of it. Now apply the teachings of Christianity to every thought herein expressed, or any other unexpressed, that is in the realm of the Moral life, and notice how well they fit. They are in accord with every principle. Then, can we not rightly call Christianity practical, and would it not be more appealing if presented more frequently from the practical point of view?

But Christianity goes a step farther in its practicableness. It is larger, richer, and more sufficient than the Moral Life. It furnishes the one thing, that from time immemorial has retained a place in the human mind. It furnishes a leader, and, of course, this leader is Jesus Christ. It is innate in a human being to look up to someone, whom they consider nearest their ideal; to follow a leader. What would the great mass of society do, if there were not leaders to guide and direct? What would these leaders do, if they were not guided by other leaders, living or dead, as their example? And what would the great army of God do, if they did not have a leader; a perfect leader?

Martin Luther struck the chord that is in harmony with the above thought, when, in his famous hymn, "A Mighty Fortress is Our God," he composed the following lines—

"Did we in ourselves confide, our striving would be losing,
Were not the right man on our side, the man of God's own choosing;
Doth ask who this may be? Christ Jesus it is He;
From age to age the same, And He must win the battle."

Looked at in such a manner, it certainly seems as though the religion that was planted by Christ and watered by Paul and the other Apostles, ought to appeal to and convert any human being of ordinary judgment.

"THE INCUBATOR BABY."

We were recently greatly amused in reading a brief book, bearing the above title,—a very clever satire on some of our modern tendencies. Margery was a wee baby, brought up in the glass case of an incubator, commencing life on one pound and eight ounces of physical organism, but growing rapidly under scientific treatment. When she was taken home, she found that her mamma was a very busy woman, believed in the "broad life" for her sex, and contended that she would not be a slave to the home. Margery did not care much for the broad life herself. As her biographer said, "She wanted to be fed when she was hungry, and sleep whenever she was sleepy, and to be loved and mothered and petted whenever she was not hungry nor sleepy, and whatever a nickel-plated incubator might be able to do, it is not an adept at kissing. It may exude a balmy temperature better than an old-fashioned fireplace, but it is a failure at wrapping its warm, soft arms around a baby, and pressing its cheek against a tiny, satin cheek."

At Margery's home there was no incubator, but there were charts, and sterilizers, and scales, and thermometers to test degrees of temperature and respirations. There was a trained nurse, and a secretary, who had a filing cabinet with cards for sleep records, weight records, temperature, respiration, and pulse records, so that Margery was analyzed and specified down to the last atom. The mother was aided

in her care of the baby by a committee, composed of representatives from the Browning Club, the Higher Life Circle, the Physical Good Guild, and the Mothers' Club. The committee met daily to adopt rules and regulations, and spent hours over the card cabinet. The mother went off to conventions, and, meanwhile, Margery proceeded to break the whole constitution and by-laws. She sat on the floor, and imbibed germs, and did all sorts of unscientific things. Meanwhile, the nurse and the secretary were in a conspiracy against scientific motherhood, and got the father drawn into their plans.

But, finally, measles catching the baby, the mother left a convention just as she was about to read a paper on "Scientific Motherhood," and hastened home. We need not detail the conclusion. The father, the mother, the trained nurse, the secretary, the Club Committee, were all conquered by that baby, who insisted on being loved and jollied, and having a good time, irrespective of committees or rules. As the old doctor, who was called in to look at the baby, said: "I prescribe one grandmother; one good, old-fashioned grandmother. See that she is not any new-fangled affair, either, or I will turn her out and go out on the street and pick out one to suit me. An incubator is all right when a mother won't do, and a mother is all right when you can't get a grandmother, but hang your committees and your rules. The only good thing about rules is to find exceptions to them."—*Western Christian Advocate*.

JACOB AND RUTH BALES.

Jacob Bales was born in Washington County, Eastern Tennessee, First month 16, 1812. Died Fourth month 22, 1906, aged 94 years, 3 months.

He and Ruth Morgan were married, according to Friends' ceremony, at Lost Creek, Tenn., 1838, and lived together nearly sixty-three years, when she was called Home in 1900, in her 82d year.

In the fall of 1860 they moved to what was then Kansas Territory, stopping through the winter at Spring Dale, and from there to Emporia, in 1861. What is now Emporia Monthly Meeting was organized in their house and held there for a few months. Their quarterly meeting at that time was Bear Creek, Iowa. Ere long, quarterly meetings were organized in Kansas, which required committees to travel long distances, by private conveyances, mostly in farm wagons. Jacob and Ruth Bales did their share, always ready to give time and means for the good of the Church.

They were members of Spring Dale, Cotton Wood, Toledo, Hesper and Lawrence Monthly Meetings, in all of which they acceptably filled the station of elders for more than fifty years.

When living 300 miles from their yearly meeting, they were careful to attend, making the journey in a private conveyance. At one time they took their eleven-months-old baby with them on horse-back. They were usually at their place of worship, when in health.

"Traveling Friends" were always welcome in their hospitable home, and often they took them from one meeting to another.

When the awakening came to Kansas Friends they prayerfully moved forward as they believed the Lord was leading, and their testimonies were often heard in public meetings. Their every-day life was a benediction to those who were associated with them. The stranger, the bereaved and the sick were especially remembered with a visit and tokens of kindness. All



JACOB AND RUTH BALES.

classes shared in their love and hospitality, thereby endearing themselves to old and young. Their five children were all converted when young, and are still living, Daniel M., Colorado Springs, Col.; Catharine M. Johnson, Earlham, Iowa; Wm., and Rachel C. Woodard, Lawrence, Kan.; Carter Bales, Wichita, Kan.

"The path of the just is as the shining light which shineth more and more unto the perfect day."

R. C. W.

FATHER OR FATE.

Our attitude towards God determines our attitude towards life. If we trust him as a Father, then life with all its changes is not dark or tangled, but is only the changing expression of his fatherhood. A father who was watching by the bedside of his little girl, whose life hung in the balances in a lingering illness, said to a friend: "I am getting comfort just now from something that Maltbie D. Babcock said,—'God is either father or fate, and there is only one answer to that question.'" There was, indeed, only one answer in the thought of that trusting, grieving man, but if his consciousness of God as father had been less keen, his attitude towards the possible loss of his child would have cast a shadow across the whole of life for him and his friends. If we hold to the fatherhood of God, we shall not let go of the blessed consciousness that life is good.

The International Lesson.

FIRST QUARTER.

LESSON VI.

SECOND MONTH 10, 1907.

ABRAM CALLED TO A BLESSING.

Genesis 12: 1-8.

GOLDEN TEXT.—I will bless thee, and make thy name great; and thou shalt be a blessing. Gen. 12: 2.

DAILY READINGS.

Second-day, Second mo. 4.—Abram called to be a blessing. Gen. 12: 1-8.

Third-day, Second mo. 5.—God's gift to Abram. Gen. 13: 14-18.

Fourth-day, Second mo. 6.—The promise confirmed. Gen. 15: 1-7.

Fifth-day, Second mo. 7.—Called out. Acts 7: 1-7.

Sixth-day, Second mo. 8.—Faithful Abraham. Gal. 3: 6-11.

Seventh-day, Second mo. 9.—Leaving all for Christ. Mark 10: 28-31.

First-day, Second mo. 10.—Faith and obedience. Heb. 11: 6-12.

Time.—It is still impossible to fix the date of Abraham. He was possibly contemporary with Hammurabi, whose code of laws has been recently discovered, and who is supposed to have flourished some period between 2000 and 2300, B. C. If this is so, 2250 B. C. may be given as an approximate date for Abraham's birth. But at best, with our present knowledge, any date must be conjectural to a high degree.

Place.—"Ur of the Chaldees," from which, it is said, Abram went forth, was a city about 6 miles south of the Euphrates, and about 125 miles from its present mouth. Ur was an important city long before Babylon, and originally the river was near its gates. The ruins of this city are now in process of excavation.

There is a decided change in the narrative at the beginning of the twelfth chapter; heretofore the attention has been given to general topics rather than particulars; now, the attention is concentrated on an individual. Abram, later Abraham, is a splendid character, a man fulfilling the ideal of the narrator, as the founder of a great people. It should be noted that the account does not profess to be a complete biography, for long periods are omitted altogether, and only such incidents are selected as would best bring out how God had called, protected, and led the great progenitor of the Hebrews, training him and his successors to be directly and indirectly a blessing to the world.

Here, also, is the beginning of the history of the patriarchs, with whose history and that of Abraham, the rest of Genesis is taken up. There can hardly be any question that the substance of these narratives is historic. The main object of the narrative is to illustrate the ways of God to men, and it should be studied from that point of view. Chapter 11, verses 27-32 should be read. It should be remembered that at the time of Abraham, Babylonia was highly civilized, as was also Egypt. He must have been familiar with written records, and with the laws and literature of ancient Babylonia. A column engraved with the Laws of Hammurabi was discovered in 1901. These laws resemble those of the Pentateuch in many respects. They date back to 2250 B. C., and were almost without doubt contemporary with Abraham.

The country from which Abraham went out was polytheistic, and Ur appears to have been the center of worship. Like so many of the heathen religions,

much immorality prevailed, out of which Abram was called. How he came to be a believer in one God is not related.

1. "Now the Lord said," etc. In continuation of chapter 11. How the communication was made is not told. "Get thee out," etc. The expressions are used cumulatively in order to make the matter emphatic,—how thorough the separation must be.

"Unto the land that I will show thee." He was not told where this land was, and hence his going was an exercise of faith, as the writer of Hebrews (1:8) points out.

2. "The promise given to Abram. To be a great nation, and to have a great name, was the ideal of ancient Oriental nations. To be blessed was well understood, but to be a blessing to others was not understood in the larger sense of Christian teaching. In the writer's mind this latter would apply to descendants of Abraham, or most likely that Abram would be most blessed. Compare Ps. 21:6; Is. 19:24; Zech. 8:13.

3. "I will bless," etc. Abram will be so favored by God that those who are friendly with him will have prosperity, while those who injure him will be visited by misfortune. "In thee," rather "Through thee." This rendering makes the passage imply that the religious privileges of the Hebrews shall in time be extended to all nations, as they are in the process of being now. Compare Is. 2:2, 3; 19:23-25. Others think that passage should read, "should bless themselves," meaning that others seeing what the blessing of Abram means, will desire a similar blessing for themselves. Compare Is. 61:9; 65:23.

4. Abram obeyed without question. "Lot." Son of Nahor. Gen. 11:27. "Sarai." Abram's half sister (Gen. 20:12), afterwards called Sarah, (Gen. 17:15) though a fine character, was, by no means, an ideal one. "The souls." Persons, probably meaning slaves. Compare Gen. 36:6; Ezek. 27:13. "Haran." This was an important place, about 500 miles northwest of Ur, situated on one of the branches or tributaries of the Euphrates. Nothing remains now but some mounds. It is often mentioned in the inscriptions. It was on the principal route from Nineveh to Carchemish at the junction of the road to Damascus. Compare Ezek. 27:23. Like Ur, it was a seat of the worship of the Moon-god.

5. "Any they went forth." The migrations of tribes is thoroughly historical, and that the Hebrews should have had their original home somewhere in Mesopotamia, is what might be expected even if we had not the Biblical narrative. "Canaan." The name was first applied to the coast, then to the valley of the Jordan (Numb. 13:23.), and, finally, to the whole country. "Into the land of Canaan they came." Of course it is impossible to trace Abraham's route with certainty, though the physical conditions of the country, and the persistence of old routes indicate it with considerable probability. These would make the route, cross the Euphrates at Carchemish (60 miles west of Haran), then south, past Hamath and Damascus, then south still, until he entered

Canaan west of the Waters of Merom, and so on to Shechem. Or it might be down the valley of the Jordan until reaching the fords, about 25 miles north of the Dead Sea, he would cross where Jacob did years after, and then strike northwest to Shechem.

6. "Unto the oak of Moreh." R. V. The reference is evidently to some sacred tree. Literally, the Terebrinth. Compare Deut. 11:30. "Sichem." Better as in R. V. "Shechem." This was near Mts. Ebal and Gerizim, in Samaria.

7. A promise of the land. Again, a trial of Abram's faith, for the land was possessed by a stalwart people.

8. "Removed." Why is not stated. "Bethel." At that time Luz; afterward named Bethel by Jacob. Gen. 28:19. To build an altar was a regular religious observance in patriarchal times. Gen. 8:20; 22:9; 26:5; 35:7, etc.

PRACTICAL THOUGHTS.

1. Obedience is a necessity of spiritual life and development.

2. "Religion is not a possession to keep, but a blessing to share, a light to diffuse, a life to communicate."

3. One of the greatest privileges in life is to be a blessing to others.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR SECOND MONTH TENTH, 1907.

LESSONS FROM THE PATRIARCHS.

I. NOAH.

Heb. 11:7; II Pet. 2:4-9; I Pet. 3:17-22.

Second-day, Second mo. 4.—One faithful man. Gen. 6:1-11.
Third-day, Second mo. 5.—The God-taught man. Gen. 6:12-21.
Fourth-day, Second mo. 6.—The obedient man. Gen. 6:22-7:5.
Fifth-day, Second mo. 7.—Religion in the family. Gen. 7:6-8:19.
Sixth-day, Second mo. 8.—Public worship. Gen. 8:20-9:7.
Seventh-day, Second mo. 9.—God's covenant. Gen. 9:8-29.

What we sometimes call "Bible characters" often seem to us to have occupied positions of peculiar favor. Their attainments are looked upon, not so much as patterns for us to imitate, but rather as illustrations of exceptional excellencies or demonstrations of what God could do when He singled out an individual to demonstrate some feature of His power and grace. In doing this we put them too far away to let God reach us through them, though that is just what He desires to do, and the reason why their history has been so marvellously preserved to us.

Our revisions recognize a break in the narrative, or narratives, between verses eight and nine of Gen. 6. Yet the ideas seem very closely related. If Noah found grace in the eyes of Jehovah, it was because of his obedience that led to righteousness. He chose God's companionship and followed so closely that he was perfect according to his opportunity, "faultless," the margin reads. One advantage, perhaps, we may allow to Noah, and that is

the long years of personal experience and acquaintanceship which resulted from his faithfulness in choosing and walking with God; but in every other respect we can think of ourselves as having superior privileges. Among these is the history of his own life, which is one of the broken gleams of that light of which Jesus Christ is the fullness.

How Noah stands out as an example of trust in his willingness to devote so many years to the task that God had appointed to him, the task, indeed, of securing his own safety, yet, in the face of all history and of all present indication as suggesting the uselessness of such an action; and then to go before the storm into the ark, with all preparation made, and there await the fulfillment of the strange work. Reason and precedent are worth much, but woe betide the man in whom the clear voice of conscience is stifled by them! To harken and obey are better than all ordinances and received observances, though handed down from a glorious past.

Patience, too, is exemplified, while Noah "keeps sweet" and maintains his status as a faultless "preacher of righteousness," through all the years of his scoffing and rejection. Effort and material and his whole reputation are staked on this single, far-off event. The flippant "Be good and you will be lonesome" was not tossed at him in our modern phrase, but it must have seemed true for the years of waiting, for the heart longs for human sympathy; but he was one who looked not on the things that were seen, but whose eye was on the recompense of reward.

How awful was the lonesomeness of the earth when the one righteous man was shut in and it was left without salt!

Correspondence.

TO THE EDITOR OF THE AMERICAN FRIEND:

Dear Friend:—Being a constant reader of your valuable paper, I may say that few numbers have impressed me more than No. 2, of Vol. XIV, which bears date of First month 10th, 1907. It is truly a most inspiring number with which to open a new year. Without specifying any one of its various and interesting departments, I will say a word upon what I find immediately after the table of contents, headed "A Great Creed." Friends have sometimes been more careful than seems to me, altogether profitable about the use of the word "creed." If a creed, from *credo*, I believe, is made a form of belief to which all must subscribe, it is, indeed, dangerous, and much better calculated to prevent than to promote any form of religious development and growth. But in a simple, clear and liberal way, this much abused word may be properly and profitably interpreted. The lives that we all live, our daily and hourly consideration of the needs of those around us, our reproach to the pure, the true, the devoted life of the Master, this is the main thing, and much more important than the form of religious belief which we may individually adopt. Especially, we must not judge one another, for the form of our religious belief for that is largely due to our temperament, and in reality must be a matter of individual concern. What evidence have we in the sacred Scripture of the new dispensation that our Master ever taught a fixed form of our religious belief?

If we must seek for any form of words which we may all follow, let us adopt something simple and all comprehensive. When George Fox uttered so constantly his simple words, "Friends, mind the Light," he certainly meant that we all, individually, must mind the light given us, and that that light, which was given to every individual, should be for his own individual life, and never be applied to the enforcement of it upon another living soul. There would seem

to be nothing more simple and comprehensive than a form adopted by a great Christian leader some fifty years ago, who gave as a name to his Church, the Church of the Disciples, a creed that all Christians could surely sign, which was given in these words: "Our faith is in Jesus as the Christ, the Son of God, and we hereby form ourselves into a Church of His Disciples, that we may co-operate in the study and practice of Christianity."

Another very simple form of creed, in which we may surely all unite, has been proposed by the present minister in this same Church of the Disciples, which has been lately pronounced by a Methodist bishop as "The motto of the Church of the near future"—it is thus expressed: "In the freedom of truth, and in the Spirit of Jesus Christ, we unite for the worship of God and the service of man."

The more carefully I read THE AMERICAN FRIEND, the more clearly I see that its wisely conducted columns are doing their part to bring about that state of feeling among Friends that will make them all more and more one united organization, and that that body may truly say, in the concluding words of the passage quoted, "A Great Creed," "We want a Savior, human to be approached, divine to be trusted; for only God can save, and He who made us can mend us."

EDWARD H. MAGILL.

TO THE AMERICAN FRIEND:

In common with the Friend, whose article, "The Front Pew," appeared in THE AMERICAN FRIEND for First month 17, 1907, I have long felt a concern that our meetings should present a more compact appearance.

Perhaps I feel this more keenly than some others, because much of the time, for many years, I have been deprived of the privilege of social worship.

We would never expect to build a fire, by putting a few sticks in each corner of the grate, but, by placing them so closely together that when one is lighted, it will light the one next to it.

I hope all who have the opportunity will read the article alluded to, and will consider it, and that in the very near future no one may even have the opportunity to see, in a Friends' meeting house, individuals or groups scattered in different corners, but all lovingly gathered near those who are most likely to be handed the bread,—the spiritual nourishment, to distribute. I well remember, as a child, how we used to stand in a circle, holding hands, to take electricity. Certainly no one out of touch got any.

One line of kindergarten exercises seemed to me suggestive in this connection, "Let us love one another all together in a row."

H. L. T.

Eleventh month, 18, 1907.

Things of Interest Among Ourselves.

TO THE AMERICAN FRIEND:

The American Friend is very much appreciated by us, and we pray God's blessing upon the effort it is making for Truth.

Very truly,

ZENO H. DOAN.

Willis Bond and Frank Moorman are conducting a series of meetings at Georgetown, Ill.

Gurney Dicks recently held a series of meetings at Lick Creek, the oldest meeting in Western Yearly Meeting.

Zeno H. Doan, who is located at Marshalltown, Iowa, reports the work at that place moving nicely. President E. H. Parisho, of Nebraska Central College, recently held a series of meetings there.

Luke Woodard, Fountain City, Ind., was compelled to abandon a series of meetings which he was holding recently at West Grove, near Deming, Ind., on account of a slight indisposition. He hopes soon to resume active work.

Cyrus Jones of Coloma, Ind., recently spent two weeks in very acceptable service among the meetings of Paoli Monthly Meeting and Western Yearly Meeting. In this meeting he lived and worked all his life until five years ago.

Under the superintendency of John J. Copeland, the Bible school at Paoli, Ind., is doing efficient and aggressive work. Minnie Stout Copeland, wife of the superintendent, is chorister of the school, and has interested and enlisted the young people as never before in the work of the school.

Dr. Hillis is reported to have said in a recent sermon: "Unless God has given a man a message this morning that burns in his bones, a thousand bishops on the outside cannot take the place of the ordaining of God on the inside; and as to the call to the ministry, I am a Quaker through and through."

Charles E. Newlin, of Indianapolis, recently visited the meetings of Blue River Quarter Western Yearly Meeting, under the auspices of the Temperance Committee of the yearly meeting. His addresses were able and well received. His "Message of Quakerism to the Twentieth Century" is a clear, logical and forcible presentation of the duty of Friends on present-day topics.

Report comes to us of a very interesting and helpful quarterly meeting at East Parsonsfield, Maine, on the 11th, 12th and 13th inst. The presence and service of Charles H. Jones were greatly appreciated. East Parsonsfield (Me) and North Sandwich (N. H.) Monthly Meetings comprise this quarterly meeting. The latter has no resident minister, but the field is an open one for Friends.

The Philadelphia Round-table met at the Institute Rooms, 20 South Twelfth Street, the 23d inst. The subject was "Philadelphia Yearly Meeting" (Race Street). A number of young Race Street Friends presented the various activities in which they are most aggressive, i. e., The Bible School, Young Friends' Associations, Philanthropic, and Church Extension. About fifty, from both branches of Friends, were present, manifesting a keen interest in religious work and a good knowledge of meeting affairs.

The Foreign Missionary Association of Friends, of Philadelphia, has passed its twenty-fifth birthday. It has begun the publication of a small quarterly. Hannah W. Cadbury is editor and Julia Cope Collins, assistant. The first number contains an account of the recent reception given by the Laymen's Missionary Movement in Philadelphia, extracts from a letter of M. P. Bowles, an account of the Missionary Conference at Haverford, a letter from Daniel Oliver, and other items of interest.

A correspondent from Greentown, Ind., writes as follows: "By this I wish to inform the readers of your much appreciated paper that Thomas E. Newlin, so well and favorably known in our State as an aggressive defender of the right, delivered his lecture, entitled "The Message of the Society of Friends to the Twentieth Century," at our church, New Hope, Howard Co., Ind., recently, to a full house; his effort was grand, bristling with truth, argument and wisely drawn conclusions, from start to finish. We consider his effort an uplift to our church."

At the monthly meeting of Friends of Philadelphia, for the Western District (Twelfth Street, Phila.), held on the 16th inst., four persons were received into membership. Each individual applicant had been separately visited by a committee of the meeting, and the cases deliberately considered.

The oldest member of the meeting remarked that at a time, within his memory, the principal business of the meeting was dealing with offenders and issuing testimonies of disownment, and the reception of a new member was then a rare occurrence. He was rejoiced to notice that the tide had changed, and that now the chief business of the meeting was the consideration of applications for membership, and it was especially gratifying that all of these applications were distinctly on the grounds of conviction.

The following is taken from the *Whittier Register*, Whittier, Cal.: "The Friends of East Whittier dedicated their new place of worship, known as the Lowell Friends' Church, located about four miles east of Whittier near the Leffingwell rancho, Sunday, January 5th. President C. E. Tebbetts, who has been in charge of the services, opened the meeting with Scripture reading and prayer, after which Andrew Mitchell, pastor of the Friends' Church of Long Beach, preached the dedicatory sermon. At the close of this a subscription was taken which was responded to so generously that in a very few moments two hundred and fifteen dollars was raised, which amount finished paying for the new seats, and entirely cleared the church of all indebtedness. Thomas Armstrong, evangelist, Superintendent of California Yearly Meet-

ing, offered an earnest prayer, formally dedicating the church to the service and worship of God."

Barant Cornelius Larson, whose obituary we publish elsewhere, moved to this country from Norway in 1850, and lived the greater part of the time in Lee County, Iowa. In 1852, he was united in marriage to Gertrude Anderson. Soon after coming to America he united with Friends, and his gift in the ministry was acknowledged. For fourteen years, commencing with 1870, he was engaged in work among the Indians. Although he was employed by the Government, he did not forget that he was an ambassador of the Cross, and did much missionary work. He was blessed in this work and always spoke of it with joy. For a number of years there has not been a Friends' meeting near him, but he did not lose interest in the Society, and kept in touch with the Church through *THE AMERICAN FRIEND*. The call came suddenly but not unexpectedly, and we have every evidence to believe that he has gone to meet his loved ones and the Saviour, whom he loved and served.

The following is taken from the *Advocate of Peace*:

The Philadelphia Friends' Peace Association, a very active and earnest organization, has offered a first prize of \$40.00, and a second prize of \$20.00, for the two best essays to be written by pupils of either the Central High School, Central Manual Training High School, or the North-east Manual Training High School, of Philadelphia, on "International Friendship: Its Recent Growth and Practical Significance." The essays submitted must not exceed three thousand words in length. They must be written on one side of the paper only in ink, or by typewriter. They must be sent without signature, with a sealed envelope containing the name, address, school and class of the writer, to H. W. Cadbury, Secretary, 441 Locust Avenue, Germantown, Penna., not later than March 15, 1907. The essays will be judged by three competent persons, selected by the Executive Committee of the Philadelphia Peace Association of Friends. In arriving at a decision, the judges will be guided chiefly by the clearness and force of the writers in presenting the practical, rather than the theoretical or sentimental, aspects of the subject. The Committee encourage those expecting to contest for the prize to write for suggestions as to the literature of the subject to H. W. Cadbury, Secretary, 441 Locust Avenue, Germantown, Penna., or to Benjamin F. Trueblood, Secretary of the American Peace Society 31 Beacon Street, Boston.

BORN.

HOWARD.—To John and Iva Howard, Lawrence, Kan., First month, 12, 1907, a girl.

MARRIED.

COX—CHASE.—At Kansas City, Mo., First month 1, 1907. Alice Lydia Chase and Irving John Cox, both of Kansas City. Their future home will be Woodbury, N. J.

DOUGLAS—OVERMAN.—On First month, 17, 1907, Elsie D. Overman, Amboy, Indiana, daughter of Thomas C. and Maggie Overman, and Gifford T. Douglas, West Milton, Ohio, son of David Franklin and Emma R. Douglas.

DIED.

HARNED.—At Salem, Ind., Twelfth month 1, 1906, John Harned, age 64 years, a life-long member of Blue River Friends' Meeting.

LARSON.—At his home in Des Moines Township, Lee County, Iowa, Twelfth month 28, 1906. Barant Cornelius Larson, aged 74 years. The deceased was a minister of Salem Quarterly Meeting, Iowa.

STEDDOM.—At Denver, Colorado, First month 6, 1907, Susan Wright Steddom, Oklahoma, Iowa, in her 39th year. She was a member of the Class of '92, Penn College, and a birth-right member of Friends. M. Z. Kirk and wife, and Irving Johnson accompanied the remains to Waynesville, Ohio, where it was interred by the side of her parents and sister. Pres. A. Rosenberger and Levi Mills conducted the funeral service at the home of the deceased's aunt, Susan Haines, Waynesville, Ohio.

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Events and Comments.

We are now informed that Andrew Carnegie is to have his name perpetuated in Chicago by a university bearing his name. Chicago is becoming a favorite place for rich men to erect memorials.

John Mitchell has been elected president of the United Mine Workers of America for the ninth time. He was the only candidate named for the office. The vote recorded for him showed a total of 72,100. The same convention which inaugurated him passed a resolution favoring a child-labor law. Congress and the State legislatures will be asked to place the minimum age for employment of either sex at fourteen years, with a recommendation that the age limit be made sixteen.

The summer conferences of the Young People's Missionary Movement, for 1907, are as follows:

Lake Geneva, Wisconsin, Sixth month 25, Seventh month 3.

Southern Conference, Sixth month 28, Seventh month 7.

Whitby, Ontario, Seventh month 4-12.

Silver Bay, Lake George, N. Y., Special Conference for Sunday-school workers, Seventh month 12-18.

Silver Bay, Young People's Conference, Seventh month 19-28.

It should be observed that the location of the Southern Conference has not been chosen.

For the first time in the history of the United States, a group of Japanese coolie laborers were held up by the emigration officer, recently, upon their attempt to enter this country, after having passed quarantine. There were 306 men, women and children who had spent a few weeks on Honolulu, where American clothing and a smattering of the American language were acquired. Heretofore, emigrants of this kind have been admitted without question, but since investigating the procedure, our emigration officers have decided that a short probation in Honolulu is not a

sufficient preparation to entitle Japanese coolies to enter this country.

Governor Swettenham, of Jamaica, objected to having American marines landed at Kingston for the relief of the earthquake sufferers without his invitation, so Admiral Davis, who had rushed to the relief without ceremony, with his ships and supplies, left the stricken city. There was no question about Kingston's need of assistance; her citizens were homeless and hungry, confusion and disorder prevailed, and viewed from the humanitarian standpoint, no country could withhold its aid or delay for ceremony. On the other hand, there seems to be no question but that our sailors were landed on foreign territory without the invitation or consent of the recognized government. Much discussion has been going on in the newspapers concerning the affair. Shall it finally be decided, on strictly legal technicalities, or social and individual well-being? If the former view prevails, Governor Swettenham will be justified; if the latter prevails, Admiral Davis will be winner.

The Interborough Rapid Transit Co., New York, has devised a mutual benefit association for its employees, which will bestow financial aid in case of accident, sickness or death.

The employees are to be divided into three general classes. The first will be composed of men who receive less than \$35 a month. Those who receive between \$35 and \$75 will form the second class. The third class embraces all receiving more than \$75. The monthly payments will be 75 cents for the first class, \$1.50 for second class, and \$3 for third class. The benefits will be for accident, sickness and death. In the case of a motorman or conductor who is injured, he will receive \$2 a day for the first fifty-two weeks. A benefit of 50 cents a day will be paid in cases of sickness after the termination of six days, and not longer than fifty-two weeks, to members of the first class. Members of the second class will receive \$1 a day, and members of the third

class \$2. The system includes a death benefit plan. First class members may insure their lives for \$250, second class for \$250 and third class for \$1,000.

A new and interesting movement has been inaugurated by a number of Y. M. C. A. men in California. It started at the recent conference held at Pacific Grove. One quarter of the men in attendance bound themselves together with a declared "purpose to become ministers of Jesus Christ" and to "aggressively promote the consideration of the ministry as a vocation for Christian young men." The movement is called "The Student Recruits for the Christian Ministry." They expect the movement to extend to all parts of the country, and are desirous of getting in touch with those who may desire to co-operate with them. G. C. H. McPheeters, Palo Alto, Cal., has been selected to correspond with interested parties, and send literature when desired. The special features of the California organization are interesting. Their policy is briefly stated as follows:

We stand for

I. A United Church.

We believe that churches divided against each other cannot stand. We declare ourselves against competitive missionary work anywhere. We agree to work for church harmony and unity of spirit.

II. Missionary Aggressiveness.

Believing in the last command of Jesus Christ in the broadest world-wide sense, it is the purpose of this organization to stand for and promote an intelligent study and a wide-awake, active interest in missions.

III. An Up-to-date Ministry.

We seek the preparation to meet and satisfy both the fundamental and the new and special needs of the church in our own generation. "Forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

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[FOR THE AMERICAN FRIEND.]

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Through this gray morning breaking
calm,

I enter regions yet unknown,—
Cathedral without bell or psalm,
An organ's grand and vibrant tone.

All night the builders of the sky,
Have wrought while men oblivious
slept,

And reared an edifice on high,
That all heaven's purity has kept.

Amazed with whiteness through the
wood

I pass as in a wondrous dream,
Like him who dimly understood,
The meaning on the Mount of Gloom.

Are these the self-same leafless trees
That shivered in the northern wind,
Now quite forsaken of the breeze,
And robed to suit an angel's mind?

Such dazzling arches never grew,
Within a human builder's thought;
Such magic fretwork never knew
The skill to cunning craftsmen taught.

All in a night the burdened sky
Has loosed its treasure, drifting down,
And what was weight to realms on high,
Has proved a beauty to our own.

What, though the splendor now will
fade,

The lavish crystal vanish soon,
A sanctuary here was made,
Our memory keeps the proffered boon.

CHAS. H. BATTEY.

Providence, R. I.

He is commonly the wisest, and is
always the happiest, who receives simply,
and without envious question, whatever
good is offered him with thanks
to the immediate giver.—*John Ruskin.*

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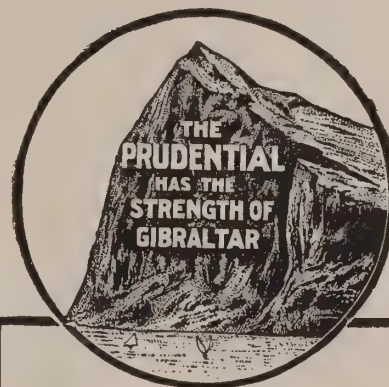
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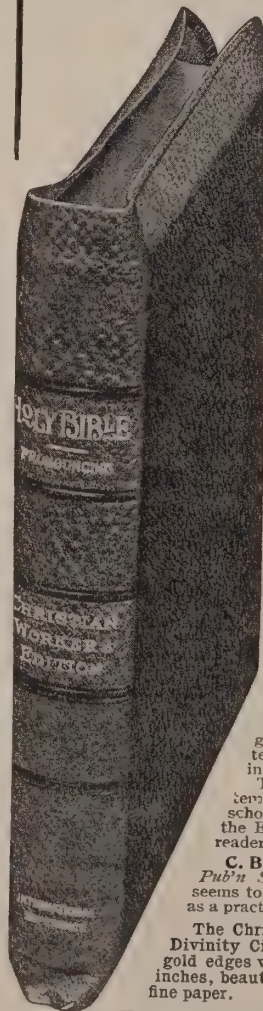
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Christian Workers' Bible

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The Christian Workers' Bible is not for a special class but for all who read the Scriptures.

Prominent people's opinions of the Christian Workers' Bible:

JOHN WANAMAKER: I have received the marvelously beautiful and complete work—"International Christian Workers' Bible." It is an advance of anything hitherto attempted in making the Bible usable for Christian Workers.

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These beautiful printed red lines and letters are guides to the great temple of the Bible. This volume must prove a treasure to all Sabbath-school teachers, to all Y. M. C. A. members, and also to the members of the Epworth League or Christian Endeavor, and, indeed, to all Bible readers.

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The American Friend

Vol. XIV

SECOND MONTH 7, 1907

No. 6

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FOR THE AMERICAN FRIEND.

Abba Father!

I thank Thee, that my heart can turn
In simple faith to Thee;
A Father now I know Thou art,
Thy guiding hand I see.
When sorrow and when darkness come,
They only point the way
To Thee, Thou Father of us all,
Thou blessed Light of Day!

Oh, teach me, when mine eyes are bent
Within some darkened space,
To ever lift them up to see
The glory of Thy face;
To feel that love still lives for me
Within the Father heart—
To know, as I have not yet known,
The Father that Thou art!

—August L. Spohn.

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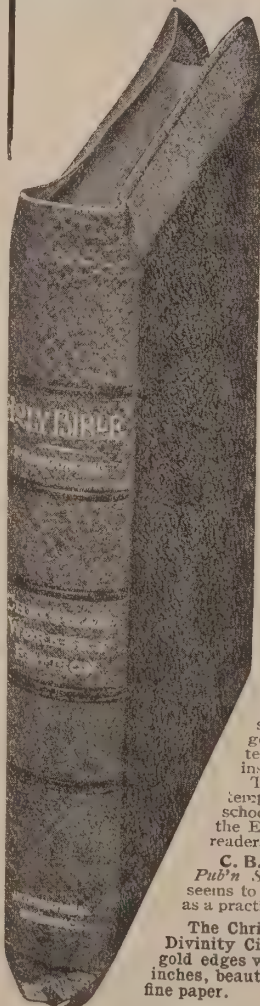


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The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, SECOND MONTH 7, 1907.

No. 6

SOME BY-PRODUCTS OF LIFE.

The greatest and most precious things in our lives are not things which we aim at and get by direct pursuit; they are by-products. They come to us while we are seeking something else.

Friendship is one of the noblest of these by-products. Nobody makes it the main business of life to gain friendships. We do not go about with the fell purpose of seeing how many hearts we can conquer, or how long a list we can gather of those who open the window of their souls to us.

Deep, rich, abiding friendships are not made by design, or by calculation, or by conquest. They come as happy surprises while we are pursuing the ordinary aims of life. A boy goes to school. His main aim is an education. He pays his money because he wants to learn, and expand, and gain mental power. He goes to the institution with one supreme thought: to learn what that institution can teach him. But he soon discovers that almost unconsciously something has been happening to him there. Things he never paid for come to him. Friendships have been silently forming. He has begun to share his life with another fellow, and the other fellow has been learning to share on his part. At first, it does not seem very momentous, but it is momentous—few things more so. There is no other path which leads so directly into the very secret of life itself as genuine friendship, ripening into love. Without it nobody can be a real person. As soon as he begins to give himself out to another person he begins to *find himself*. His own nature grows larger and richer. Something more important than the lore of books comes to him. He learns through friendship, as he learns nowhere else, how to make his life fit in with another life, how to suppress himself, how to give and take, how to be a part and not a solitary whole. In fact, friendship is the best revelation there is of the real nature of religion—the life of sharing; of receiving and giving; of forgetting self in the love of another; of the widening and sweetening of life through the attraction of a Person who loves us and gives Himself to us.

There have been friendships formed this year which will make all earth, and even heaven too, different to us forever. They will grow and ripen with

the years; they will unfold our lives and bring fragrance into them. But it has all come without money and without price. It has cost no fee. It has fallen on us as silently as the dew while we have been busily seeking other things. It is one of the rich *by-products* of life.

Happiness is another by-product. It is not got by direct search. It is an old story that the pleasure-seeker never finds his quest. You see these eager seekers in all parts of the earth. They "post o'er land and ocean without rest," and they go from one defeat to another. The trouble is that you cannot get happiness by directly seeking it. To get it one must forget it, or better, to get it one must live for something else. Our high moments of happiness come when we are absorbed in some definite aim, and are caught up with enthusiasm for some attainment. Stop at such a moment and set your mind on the pleasure, and you always lose it. To borrow a figure, it is like catching a snowflake in your warm hand; as soon as you examine it, it is a waterdrop, and no longer a snowflake. It is like trying to turn on the electric light to see what the dark is like. It is like stopping a top to see what the motion is like. The way to be happy, is to forget oneself in the work, the tasks, the interests of life, and let the pleasure come as by-product. The more absorbing interests you have the more happiness. The source of happiness is not in some far-away Hesperides, not in ocean travel, or on foreign soil. It is in the common, simple everyday things of life. The person who has learned to see the simple beauties of nature; in the fields, in the woods, in the brooks, and in the rocks, can be happy anywhere. The happiest man to-day in the world is a busy worker in some out-of-the-way place, who is realizing his life through his daily toil, and who finds his supreme joy in the work of his hands. The happiest woman among us is not president of some society of dames, or champion bridge-whist player, but a mother, who is forgetting herself in tender, loving care of a half-dozen children, and who is pouring out all she has to make them realize her fine expectations.

Highest of all human achievements is character. It is the very goal and terminus of the long process of creation. But this, again, comes in as a *by-product*.

No person makes his character by aiming at it. It is *made* by the way one does his ordinary day's work. As one of our finest singers has put it:

"Forenoon and afternoon and night!—Forenoon
And afternoon and night!—Forenoon, and—what?
The empty song repeats itself: No more?
Yea, that is life: make this forenoon sublime,
This afternoon a psalm, this night a prayer
And time is conquered and thy crown is won."

Tell the truth, even in the minutest things of daily life, and, before you know it, you will have formed the habit of truth telling. You need not worry about your character; men will learn to count on your word as they count on the multiplication table. Do the piece of work now before you, just as well as it is in you to do it, and, all unconsciously, you will find the habit growing to put your best power into everything you do, and some fine day the world will turn to you as an expert to be trusted. The holiest saint in all the world got his saintliness not by aiming at it, or by dreaming of halos and golden crowns, but by practicing love and generosity and sacrifice in a busy life just like yours and mine. When he saw suffering, he set himself to relieve it; when he discovered selfishness in his own nature, he conquered it; when he saw a duty before his eyes, he did it, until, almost without knowing it, his whole nature set toward actions that are heroic and beneficent. Men found they could count on him. Whether we like it or not, we are weaving our destiny now, and out of the commonplace material of these present days and hours we are making a momentous by-product—our own *character*.

R. M. J.

EDITORIAL NOTE.

The National Government is collecting statistics from all the religious bodies in the United States. The reports are to be based upon figures for 1906. There are fourteen points of inquiry, among which are, the date when meeting was established, number of buildings belonging to meeting, seating capacity of meeting house, value, indebtedness, language in which services are conducted, number and salary of ministers, number of members, and statistics of Bible schools. Instructions and blanks have been sent to all monthly meeting correspondents, whose names are printed in their yearly meeting minutes. Unfortunately, these lists are not complete, and some addresses are incorrect. It would greatly aid the officials, if concerned Friends would see to it that their monthly meeting is properly reported. Herman Newman, 1010 Arch Street, Philadelphia, is the Government agent for (Orthodox) Friends. All communications should be promptly sent to him.

It is very important that these reports be made as promptly and as full as possible, since the time for gathering the statistics is limited, and the Government figures will be based solely upon the reports sent in. There will be no charitable statistician to make "estimates" for delinquent meetings.

[FOR THE AMERICAN FRIEND.]

THE PASTORAL COMMITTEE.

BY MARY M. HOBBS.

In the original polity of our denomination, so far as I can discover, the Elders were chosen from the most discerning, spiritual-minded, and concerned Friends (which word means active and helpful, as well as thoughtful), for the purpose of looking after the membership and caring for the ministry. Stephen Crisp, in the olden time, was the ideal Elder. The ministers traveled about too much to have care of the flock, and the Elders were to perform the pastoral duties of visiting the members, encouraging all, and, at the same time, exercising a watchful care over the teaching of the ministers. This was the ideal.

There was a gradual decline in practice until, within my memory, the station of Elder, to which persons were "raised," became largely a station of honor, rather than of service. Persons who were well connected, who stood well, who wore plain clothes and went to meeting pretty regularly, were, in due time, "raised," whether they did anything else or not. This may sound harsh; and, while it contains an element of criticism, it is not here used as such; but is stated merely as fact—historical fact—and is a link in the development of certain later day connections.

There were a few "living Elders," but so far as my observation goes, the functions for which they were intended were largely neglected. If there were no other reason for being thankful for our Uniform Discipline, there was sufficient ground in the clear statement of the duties of the Eldership and Pastoral Committee. Part II, Chapter V, Section 9, states how this committee is composed: "The ministers, elders and overseers of each congregation constitute its Pastoral Committee. The monthly meeting may also appoint other members to co-operate with them in this work." Part IV, Chapter I, Section 1, defines the work: "It is the duty of this committee to have a general oversight of the shepherding of the flock, to be watchful of the interests of absent members, to visit families of attenders of meeting, to extend a special care to those attenders who are not members, and invite them to join in membership when they are prepared to do so. They shall extend a watchful care over the associate members, and encourage them to become active members as soon as they are prepared to do so.

"Section 2. The Pastoral Committee shall receive applications for membership, examine each case carefully, and act upon it as provided in Section 1, Chapter I, Part III."

The first clause of this statement, "It is the duty of this committee to have a general oversight of the

shepherding of the flock," calls at once into play the specific duties of the eldership, which are defined in Part II, Chapter VIII, Paragraphs 2 and 3: "Ministers and Elders are associated in the spiritual care of the flock, and they should jointly feel the responsibility of the spiritual condition of the membership and the congregation. Elders are to co-operate with, encourage and strengthen the ministers, in both ministerial and pastoral work, facilitate their labors, promote their usefulness, have an oversight of the public ministrations of the Gospel, assist therein as the spiritual needs of the congregation may require, and extend such advice and counsel to ministers as circumstances may demand. Elders should have quick spiritual discernment for the proper performance of their duties; a good understanding of the Scriptures and of the doctrines of the Christian religion, and a knowledge of the position and purposes of our branch of the Church. They are tenderly to encourage those who may take any part in public meetings for worship and who give evidence of true spiritual exercise, and they are to restrain such as do not give such evidence. They are prayerfully to seek to discern the spiritual gifts that any may receive, and to encourage their exercise and development in every proper way. They are to see that opportunities for such service are conveniently afforded. Feeling the weight of the responsibilities rest upon them, Elders will be prayerful in the active performance of their duties, and it is helpful to have them give public endorsement to the ministry, as way may open therefor, when the truth has been satisfactorily presented.

"Elders are tenderly to advise with members of the congregation as to their spiritual condition, and, in the freedom of brotherly love, endeavor to aid in the attainment of a high standard of Christian life."

This is rather a formidable list of requirements for the individual, but they are set forth with no uncertain sound, and are stated in such a manner that there is no chance of misunderstanding them. They are plainly to consider the needs of the people, provide for their instruction and edification; care for the ministry, and discern spiritual gifts, provide ways of developing such as are bestowed, and watch over the spiritual interest of the congregation, both of the older and younger.

While the Meeting on Ministry and Oversight may not include all of the Pastoral Committee, the latter does include all of the former, so that the duties of these two are usually identical. There are regular stated times for holding the meeting, and particular business reports for it to make out, while the committee can be called at any time, and its actions are not minuted until they reach the reports of the meeting. It is wise for the committee to select a chairman and a secretary, so that the business may be attended to expeditiously and orderly.

In Paragraphs 2 and 4, of Section 1, Chapter XIV, Part II, there is this added duty: "The Local Meeting on Ministry and Oversight shall have care

of the ministry and the religious work of the congregations.

"Where particular meetings feel the need of the special service of ministers, the initiative in the arrangement therefor shall be taken by the Pastoral Committee of the congregation. They shall submit their proposal to the monthly meeting for its action."

Section 11, Paragraph 4: "The Quarterly Meeting on Ministry and Oversight shall have the general care of the pastoral work within its limits. It shall be diligent and judicious in devising measures and means for the promotion of spiritual life and godliness, and it shall give special attention to new congregations, weaker meetings, and those without a ministry."

From all this, it is clear that the Pastoral Committee is, by far, the most important of the working forces of the church. Its power is creative and initiative, but not legislative or executive. The monthly meeting is the central power and must pass upon the suggestions of the committee.

Does any one fear, that with so much power vested in a few, we are in danger of losing our democratic manner of church government? Were the Pastoral Committee a permanent body, with members holding a life-time right within its circle, as did the Elders under the old discipline, there would be ground for this fear; but the yearly revision of the eldership, when the term of one-third of the number legally expires, gives to the monthly meeting more liberty than our old discipline allowed. Again, the committee can settle nothing, and the meeting has ample opportunity to object to its action if it so desires. With these two provisos clearly before us, and the individual rights of each member to a voice in the decisions of the meeting maintained and utilized—(There is the danger. We are so hypocritical that we will sit still in meeting and allow things to be carried, to which we will object as soon as the concluding minute is read, and over which we are not then too timid to censure and upbraid our friends), we need not sacrifice any of our freedom. But even with these restrictions, the committee cannot but be regarded as a most beneficial factor in our meetings. It is composed, if appointed according to the discipline, of the most spiritual and capable persons in the meeting—persons who know the needs of to-day and who also know and reverence the past, and are trying to so study and understand the principles of our profession as to bring their life-giving power to the people untrammelled with ecclesiastical or sectarian swaddling clothes.

One of the great stumbling stones of the past has been that the Elders knew little, if any more, of our history, and had no more comprehension of the philosophy of Quakerism than the rest of the congregation. This one point should be carefully considered in appointing Elders. We should know that they are familiar with the conditions under which our denomination arose, and that they are acquainted with the principles for which we stand. External conformity is no longer a criterion. It never was a safe guide;

and to imagine that an adherence to forms of dress and language indicates a knowledge of the great truths which called the denomination into existence, is to take the rind for the orange.

The Pastoral Committee, being a comparatively small and select body, can discuss all questions pertaining to the welfare of the society in a calm and deliberate manner, and thus the consensus of opinion can be more easily arrived at than in the large and less carefully-informed body. It then becomes the duty of the committee to consider the whole range of spiritual matters—the life and conduct of the members, their growth in grace, the conversion of those outside, the associate members, the teaching they are receiving, the Bible teaching in schools and families, their instruction in the doctrines of the Christian religion as professed by us as a church (this actually receives almost no attention and is a very vital matter), to care for and provide for the ministry, to see that the ministerial teaching is suited to the needs and not allow one or two self-deceived enthusiasts to ruin a meeting and cause the people to turn elsewhere for instruction and edification, as has been frequently the case in the past. God can guide eight or ten people who are looking to Him quite as unmistakably as He can a single individual. It is necessary for the Gospel to be preached to the people, for the young and inexperienced to have line upon line and precept upon precept. If no one in the meeting can be discerned to have received this gift, it becomes the duty of the Pastoral Committee to seek elsewhere to find one whom God has sent. This action sounds subversive, of Quaker principles, but let us examine it and see which is subversive, this method, or the old one of allowing the meeting to die for lack of a teaching ministry.

(To be continued.)

AN INTERVIEW WITH THE POPE.

[The following newspaper sketch gives us a unique picture of the Roman Pontiff, very different from that to which we are accustomed. Some of our readers are acquainted with Georgina King-Lewis, a minister of London Yearly Meeting.—Ed.] :

That distinguished Quaker lady, Mrs. King-Lewis, who has done so much to relieve the unhappy Christians of the Turkish Empire, has recently returned from a visit to Rome, undertaken for the purpose of laying before Pope Pius X. the true story of the Congo outrages. A private audience was arranged through a French Roman Catholic lady, who is a friend of Mrs. King-Lewis. The major-domo of the Vatican, Mgr. Besleti, was asked whether it would be necessary for the Quaker lady to kneel to the Pope and kiss his ring. He replied that he was sure the Holy Father would never wish his visitors to go against conscience.

The interview took place on a Sunday morning. The ladies were ushered through a series of State apartments by Mgr. Bisleti, who, after opening the

door of the Pope's room, left them alone with him. It was a handsomely furnished apartment, with white silk curtains and crimson-covered chairs. The Pope sat on a high throne-like seat in front of a large writing-table, which was covered with books and papers. He rose as his visitors appeared, and, after giving them his hand, invited them to sit beside him. The story of the Congo natives was interpreted to the Pope by the friend who accompanied Mrs. King-Lewis. He listened with close attention, and with evident interest. Before entering on this subject, the English visitor had presented to the Pope a copy of her book on Turkey, bound in white vellum. The Pope received it graciously, and said he would have it translated into Italian, and would read it without delay.

Mrs. King-Lewis illustrated her Congo story by showing to his Holiness copies of Mr. Morel's pictures of the poor mutilated natives of the Congo Free State. He took these in his hand, and said repeatedly, "Poor things! Poor things!" He then put the photograph away, along with the book on Turkey, as if he meant to examine them again. When the narrative was finished, he said that he was much grieved to hear of these evil deeds, and that he would use his influence to prevent them. "You may be assured I will do all I can." When Mrs. King-Lewis was leaving, the Pope pressed her hand warmly. He was looking anxious and careworn, for it was too evident that the French crisis is causing him serious anxiety. He has a kindly and strong face, but there can be no doubt his great responsibilities have told upon his health. Mrs. King-Lewis doubts whether he is, personally, in any way responsible for the attitude of the Vatican towards the French Government. She believes that he has resigned political administration to officials such as Cardinal Merry del Val.

A week after Mrs. King-Lewis had her audience with the Pope, the bomb exploded at St. Peter's. Mgr. Bisleti came to tell the Pope of the alarming incident. He at once asked, "Is anyone killed or injured?" "No." "Has the building suffered?" "No." "Then let us kneel down and pray to God for the poor misguided man." Many will hope that the visit of this Quaker lady may induce the Pope to put pressure on the Belgian Government to end the outrages which have been so long a disgrace to civilization.

FOR THE AMERICAN FRIEND.

A MOUNTAIN TOP EXPERIENCE.

BY RAYMOND S. HOLDING.

Mounting the missionary horse, last Thursday, I started to hold my first services at the two out-stations in the mountains, Potrero and Catorce.

Strapped on behind the saddle was a blanket, while my overcoat hung across the horn of the saddle. The afternoon was all that one could wish for. The clearness of the temperature, and the desert appearance reminded me of the American desert. The only sign

of a breeze was an occasional column of dust borne by a whirlwind, straight up to great heights, soon to disappear in the afternoon's glaring sunlight. Far off to the left some herdsmen tended their flocks.

Numerous irrigation ditches ran hither and thither, though long since parched and dry as several months have passed since it has rained.

Thus plodding along, the first hour brought me quite to the foothills well above the plain from which I had started. Then the road became very tortuous, and the hills grew more rugged following, most of the time, the rocky bed of a river which reflected the sun's rays with double fury.

By the end of the second hour I was riding in the shadow of the mountains that towered high around me, almost closing me in on every side. Looking back, once more, over the road I had ascended, I could see far over the place from where I started and even on to the other side where mountains rose to meet the clouds. But night was creeping on and bringing a penetrating cold air, so I hastened on over hills and across ravines, and at five o'clock arrived at Potrero.

It was soon time for the preaching services, and the people began to gather in nearly an hour before the time. By seven o'clock about thirty were gathered around the table where the Bible and a number of hymn-books were lying. Then for an hour and a half God graciously blessed us in prayer, song, Scripture lessons and testimony. There were very few present who did not give some form of expression. The vigorous and unceasing persecution of the Roman Catholic priest has brought out some fine types of Christian character.

On the following morning, I started on foot to the mouth of the tunnel, about a mile distant, passed through the tunnel, another mile, on a little tram car, reaching Catorce about noon. To undertake to describe picturesque Catorce would be only to beggar description. Far up among a group of mountain peaks, that rise abruptly on either side to dizzy heights, with zig-zag streets that are literally standing on end, one looks over dizzy precipices into yawning canyons, beholding sights that actually hold one spellbound with awe; listening to narrations of the peculiar history of the score or more of mines that ramify the mountains in every direction. To look away upon mountain peaks and see numerous altars erected to an unknown God is to have one's senses entirely awakened.

As I was sitting in company with one of the converts, listening to the interesting things he had to tell me, I finally ventured to ask what so many shrines meant on the various peaks. After he had told me of the idolatrous practices I took out my Testament and read Paul's "To an unknown God," which was quite an acceptable lesson for my friend.

The shadows of night were again creeping on, and with it a disagreeable cold breeze. God renewed our blessing again at the usual hour. Besides the believers in Catorce, three men came over from Potrero, adding their prayers and testimonies to others. Though they had to leave at four o'clock the following morn-

ing, in order to get back to their work, they said they were well repaid for their effort.

On my return trip the next morning, a convert promised to walk over the mountain summit with me and down on the other side, instead of through the tunnel. At seven o'clock we were winding our way around the summit. Once having gained the highest point on the trail we sat down to rest for the rarefied air had its effects as well as the violent exercise of climbing. But the sight that greeted us was well worth while. That distance lends enchantment, was amply verified. So far away were the mountains that rose on either side that they seemed to blend with the clouds.

Then came the descent, the most difficult part of all, and it was with reluctance that I consented to descend to the plain below. One very pleasant memory of the descent still remains with me, that of a meeting with a poor, decrepit, old man, who was struggling along up the mountain, with two canes, but his progress was slow because of his helpless, diseased condition. Before we reached him, he became exhausted, and dropped down on a stone to rest. We, too, being tired, seated ourselves near him and heard what he had to say. His condition was that of the blind, lame, halt and lepers, who called on Christ for help. So, with my Testament, I pointed the way to the Great Physician, by reading John 3, a few verses from Romans, etc., also quoted from Isaiah, "Though your sins be as scarlet." The dear old man laid down his canes, and we all kneeled to pray. Between sobs and tears, he prayed to God, asking pardon and strength. It was difficult for him to realize that there was a real High Priest in Heaven pleading for him, but finally he said he believed. He promised to be at our next meeting to tell us how God had pardoned him and given him new life.

Mexico, what a needy field! Simple, kind-hearted people, held under the cruel rule of the priesthood and denied the very Gospel of salvation, and, too often, because we, the evangelical Church of Christ, are resting peacefully waiting for someone else to march to the front.

My trip home was over the same mountainous road, but it was for me a mountain-top experience all the way, and I still feel the exhilarating effects of the rarefied mountain air, as well as a closer walk with my Master, and a spiritual uplift.

Cedral, S. L. P., Mexico, First month 2, 1907.

I was at Collamore's the other day, and they showed me a wonderful vase, made in the Royal pottery in Russia, given by the Czar to his married daughter, and so coming through successive owners into the hands of an American purchaser. It was beautiful in form, in color, and in exquisite decoration, yet it had been made out of simple well-selected clay. And I said as I looked upon it, "If an artist can make such a work of beauty out of common clay, what cannot God make out of a common mortal, if the mortal will only give God a chance and allow himself to be made?"—*Lyman Abbott.*

"NOT DIVIDED."

Cynics are prone to sneer when Christian congregations sing "Onward, Christian Soldiers," and come to the lines,

"We are not divided,
All one body we."

They point jeeringly at the number of separate denominations which make up the Church, and ask us to behold the very obvious refutation of our profession. And yet our inconsistency may not be quite so marked as they would have us think. Evidently the Rev. Sabine Baring-Gould was not conscious of any such incongruity when he wrote the hymn, though the denominations were as plentiful in his day as in this. In fact, it seems to us that the unity he celebrates was not simply a uniformity of external organizations. If we note the further language of the verse we shall see in what the oneness consists:

"We are not divided,
All one body we;
One in hope and doctrine,
One in charity."

Here we have, in the last two lines, the unity described and specified. It is the unity of a common hope, a common doctrine, and a common charity or love for each other and the world. And this unity is already here and has been here for many years. The author of the hymn realized it a half-century ago. Certainly the great Christian denominations share together the common hope of the salvation of the race, the ultimate victory of Christ over the world's sin, the glorious inheritance of immortality and heaven. Certainly they hold the great creeds, confessions, doctrines of Christianity in unison; the matters which individualize them are minor considerations of Church polity or some subsidiary aspects and interpretations of specific doctrines. Certainly they are at one in the movements of their hearts in fraternal love for each other and in philanthropic impulse toward humanity, and this emotion is broadening and intensifying and becoming more hearty and sincere with every year. And this is surely a true and genuine unity.

It has always seemed to us an unwarranted assumption, on the part of those who see nothing but evil in denominations, to quote Jesus' prayer—"Holy Father, keep them in Thy name which Thou hast given Me, that they may be one, even as We are * * * that they may all be one, even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us"—as if it evidently and undeniably referred to an external uniformity and unification. Without going into the mode of relationship between Christ and the Father, we simply say here that Christ's language does not seem to us to have that import. Christ's unity with the Father was not a corporeal one. His prayer is substantially and essentially answered by a unity in the spirit—"one in hope and doctrine, one in charity"—such as now

exists among the great bodies of Christendom and is constantly spreading and strengthening and manifesting itself in practical confederation and co-operation. More and more they are interesting themselves in each other, rejoicing in each other's success, praying for each other, ceasing jealousies and antagonisms, becoming convinced that the progress of each is the triumph and congratulation of all, and that there is but one Captain of the Lord's hosts, one Emmanuel's banner, one foe, and one final victory.

As the hymn has it:

"Like a mighty army
Moves the Church of God."

But an army is composed of infantry, artillery, and cavalry, and is furthermore divided into corps, divisions, brigades, regiments, battalions, and companies. And yet, though each component part may have an individuality of its own and its special officer in command, it is nevertheless one "mighty army." And so it is in the Church of God. The various denominations are "giving diligence to keep the unity of the Spirit in the bond of peace," knowing that "there is one body, and one Spirit * * * one hope * * * one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." And this "unity of the Spirit" was remarkably manifested in the recent convention of the Ohio Federation of Churches, as it was previously in the great national gathering in New York City of the evangelical Protestant bodies in the interests of federation and unity.

"At the sign of triumph
Satan's host doth flee;
On then, Christian soldiers,
On to victory!
Hell's foundations quiver
At the shout of praise;
Brothers, lift your voices,
Loud your anthems raise."

—*Western Christian Advocate.*

All the great and wise and good among mankind, all the benefactors of the human race, whose names I read in the world's history, and the still greater numbers of those whose good deeds have outlived their names—all those have labored for me. I have entered into their harvest. I walk the green earth which they inhabited. I tread in their footsteps, from which blessings grow. I can undertake the sublime task which they once undertook, the task of making our common brotherhood wiser and happier. I can build forward, where they were forced to leave off; and bring nearer to perfection the great edifice which they left uncompleted. And at length I, too, must leave it and go hence. Oh, this is the sublimest thought of all! I can never finish the noble task; therefore, so sure as this task is my destiny, I can never cease to work, and consequently never cease to be. What men call death cannot break off this task which is never-ending.—*Longfellow.*

THE SAINT OF SECOND AVENUE.

At No. 492 Second Avenue, in New York city, according to a writer in *Pearson's Magazine*, there lies a woman of eighty-five years, who, for fifty years, has not once risen from her bed, but who, through all her sickness and infirmity, has been "carrying on a life crusade against sin and misery that has made her name blessed and beloved in miles of crowded tenements about her." This is Bella Cooke, "The Saint of Second Avenue." The writer thus describes the little home in which she rests, and the work in which has been her pleasure for these fifty years:

It was not like the cell of a recluse, but a bright, cozy, little place, with a flowered carpet on the floor, and green walls, traced with cheerful patterns. Here were wax flowers under a glass, there a picture of Raphael's Madonna; books, papers, sentimental odds and ends scattered about, and the window-sills crowded with blooming geraniums.

In spite of the dull rumble of trains and the vision of clothes-lines cluttered with fluttering garments in the shut-in court-yard, there was something ineffably sweet and clean and quieting in the room. Over the white bed were the words, "The Father Knoweth," while the eye was haunted by the phrase, "Kept by the Power of God."

Looking on that meek face, I could not help thinking of Nicholas Mae's thrilling picture in the great Amsterdam gallery—a venerable Dutchwoman with a crust of bread on a battered table, her hands folded, and her eyes raised thankfully to Heaven.

The wonderful, almost unbelievable thing about Bella Cooke is that, in an era given over largely to the love of money and pleasure, a time in which the churches have seen their congregations dwindling and charity become boastful, she has drawn to her bedside thousands of the poor, the sick, the abandoned, and the sin-stained, and has melted the hearts of the rich, so that she has been an almoner, teacher, and comforter to multitudes. Nor have the agonies of her afflicted body ever halted her ministry of love and mercy.

She has paid the rent of widows and orphans, clothed the naked, fed the hungry, sheltered betrayed girls and led them to noble, useful lives, showered joys and other brightnesses upon wretched children, and all through the squalid human congeries of the tenement districts spread messages of Christian hope and Christian neighborliness.

Millionaires and their wives and daughters have come to that quiet room to see how largely and how nobly life can be lived in spite of pain and poverty. Bishops and clergymen have sat there for inspiration. The King's Daughters have gathered about the bed to plan for the relief of the poor. The heads of great benevolent institutions have visited Bella Cooke to catch the impulse of her brave spirit. *The Christian Herald* has distributed food and clothing through her hands. And sometimes as many as three thousand poor persons have been fed or clothed or sheltered by her in a single year.

Fifty years in bed—a bed of almost constant pain!

Think of such a life and the possibilities it suggests—for Bella Cooke began her missionary work penniless and alone.

This is not a sacred fable of the Middle Ages, but a true story of America to-day. You have but to go to 492 Second Avenue and swing back the shuttered door on the second floor of the rear house to see Bella Cooke. She is always there. She has not stirred from that room since two years before President Roosevelt was born. There is no lock to her door. It opens at the slightest touch.—*Literary Digest*.

"THE HUNTINGTON HOME."

The yearly meeting of Friends for New England has established at Amesbury, Massachusetts, a boarding home for Friends. The house and grounds were donated by Sarah Alice Huntington, with the provision that she retain a residence there during her life. The house stands on rising ground about midway between the late home of the poet Whittier and the quiet cemetery where his mortal remains now rest. Adjoining is the "Captain's Well," made familiar by Whittier's poem. Electric cars connecting Amesbury and Newburyport pass the door. As New England Friends are widely scattered, this location seems very fortunate. The board of care and relief have in charge the estate, which was formally opened in Fifth month, 1906, under the name of the "Huntington Home." For "Whittier's pilgrims" and those desiring a quiet and retired resting place, this home offers reasonable and comfortable entertainment. Before the house could be adapted to its present use it was necessary to build on a considerable addition. Our dear Friend, Olney T. Meader, so recently removed from our midst, gave much time and attention to this work, advanced funds, and was favored to live to see the home an accomplished fact. The present residents are an aged Friend, his wife and daughter, who rent three or four rooms for a nominal sum and carry on light housekeeping; Sarah Alice Huntington, who reserves a room or two; and three Friends, who are settled permanently. Anna M. Gove, secretary and treasurer of the board, gives her services as matron and general directress—literally giving herself to this good work. While this home is a new undertaking for New England Yearly Meeting, it supplies a long felt want and has already justified its existence. Here, under one roof, may be seen three little homes affording shelter and comfort to the aged and those otherwise unprovided for. Several applicants are awaiting admission, but for lack of funds they cannot be received. Some Friends have contributed liberally, or it would have been impossible to have made even this beginning. Every expense is carefully watched, and it is hoped, with financial aid, the home will soon be self-supporting. Several homes of this kind established in and around Philadelphia and New York have been helped by bequests and permanent funds, so that financial prob-

lems have not interfered with their far-reaching usefulness. It is earnestly hoped that the welfare of the "Huntington Home" will lie near the hearts of all New England Friends who appreciate and love the blessings and comforts of home.

Providence, R. I., First month, 22nd, 1907.

The International Lesson.

FIRST QUARTER.

LESSON VII.

SECOND MONTH 17, 1907.

LOT'S CHOICE.

Genesis 13: 1-13.

GOLDEN TEXT.—Take heed and beware of covetousness. Luke 12: 15.

DAILY READINGS.

Second-day, Second mo. 11.—Abram in Egypt. Gen. 12: 10-20.
Third-day, Second mo. 12.—Lot's Choice. Gen. 13: 1-13.
Fourth-day, Second mo. 13.—Danger of riches. I Tim. 6: 17-21.
Fifth-day, Second mo. 14.—Christians and unbelievers. II Cor. 6: 14-18.
Sixth-day, Second mo. 15.—The golden rule. Matt. 7: 7-12.
Seventh-day, Second mo. 16.—Exhortation to trust God. Psa. 37: 1-20.
First-day, Second mo. 17.—God's great promises. II Pet. 1: 1-11.

Time.—Uncertain, but probably within a few years after Abram's entrance into Canaan; possibly about 2200 or 2300 B. C.

Place.—Near Bethel, about 12 miles north of Jerusalem. After the division, Abram went south, about 30 miles, to Hebron, and Lot went near the Dead Sea.

Persons.—Abram and Lot, his nephew, son of Haran.

The paragraphs intervening between the present lesson and the last should be read. The whole narrative (Gen. 12: 9-13: 13), is exceedingly picturesque. The narrator, in describing Abram's sojourn in Egypt, does not hesitate to represent Abram as yielding to fear and prevaricating in relation to Sarah. The Egyptian king, in this respect, is superior to Abram. It is one of the characteristics of Scripture to be straightforward, even though a national hero may suffer. Witness this incident concerning Abram, and also the account of David. In contrast with the Egyptian episode, we have the incident of the present lesson, which is so honorable to Abram—a beautiful picture of true unselfishness. That his conduct was rewarded, does not alter the case, for he had no knowledge of what was to come.

Lot—"that righteous man," as he is called in 2 Peter (2: 8)—was not a bad man, but he was, evidently, on a very much lower moral level than Abram. He is a type of a not uncommon class of men, who would rather be good than not, and are better than most, but are not able to resist the attractions of worldliness, and try to live as near the bounds as they can, and, consequently, sometimes actually get over the line.

1. "Lot with him." The account in Chapter 12 does not mention that Lot accompanied Abram into Egypt. He is mentioned now on account of what follows. "The South." R. V. This is simply printed in R. V. with a capital, for it is not the direction which is meant, but a part of Palestine, just as we speak of the South, meaning the southern States.

2. "Abram was very rich." He had become a wealthy sheik, similar to many an Arab sheik of to-day. See Gen. 14: 14; 24: 35. Compare Job's riches, Job 1: 3; 42: 12.

3. "His journeys." Stages or, perhaps, daily stages. "The South," sometimes called Negeb, meaning "dry land." "At the beginning." See Gen. 13: 8.

4. "Called on the name of the Lord." This implies more than a usual prayer—it was an earnest invocation. Possibly, it was to impress on his family and servants the need of pure worship.

5. Lot had prospered with the prosperity of Abram. Association with able and good men almost always brings blessing. Lot's prosperity also implies the kind of treatment he had already received from Abram.

6. "The land was not able to bear them." There was not pasturage enough, and, also, probably, not enough water. This is one reason for separation. Compare Gen. 36: 7.

7. "A strife." There seems to be little connection between this verse and the preceding one, though the strife may have arisen regarding water. Compare Gen. 21: 25; 26: 20. "The Canaanite and the Perizzite dwelt then in the land." This statement seems to imply that Abram thought, to say the least, it was very poor policy for his men and Lot's to quarrel when there were common enemies in the land who would rejoice at the differences.

8. Abram, as the richer and older, would be, naturally and rightly, the first to make a proposition for a settlement of the difficulties. "Between me and thee." It was evident that Lot was beginning to side with his herdsmen. "Brethren." That is of the same family—near relatives.

9. Though Abram was the older and more powerful, he generously offered Lot, the younger man, the first choice. Nowhere in literature is there a more beautiful example of unselfishness.

10. "Lot lifted up his eyes." From the hill on which Bethel stands there is an extensive view. "To the east the jagged range of the hills above Jericho; in the distance the dark wall of Moab; between them lies the wide valley of the Jordan, its course marked by the tract of forest—down to this valley—a ravine rich with vine, olive and fig. In the south and west, the black hills of Judea—in the far distance the southern range on whose slope is Hebron. Northward, the hills, which divide Judea from the rich plains of Samaria." "No crust of salt, no volcanic convulsions had as yet blasted its verdure, or touched the secure civilization of the early Phoenician settlements, which had struck root within its deep abyss." "The Plain of Jordan." This was the specific name of the lower and broader part of the Jordan valley, which, beginning about 25 miles north of the Dead Sea, extended below the sea itself. Parts of this section of the valley are still extremely fertile, and doubtless much larger portions before the destruction of Sodom and Gomorrah. "Like the garden of the Lord." Referring to the garden of Eden, which was always taken, as it still is, as a type of ideal

fertility and exuberant vegetation. "Like the land of Egypt." Egypt, also watered by a river, was in strong contrast to Palestine, particularly the southern portion, which is often subject to great droughts, and at all times water is relatively scarce, as compared with Egypt. "As thou goest to Zoar," Zoar was a city near the southwest corner of the Dead Sea. The reference does not seem appropriate, for Zoar was far from Egypt, and so it has been suggested that, perhaps Zoan (or Tanis), may be meant. This city was situated in the northeast of the Delta, and would fulfil all requirements.

11. "So Lot chose him all the Plain of Jordan." R. V. He could not resist the temptation to take what seemed to him the most desirable. It was not only fertile, but on or near the great line of travel from the East to the West.

12. "Moved his tent as far as Sodom." R. V. He went in the very teeth of temptation.

13. "Sinners against the Lord exceedingly." R. V. This "verse is intended, partly, to show Lot's indifference, partly, to prepare for Chapter 19, and partly, also, to illustrate the providence which preserved Abram from association with such men."

PRACTICAL THOUGHTS.

1. "The enlargement of a man's possessions is very often the contracting of his heart."

2. "The greatest blessings often come from unselfish sacrifices."

3. "Lead us not into temptation."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR SECOND MONTH SEVENTEENTH.

AN EASY LIFE VERSUS A HARD ONE.

II Tim. 2: 1-13.

Second-day, Second mo. 11.—Wanting ease. Luke 18: 18-27.

Third-day, Second mo. 12.—Turning back. John 6: 66-71.

Fourth-day, Second mo. 13.—Wanting hard things. Josh. 14: 6-15.

Fifth-day, Second mo. 14.—Glorying in tribulations. Rom. 5: 1-8.

Sixth-day, Second mo. 15.—Christ's hard things. Heb. 12: 1-4.

Seventh-day, Second mo. 16.—The endurer's promise. Mark 13: 9-13.

A difficulty that confronts us at once, is the definition of hard and easy things. To a man with the spirit of Christ, the hardest conceivable thing would be to sit down in physical quiet and mental inactivity, and let the work of the Master go undone. Paul's joy in tribulations is, in some sense, a contradiction of terms; for tribulations not related to the work of Christ would have had no accompaniment of joy to him; while that which he saw in the outworking of the tribulations, which he was called upon to endure, made him reckon them as but light afflictions, to be far outweighed by that which should come after.

Caleb's request for Kiriath-Arba could have had no commendation if it was to be conquered merely as a feat of strength or a test of endurance; but since Israel's enemies were there, it was Caleb's glory to go against it in the might that God would supply, and, in his faith, he honored his Leader and reaped his own highest joy, as well as giving us an example of that obedience that pleases God.

Sometimes, we wish for giants to fight or scourgings to undergo, just to show that we are as brave and consecrated as the heroes and martyrs of other days, while the tests that actually come to us find us wanting. We witness for Christ—in the prayermeeting—but how about the schoolroom or the social circle, or the business world? Are Paul and Caleb our pattern there, or do our hearts fail us, and we become as grasshoppers?

The hard things to most of us are the recurring incidents of a life in which the temptation is to be off guard. To be sure, crises come, but often not so that we can recognize them; and if we do, our strength or weakness in them is the outcome of our previous lives, rather than the sudden resolution of the moment. David's "mighty men" (2 Sam. 23), are given their places in the history because of some specified act of valor; but we can not think of them as having been on the field of opportunity for such honors, if their records have not shown them "brave men and true" in the less conspicuous events of their service.

Some people have an unfortunate way of assuming that there is virtue in doing disagreeable things, or doing things in the hardest way—somewhat in the spirit of the self-scourgings and mutilations of other days. God, who made us, will fit our burdens to us far better than we can by taking up what He does not give. Not to find the hard nor the easy way, but to find and walk in His way, is the only thing that should concern us. And when we know it is His, if we, too, are His, it is the one way of joy and peace.

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

A HELPFUL INSTITUTION IN MISSION MANAGEMENT.

C. VICTORIA, TAMAULIPAS, MEXICO,

First month 13, 1907.

Editor of THE AMERICAN FRIEND:

All Friends who are actively interested in our foreign missionary work rejoice at the prospects for simpler, more effective and more businesslike organization, which seem to be opening up before us. And, now that this subject is claiming our attention as never before, there is an important distinction, which we will all do well to consider. There are some duties, which, naturally, belong to the board or boards at home, and there are other duties, which, naturally, belong to the missionaries on the foreign field. Doubtless, missionaries, in their zeal, have sometimes lost sight of this distinction and have attempted to take to themselves the prerogatives of the board, while, on the other hand, even our boards have sometimes failed to see it clearly, and, as a result, have attempted to settle questions which should, in the nature of the case, be left to the missionaries. In this connection, perhaps, a few words

from Prof. Charles R. Henderson, of Chicago University, may be helpful. In speaking of the duties of the managing boards of charitable institutions, he lays down some general principles, which would seem to be applicable to the duties of mission boards, as well. He says, "It is the function of such a board to act as representative of the public in the determination of a general policy, the appointment of a competent and responsible superintendent, the observation of management, the control of accounts and reports, and the judgment and publication of results. The activities are legislative, judicial, financial, and executive, but not administrative. A board should not seek to administer details. Such an attempt would cripple the superintendent, drive away a competent man, and require a salaried board of persons, who give their whole strength to the institution, and who, in any case, must waste time in debate over petty details, which they cannot all know." If this is true of boards, whose work is carried on in the same city or State in which they reside, how much more is it true of those whose work is in a foreign country, among people of a different race and in a strange language. Let the boards lighten their own burdens by turning over to their missionaries the entire responsibility for the administration of the work, which is naturally and legitimately their own, and they will not only find that their confidence has been well placed, but also that they will thus be left with vastly more time and strength with which to carry forward their own legitimate duties in the home land. The same thought is well voiced in the famous words of that grand pioneer of modern missions, William Carey, when he said, "We will go down, but you must hold the ropes." Hold the ropes, dear friends, and give us, your missionaries, a free hand in the seeking and gathering in of precious pearls, as our Lord and Master shall give us strength and wisdom.

GEO. C. LEVERING.

OUR OPPORTUNITY IN CUBA.

In the spring of 1900 a few Friends felt called of God to open a mission in Cuba in the town of Aguacate, naming it "El Faro Cristiano," or "The Christian Lighthouse." Other workers soon joined these and a second station was opened in Jaruco a few months later, which became our headquarters. The following year others joined us, and after learning the language went to other fields of service. In the Fourth month, 1905, monthly meetings were established—one in Jaruco, and one in Madruga, and soon after Jaruco Monthly Meeting opened a mission in San Antonio. In addition to these, there are gospel services held in six other towns, these extending over a territory of 40 to 60 square miles; also, services are held in Matanzas and Jaruco jails and hospitals, and street meetings are often held in the city of Havana. In these gospel meetings many souls have found pardon and peace in Jesus.

In the autumn of 1905 North Carolina Yearly Meeting's Board of Foreign Missions took up this work, and since that time the workers have realized that God has set his seal on it in a most definite manner, calling out two young members into the ministry of the Word. These, Venturia Martinez, of seventeen years, clerk of Jaruco Monthly Meeting, and Elisa Garcia, of seventeen years, clerk of Madruga Monthly Meeting, are faithfully preaching the Gospel and attending to the business of the church. These are under the loving counsel of the elders, Celedonio Leal, of Jaruco Monthly Meeting, and Patrona Parra, of Madruga, while the missionaries are at home on furlough. In Fourth month, 1906, our first yearly meeting was held in Jaruco, where we were abundantly blessed with the presence of the Lord and the membership thereof greatly strengthened in spirit. Early in Third month of this year, the missionaries hope to return to the field, purchase a small piece of land and build a cottage home, which will cost the home churches not less than \$1,500. During the six years this mission has expended more than \$3,000 on rents alone, and the missionaries have become greatly burdened over this loss of money in this way, where, if money could be raised for the cottage home and meeting houses, our future prospects would brighten.

The money we have is not ours, it is the property of our Lord, and we are only stewards—our duty is to use it for Him under His direction.

In the love and service of Christ,

ARTHUR E. L. and A. ELLEN WOODY PAIN.
Graham, N. C.

FROM A MISSIONARY'S EXPERIENCE IN CUBA.

The cock-fight, if not a brother to the bull-fight, is not farther removed than first cousin. It is deeply rooted in the spirit of gambling, which is one of Cuba's greatest vices. From the small boy at his marbles, to the politician with his tricks, all play for keeps.

The cock-fight is outlawed in Cuba, but it is an open secret that away from the eyes of the police and rural guards (whom, it is said, turn their heads that they may not see), this national vice is almost universally practiced.

Recently one of these fights was arranged to take place on a Sabbath Day, near a town where one of our mission stations is located. A place was selected some four miles in the country, and quite an interest created in the event by the sports of the town.

This occasion became a temptation to one of the leading members of the meeting, the outcome of which will be of interest, as it shows the conditions we have to meet, as also the aptness of some to learn the lessons of experience our Father would teach us in His ways of escape from temptation.

This member is a poor man, living in a little home on the outskirts of town, making his living for himself and two boys from the sale of milk from his six cows that pasture on the open range of hills around the city.

His supply of milk getting short, he desired to find some other way of adding to his income. Someone induced him to invest in a sausage mill and try the manufacture and sale of sausage. The enterprise was not proving very successful. Saturday night before the cock-fight he called to tell of his failure, and to tell of some other of his plans, one of which was to exchange one of his cows for a horse that he might go into the country to buy produce and sell on the streets, which is a common custom of the vegetable and produce venders, and is quite a profitable business for a good buyer and seller. But, to our surprise, this exchange was planned to be made on Sabbath, and was part of another plan to go to the cock-fight and set up a stand for the sale of his sausage on that day. We at once set about to show him that he should not go to this place. First, because it was a bad place for a Christian to be, and second, that it was a violation of the Sabbath Day. He replied he was not going to see or participate in the affair, but simply to sell his meat which he thought would be in demand, as the men would need something to eat, and the exchange of the cow was only an incident and very convenient to arrange that day. We pleaded with him; showed him that it was illegal to attend such a place, and that he was liable to arrest, should the police come upon them. He would not yield; said there was no other remedy. He had bought his meat and must sell it, or it would be a loss, and, besides, he was in great need, and must make something to help support himself.

We told him that while we wished him success and were ready to help him, we could not expect God to prosper us when we rebelled against His will. As he left our house we felt he did so with a determination to carry out his plans, which he did next day.

We saw nothing of him for some days, he was not at his usual place in the meeting. The pastor visited him, we prayed for him, and with anxious hearts waited the outcome. Finally he came to meeting, but took no part, did not give the warm-hearted handshake as before, was complaining about things in the church, and criticizing the pastor.

Some special meetings were arranged for about this time, but he did not come at first, said he was not well enough to be out nights. He finally came one night, but left the house as soon as meeting closed. He did not come back the next night, but came the next. The meeting was especially blessed, and the message given was very helpful. The next evening he called on us before meeting, we saw something had happened. He said at once, he had two texts of Scripture he wished to read, and taking from his pocket a little note-book read the texts he had written from his Bible. The first was Ezekiel 3: 17-19, which he said was for us. The second was Prov. 29: 1, which he said was for himself.

Then he opened up his heart and told how all had been a failure, he could not sell his sausage, and even the horse he exchanged his cow for had strayed away or been stolen, and after two days search he could get no trace of it. He said he had rejected our counsel and gone against God, but he had learned his lesson and seemed so happy with the results; said he would continue his search for the horse, but if he never found it, was satisfied with the lesson God had taught him. In meeting to-day his earnest prayer testified to his joy.

Has any other Quaker ever been caught in a like trap such as going to a circus to sell watermelons, or selling refreshments at a Sunday excursion or on Sunday of yearly meeting, and, if so, have they come out as well as the Cuban member?

Correspondence.

ANNOTTO BAY, JAMAICA, January 21, 1907.

TO THE AMERICAN FRIEND:

I think you and the many friends of the Jamaica Friends Mission will be glad to know the facts concerning the great calamity that has come to this island, and especially concerning Friends and their work. First, all of the American Friends here were preserved unharmed, and very little damage done to the Friends' property. Seaside, Happy Grove, Amity Hall, Golden Grove and Haining on the east end were not damaged at all. Orange Bay, Buff Bay and Annotto Bay were preserved unharmed. At Glen Haven the lower story of the house that has a stone wall, was considerably damaged, and the plastering on the walls above was all shaken off, though the walls will stand as they were. It will take considerable to repair them. The Cedar Hurst Chapel was unharmed, but the walls under the school house at that place were damaged to some extent. The concrete walls and pillars everywhere, unless it be at Kingston, stood the shocks without injury, as did the buildings of wood.

Mr. Vasper, one of the ministers at Amity Hall, a white native of Jamaica, was in Kingston at the time of the earthquake, and was badly hurt, one leg broken above the knee. He is still in a critical condition. An Indian from Annotto Bay, one of the important members, was also buried under the falling walls at Kingston, but was not permanently injured. As he says, Daniel's God saved him.

The shock was first felt about 4.35 P. M. the 14th, and lighter shocks have continued at intervals of more or less frequency up to the present date. There would be many interesting things to tell of the earthquake, but it would make this letter too long. Suffice it to say that every stone or brick building in Kingston is down. Two thousand or more are dead in that city alone. A few deaths have been reported from other parts. The number injured has not been reported that I have heard, but it is large in Kingston. The brick and stone churches in the middle part of the island are nearly all ruined, and much damage was done to other buildings and to the mountain roads. It was a strange experience to see the mountains trembling and to feel the earth under us rocking like a ship on the ocean. Mizpah Cottage by the sea seemed to be preserved by Divine Providence, when buildings much larger and no nearer the sea were swept from their foundations by the tidal wave that followed the quake. And yet they were on the same level and not four rods away. Sada Stanley and myself were up in the mountains at the time; but when we came down on Friday everything was safe and just as we had left it.

Sincerely yours,
F. C. STANLEY.

EDITOR THE AMERICAN FRIEND:

I have the enclosed information from William I. Haven, corresponding secretary of the American Bible Society. It is the desire that it may go into the religious press of all denominations, and attention be called to the urgent need of contributions to relieve the distress.

Very truly thy friend,

MAHALAH JAY, Secretary, A. F. B. F. M.

1-26-1907.

The American Bible Society has just received the following cablegram from John R. Hykes, the agent of the Society for China:

Notify all Boards, Shanghai Missionary Association 274 members, representing 19 bodies, urges appeal famine relief through all churches. Million and quarter starving. Refugees already flocked cities. In district 3,000,000 destitute. Many millions affected. Many deaths already, though five months' suffering only begun. General relief committee representing all interests in this part East unite in placing relief entirely in responsible hands of missionaries. Opportunity century impress China.

HYKES, President.

A special meeting of the representatives of missionary bodies of the United States having work in China was held in New York January 18, 1907, in response to this cablegram, and it was by them unanimously recommended that churches, societies and individuals be urgently requested to contribute liberally and promptly to meet this emergency, which must continue until June. All funds should be sent to the treasurers of the various Foreign Missionary Boards of the churches with which the contributors may be affiliated, or to the treasurer of the American Bible Society, William Foulks, Bible House, Astor Place, New York City.

Things of Interest Among Ourselves.

TO THE EDITOR OF THE AMERICAN FRIEND:

I consider "The American Friend" one of the best up-to-date religious journals published. It is leading the church in the right direction.

Thy friend,

W. IRVING KELSEY.

C. Victoria Tamaulipas, Mexico, First mo. 25th, 1907.

David Coppock is now located at Rich Square, N. C., doing pastoral work.

Fred. L. Ryon and Isaac P. Hazard are engaged in evangelistic work at Collins, New York.

The lectures given last week under the supervision of the Board of Education of the Five Years' Meeting at Wilmington College were well attended and much appreciated.

Parsonsfield Quarterly Meeting was held at East Parsonsfield, Me., the 11th to 13th ult. Charles H. Jones, Amesbury, Mass., was present, which was felt to be a great blessing, the Lord speaking through him to the wonderful feeding of the flock, for which we praise Him.

At a recent meeting of the Friends interested in Mount Holly Meeting, N. J., volunteers from Moorestown, N. J., were appointed to attend the meeting on First-day morning at Mount Holly regularly till the 12th of Fifth Month.

A series of meetings was held at Chester, Newgarden Quarterly Meeting, Indiana, by Esther Cook. Beginning the 10th and closing the evening of the 27th ult., seventeen days, and 29 meetings in all. There were three conversions and 11 names were given for membership.

The Anti-Saloon League of Pennsylvania is meeting in State Convention in Harrisburg this week. S. Edgar Nicholson, the State Superintendent, is now making a strenuous effort to get a local option law passed by the State Legislature this winter. Letters and petitions will help to bring the representatives to act.

The following men have been elected to represent Earlham College in the annual triangular debate: E. H. Llewellyn, Sheridan; Oliver M. Frazer, Richmond; Gustave Holscher, Richmond; Clyde Allee, Bloomingdale, and Lester and Chester Hayworth. These six men will be divided into two teams, and one will go to Butler College at Irvington on Third month 8th, to debate with that institution, and the other team will remain in Richmond and debate a team from Wabash on the same date.

We wish to call attention to an error in the poem "I would know more about Jesus," which followed the editorials last week. In the second stanza the word "muse" should be "more," making it read:

I would know more of the story
Lovely and precious to me,
More of the story of Jesus,
Suff'ring on Calvary's tree.

At the one hundred and twentieth annual meeting of the Pennsylvania Prison Society, held the 24th ult., Joshua L. Baily was elected president. The Pennsylvania Society is the oldest prison society in the world, and Joshua L. Baily is its oldest living member.

One of the founders of the Society and its first president for half a century was the venerable Bishop William White, who died in 1836, at the age of nearly ninety years, and who was also the first bishop of the Protestant Episcopal Church in the United States.

A series of meetings was held at Carmel, Ind., commencing on the 6th ult., and continuing until the 22d—30 sessions in all. Conducted by Lewis E. Stout and Lewis W. McFarland. Naomi and Etta Jester, members of Thorntown Quarterly Meeting, singing evangelists, rendered valuable service. The interest throughout was excellent. There were 25 renewals and conversions. Four requested to become members. Louis W. McFarland and wife are doing much in awakening the interest among the members. They will continue their work in the meeting.

Blue River Quarterly Meeting was held the 25th to the 27th ult. The visiting ministers present on Seventh-day were Lewis E. Stout, superintendent of evangelistic work; Murray Kenworthy, of Earlham College, and George H. Moore, of Paoli. The gospel messages of Murray Kenworthy, both morning and evening, were full of encouragement and were a spiritual uplift to all. Lewis Stout preached to a large and attentive audience on Sabbath morning, and also in the evening. The services of Ralph S. Coppock, of this place, as pastor and teacher, are greatly appreciated.

On the 5th ult. Annie Edgerton Williams, Lewisville, N. C., began a series of meetings at Friends' Mission, Va. The Fourth day following, Eli Reese joined her in the work. The gospel was presented clearly and definitely, and the Holy Spirit brought conviction to many, almost from the beginning of the meetings. Twenty-three sessions were held, closing the evening of the 16th. Good order prevailed throughout. Sixty-eight made profession, most of whom were children or young people. Fifteen requested membership with Friends, and 20 with other churches. About 120 pupils are enrolled at the seminary, and the work and deportment are quite satisfactory.

Farland Monthly Meeting has sustained a great loss in the death of Fred. P. Shaw. His father, Reuben Shaw, was born in Boston, Mass. He wrote and published the first book published in Randolph County, Ind., entitled "Across the Continent in '49." He also began the collection of the most valuable private cabinet in the State of Indiana, which has been greatly enlarged by Fred P. Shaw. Fred. P. Shaw was as humble and devout in his Christian life, as he was capable and esteemed in the business world, being a noted shipper of poultry, and president of the First National Bank of Farland. He was deeply interested in all the lines of church work, and freely gave himself and his means to every good cause.

DIED.

BLAIR.—At her home, 1906, Kate C. Blair, wife of J. Winston Blair, fifty-three years of age. She was born in Philadelphia, brought up a member of the Presbyterian Church, came to North Carolina in 1876, and was married to J. Winston Blair in 1881. Joined Friends soon after marriage at Springfield, and remained in membership there till her decease.

CARSON.—At his home, Valley Mills, Marion County, Ind., Eleventh month 9th, 1906, Jesse G. Carson, son of Uriah and Phoebe Carson, aged near seventy-five years. He was a birthright member of Friends, a devoted husband, a loving father, an elder in the meeting for many years.

COMMONS.—At the home of her son, Elmer E., New Paris, Ohio, Twelfth month 20th, 1906, Elizabeth Commons, wife of Robert Commons, in the seventy-ninth year of her age. She was a birthright member of Friends and a lover of Jesus.

MACOMBER.—At her home, in Portsmouth, R. I., Seventh month 26th, 1905, Finis G. M. Macomber, the beloved wife of Joseph E. Macomber. She was an earnest Christian, a faithful mother and a devoted companion.

MACOMBER.—At the home of his son, Isaac B. Macomber, in Portsmouth, R. I., Second month 7th, 1906, Joseph E. Macomber, aged nearly eighty-four years. His end was peace.

SHAW.—At Poughkeepsie, N. Y., First month 10th, 1907, Fred. P. Shaw, in his forty-fifth year. Though only recently become a member of Friends, he was a very valuable member, belonging at Farland, Ind.

Publisher's Department.

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Events and Comments.

The ministers of greater New York
and others are making an effort to have
the theatres closed on First days.

A bill making prohibition apply to
towns and cities has just passed both
branches of the Kentucky Legislature
with large majorities.

Henry A. Richardson, Senator-elect,
from Delaware, is to be commended
for his recent stand taken at a dinner
given to the members of the Legislature
celebrating his election. No drinks
were served, and some of the members
were twitting each other because they
found themselves at a dinner without
wines. Senator Richardson, observing
this, arose and said:

A BRAINY CHILD.

WISE MOTHER PROVES THE VALUE OF
GRAPE-NUTS IN REARING CHILDREN.

There is no surer test of real knowl-
edge than the personal test; observation
with our own eyes and other senses.

"Having been raised to believe that
one could not exist without meat, hot
biscuit and coffee for breakfast, I was
skeptical at first about the value of
Grape-Nuts.

"But our little girl as well as myself
had indigestion all the time and I could
not understand why.

"About five years ago, attracted by the
advertisements concerning Grape-Nuts,
I decided to try some to see whether it
would afford nourishment like meat, etc.
I was worried about our little girl.

"In a short time after changing from
heavy food at breakfast and supper to
Grape-Nuts, she had no more headache,
put on flesh and now, after five years of
this way of living, at the age of ten
she is 4 feet high, weighs 81 pounds, is
in the fifth grade and in every way is
a fine brainy child.

"Our boy, 5 years old, has been raised
on Grape-Nuts, eats it for two meals
each day, is very large for his age and
fine looking." Name given by Postum
Co., Battle Creek, Mich.

Read the little book, "The Road to
Wellville," in pkgs. "There's a Reason."

"Gentlemen, I notice that it occasions
some surprise that we have no wet
goods before us to-night. I desire to
say that in deference to the wishes of
my wife and a desire not to offer the
slightest offense to some of the mem-
bers of the Legislature who have hon-
ored me with their presence, we have
determined to get along without this
class of liquid refreshments."

Bryn Mawr College is now rejoicing
over the completion of the new library
building. This building is a gift of
friends, graduates and students. It was
begun Fourth month, 1903. It is a
building of gray stone in the Jacobean
Gothic style of the period of 1630. The
east front is 170 feet long, and con-
tains a three-story stack, with accom-
modation for 80,000 volumes, and above
this a large reading room, with desks
for 136 readers, screened to a height
of 2 feet, as in the British Museum
reading room, to secure privacy to
each reader.

President Roosevelt is reported to
have said in an interview with a Friend
last week, "I admire the Quakers
because they are such good fighters;
they do not fight unless they have to,
but if they do fight they go in to win."
We have some difficulty in determining
just what the President meant; evi-
dently he intended to say that a person
does not need to be a soldier in order
to have the courage and energy to carry
out his convictions. This is what we
have tried to get the world to realize
for some time. The real metal of life
is developed and used in many ways
other than military.

Philadelphia is to have a new sky-
scraper, 32 full stories high. The build-
ing will cost \$3,500,000. It is to be
erected on the corner of Chestnut and
Fifteenth Streets, where the Association
Hall now stands. Already 10 floors
have been set aside for persons and
concerns who want to be among the
tenants. The Stock Exchange will
occupy the building. One of the im-
portant features is to be a news ex-
change to occupy quarters in the central
lobby of the street floor. It is planned
to make this the most complete institu-
tion in the world for transmitting news
of markets and communicating with
other points.

NOTICES.

Philadelphia Quarterly Meeting's
committee has appointed a meeting for
worship, to be held in the meeting-
house on Twelfth Street below Market,
on Sixth-day evening, Second month
8th, at 7.30 o'clock, to which Friends
and others interested are cordially in-
vited.

James Orr, professor of theology
and apologetics in the Free Church
College, Glasgow, Scotland, will deliver
a series of ten lectures in New York,
beginning Fourth month 9th, 1907, on
the Doctrine of the Virgin Birth. The
lecturer comes under the auspices of
the Bible Teachers' Training School,
Wilbert W. White, president, and the
lectures will be given in the Fifth Ave-
nue Presbyterian Church.

THE VALUE OF CHARCOAL.

FEW PEOPLE KNOW HOW USEFUL IT IS IN
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Nearly everybody knows that char-
coal is the safest and most efficient dis-
infectant and purifier in nature, but few
realize its value when taken into the
human system for the same cleansing
purpose.

Charcoal is a remedy that the more
you take of it the better; it is not a
drug at all, but simply absorbs the gases
and impurities always present in the
stomach and intestines and carries them
out of the system.

Charcoal sweetens the breath after
smoking, drinking or after eating onions
and other odorous vegetables.

Charcoal effectually clears and im-
proves the complexion, it whitens the
teeth and further acts as a natural and
eminently safe cathartic.

It absorbs the injurious gases which
collect in the stomach and bowels; it
disinfects the mouth and throat from
the poison of catarrh.

All druggists sell charcoal in one form
or another, but probably the best char-
coal and the most for the money is in
Stuart's Charcoal Lozenges; they are
composed of the finest powdered Wil-
low charcoal, and other harmless anti-
septics in tablet form, or rather in the
form of large, pleasant tasting lozenges,
the charcoal being mixed with honey.

The daily use of these lozenges will
soon tell in a much improved condition
of the general health, better complexion,
sweeter breath and purer blood, and the
beauty of it is, that no possible harm can
result from their continued use, but, on
the contrary, great benefit.

A Buffalo physician, in speaking of the
benefits of charcoal, says: "I advise
Stuart's Charcoal Lozenges to all
patients suffering from gas in stomach
and bowels, and to clear the complexion
and purify the breath, mouth and
throat; I also believe the liver is greatly
benefited by the daily use of them; they
cost but twenty-five cents a box at drug
stores, and although in some sense a
patent preparation, yet I believe I get
more and better charcoal in Stuart's
Charcoal Lozenges than in any of the
ordinary charcoal tablets."

Send your name and address to-day
for a free trial package and see for your-
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These beautiful printed red lines and letters are guides to the great temple of the Bible. This volume must prove a treasure to all Sabbath-school teachers, to all Y. M. C. A. members, and also to the members of the Epworth League or Christian Endeavor, and, indeed, to all Bible readers.

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The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, SECOND MONTH 14, 1907.

No. 7

EDITORIAL LETTER.

IN KANSAS.

It is now a long cry back to "bleeding Kansas." The only relic I have seen of the days of "border warfare" is the ruins of old Fort Scott, near the Missouri line, where the early settlers used to protect themselves from "the border ruffians." This eastern section of the State, which, even yet, is haunted with memories of "Old Ossawatimie Brown," and where the issues of "free soil" were once so fierce, is now a busy world, crowded with peaceful industry. There are enormous stretches of land here underlaid with coal, oil and gas. There are in this section, too, vast quarries of limestone, great zinc mines, and plenty of Portland cement and brick clay to supply half a dozen States. The surface soil in most parts is rich for agriculture, and many of the owners have a double income—one from the harvest of the field, and one from mineral, or fuel, products farther down in the earth.

There are, however, almost no trees, and one gets very tired of the monotonous level. It is a slight relief to see here and there a stone wall, which some early New England settler must have built to make him feel at home! The towns and cities through which we passed were dreadfully uninteresting. Their builders seem to have had no eye for beauty, and they appear to be content to have constructed abiding places where they can stay while they engage in their pursuit of this world's goods. Perhaps the beauty and sympathy will come later, with a generation that has more leisure for the cultivation of vision and ideals.

Wichita, which was my terminus, is already an attractive city of about 40,000 people. It is laid out on a royal scale. A river divides it into two "sides;" it has a beautiful park and delightful suburban sections. It is such an important railroad center that it is a kind of Kansas "hub." In the famous "boom" days there was an attempt to make it also an educational center. At least four universities were constructed here, either in fact or in imagination. Among them was John Bright University, which never got beyond imagination. But by the shiftings of history, Friends have quite realized their dream. Through the gift of one of the members of Kansas

Yearly Meeting, Friends, about eight years ago, came into possession of an enormous university building, which one of the ambitious denominations of the country had erected while the boom was on, and which was left only partly finished when the wave of prosperity ebbed. In this building, still far from finished inside, a very interesting and efficient college has developed. It has been hampered for lack of funds, and it is still badly equipped, but it has done and is doing a work altogether out of proportion to its financial resources. It has gathered a group of well-trained and efficient instructors, who are working in a spirit of loyalty and devotion which is rare, even in older institutions where the salaries are three times as large. The students are mainly from Kansas and Oklahoma, and they are a fine, promising lot of young men and women. Nobody can mingle with them without feeling that this institution is doing a profoundly important work, with very good raw material to work upon.

The "lectures on Quakerism" here, formed part of the program of a Biblical institute, or conference, for the workers of Kansas Yearly Meeting. A number of Friends came in from the outlying meetings, some even from Oklahoma and western Kansas. It was a large audience, particularly in the forenoon, when the entire body of students was present. Alfred T. Ware, Prof. J. Edwin Jay and Oscar Moon were the other lecturers besides myself. Many of the Friends who came from a distance came to the conference with a great "concern" over the dangers of science and modern scholarship. The effect of the campaign, which has recently been pushed with vigor against higher education among Friends, was plainly evident, and every question asked was inspired by the belief that scholarship is endangering religion. I do not believe there was a single person there who carried this view home with him. I never saw such a change of spirit as came over this conference during the three days we were together. Difficulties and differences disappeared like dew before the sun. It was perfectly evident that the real trouble is misunderstanding. If we could have such conferences in all sections where the scare has spread, the dangers would disappear. One of the most moving scenes of the conference was the volunteering of 40 or 50 of

the younger Friends to devote their lives to the spread and the deepening of Quakerism. It came at the end of my lecture on the "Message of Quakerism to the Modern World." I had described the Christianity the world needs to-day, and had said that such a religion could be propagated if the young Friends who were now being trained would volunteer to devote their lives to the call.

One after another, they rose up all over the house and came to the front of the platform and solemnly signified that they would help produce what has been described. It was all the more effective and inspiring that it was so unexpected. And those who looked into the faces of these young Friends, who are to be the makers of the next period of Kansas Quakerism, took a new lease of hope.

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But there is a fundamental fallacy underlying the whole picture. Such a community, even were it possible, is not desirable in such a world as ours. With sin and suffering all about us, such a life would be little more than a selfish existence in a religious garb. There was a time when we looked for saints in a cloister, but the saints of to-day are living with other men and women. We are learning that sainthood is something more than purity, more than worship. It is service—labor in behalf of the Good, and against the Evil. It involves endeavor and struggle, a working out of the Kingdom in society.

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We would like to see the thought and sentiment of Christian people sufficiently harmonized to result in united opposition to the liquor traffic, but such is not the case at present. Our cherished hope for a conference of *all* "the various Christian bodies in the United States" has not been realized. The proposed plan does not include a number of ecclesiastical bodies, which are doing much for the temperance cause, and its introduction at the present time will doubtless be an occasion for opening the discussion of the advisability of doing temperance work through a "League," made up of representative men from the several denominations, who stand ready at all times to aid and act for any church or temperance organization; or whether our meetings should appoint committees, which would unite with similar committees from other religious bodies in a federated "council."

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[FOR THE AMERICAN FRIEND.]

THE PASTORAL COMMITTEE.

(Continued from last week.)

BY MARY M. HOBBS.

Our principles require that a person shall be called of God, and so would the action of such a meeting. People are often called of God through human lips, and, as a church, we have backslidden in this respect. We have waited for the Holy Spirit to work upon the individual soul as if that were the only means used by God. The calling of the disciples is a striking lesson on this point. We are to discern and call. If God's spirit in the person does not assent, we cannot force matters; but nine times out of ten the Pastoral Committee of a meeting will not be mistaken. Many of our meetings have dwindled and died, many suffer stagnation and decline, because there are no ministers. While we would not say that vocal ministry is in all cases absolutely necessary, we do say most emphatically that it is necessary in the great majority of cases. Our former method has been to so hedge about the call to the ministry, to talk about "touching the ark unbidden" and magnify the responsibility of the minister's life, etc., that the wonder is that any sane person could ever persuade himself or herself of a call to preach. The church has failed and is failing to do its part toward the call of God to "Go and preach my Gospel." We need to stand with bared head and with shoes off our feet, but we need to *stand*, and having done all to stand. This does not mean that there is to be a cessation of work on our part. Reverence and love beget service, if they are worth anything; and if we reverence the truth and love our church, we will not wait for the thunders of Sinai before we are seeking those upon whom God has set His seal as messengers.

After the monthly meeting has consented to this, it becomes its duty to see that the Gospel does not suffer for want of funds. We do not pay for preaching, but we must pay in order that certain ones may preach, since we are still liable to hunger and cold and disease; and ministers are human and their families mortal, and their needs are the same as our own needs. The call to the ministry does not render the person or the family immune from human necessity. This seems to me a self-evident proposition. God calls His church to preach the Gospel. So He puts it into the heart of a single individual to be a mouthpiece for Him, it is none the less the duty of the church to so promote the well-being of that one that he may be free. This, then, is one of the first and most important duties of the Pastoral Committee.

Its duty is not done, however, when a minister is found. If we are true to our past and our present, we must see to it that our Quaker preachers do not degenerate into priests, or our meetings for worship into a settled program affair. The committee must keep hold of the minister as well as of the people, and any tendency to monopolize authority or assume a clerical attitude should be dealt with at once. It is the sloth and indifference of the elder-

ship, often, which forces, as it were, the minister to take the lead in everything and order the whole matter exactly as the ministers of other denominations.

The ministers do not find the willingness and the intelligence which the station of elder demands; they do not find the co-operation and the encouragement or the word of advice and warning which they need; and so things drift on until, instead of a Friend's meeting, we have a Quaker church. The ministers may be in fault, but they are not to blame in the first place. If we are to be Friends and maintain our position, we cannot shirk responsibility. It will do no good to sit off and criticise and reiterate, "I am a Friend." *If we are Friends, our shoulders have to go against the wheels*, and our hands and hearts and heads do their allotted part of the work. The work of the Pastoral Committee is clearly defined by our discipline. Now the thing to do is to fall to and study it—study the history of our own branch of the church; get at the heart of the matter and do what it is our business to do, or get out and leave room for those who will. The eldership is no honor roll. It is the heart of the Quaker meeting, and its work is never done.

We have always professed that the elders were the ones to encourage those who spoke to edification and to restrain those whose messages were not. Is this not saying who may and who may not preach?

There has come about a change in the ministers. Formerly they acted upon the advice, "Do not preach if you can help it." We heard much of the cross, much of the "woe is me if I preach not." It seemed as if every sermon was a fresh and awful burden, which they would gladly escape if they could. Now, our ministers feel that they have a message, and they want to preach. If the way is not open at one place, they want to go elsewhere. Under such circumstances, it seems to me that it becomes the duty of the Pastoral Committee to arrange for each one to have opportunity at suitable times and places. In fact, the discipline mentions this very thing: "They are to see that opportunities for such exercise are conveniently afforded." (Page 34, North Carolina Discipline.) There has been a change of method, but I do not believe there has been a change of principle.

There is, however, one thing that I believe to be a strategic point, which I verily believe to be in danger, and that is our meetings for worship. This is a matter which deserves the careful consideration of our eldership. If we are not to break with our past, these must be conducted on a democratic basis. Worship with us has never been confined to singing or preaching, or vocal prayer; and for us to so load the hour of meeting with these matters as to leave no quiet time for congregational worship of soul by soul before God is, whatever we may claim or explain, to break with our past.

It may be, and I believe, for one, that it often will be, necessary to prepare instruction for the congregations. I mean, in plain words, for some particular person to be ready to give religious instruction; but this should not monopolize the entire time; nor

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Its duty is not done, however, when a minister is found. If we are true to our past and our present, we must see to it that our Quaker preachers do not degenerate into priests, or our meetings for worship into a settled program affair. The committee must keep hold of the minister as well as of the people, and any tendency to monopolize authority or assume a clerical attitude should be dealt with at once. It is the sloth and indifference of the elder-

ship, often, which forces, as it were, the minister to take the lead in everything and order the whole matter exactly as the ministers of other denominations.

The ministers do not find the willingness and the intelligence which the station of elder demands; they do not find the co-operation and the encouragement or the word of advice and warning which they need; and so things drift on until, instead of a Friend's meeting, we have a Quaker church. The ministers may be in fault, but they are not to blame in the first place. If we are to be Friends and maintain our position, we cannot shirk responsibility. It will do no good to sit off and criticise and reiterate, "I am a Friend." *If we are Friends, our shoulders have to go against the wheels*, and our hands and hearts and heads do their allotted part of the work. The work of the Pastoral Committee is clearly defined by our discipline. Now the thing to do is to fall to and study it—study the history of our own branch of the church; get at the heart of the matter and do what it is our business to do, or get out and leave room for those who will. The eldership is no honor roll. It is the heart of the Quaker meeting, and its work is never done.

We have always professed that the elders were the ones to encourage those who spoke to edification and to restrain those whose messages were not. Is this not saying who may and who may not preach?

There has come about a change in the ministers. Formerly they acted upon the advice, "Do not preach if you can help it." We heard much of the cross, much of the "woe is me if I preach not." It seemed as if every sermon was a fresh and awful burden, which they would gladly escape if they could. Now, our ministers feel that they have a message, and they want to preach. If the way is not open at one place, they want to go elsewhere. Under such circumstances, it seems to me that it becomes the duty of the Pastoral Committee to arrange for each one to have opportunity at suitable times and places. In fact, the discipline mentions this very thing: "They are to see that opportunities for such exercise are conveniently afforded." (Page 34, North Carolina Discipline.) There has been a change of method, but I do not believe there has been a change of principle.

There is, however, one thing that I believe to be a strategic point, which I verily believe to be in danger, and that is our meetings for worship. This is a matter which deserves the careful consideration of our eldership. If we are not to break with our past, these must be conducted on a democratic basis. Worship with us has never been confined to singing or preaching, or vocal prayer; and for us to so load the hour of meeting with these matters as to leave no quiet time for congregational worship of soul by soul before God is, whatever we may claim or explain, to break with our past.

It may be, and I believe, for one, that it often will be, necessary to prepare instruction for the congregations. I mean, in plain words, for some particular person to be ready to give religious instruction; but this should not monopolize the entire time; nor

should we be so afraid of a few minutes of real silence. Here is the special field, which needs wise eldership to prevent one person from monopolizing the service, and at the same time to prevent the emotional and eccentric and erratic from destroying the solemnity of the meeting.

It is the duty of the Pastoral Committee to see that the Gospel is preached, that the members are visited, that our meetings are held to edification, neither turned into a set program, nor molested by the ill-timed and unwise utterances of those who are not safe guides to the people. No one person should monopolize the vocal service. There should be a season of real waiting before the Lord with opportunity for spontaneous service. But no meeting should be left in such condition, that just any one, who is so minded, may rant, from time to time, and destroy its solemnity and usefulness. I have wondered if something of the following would not be a safe and Quakerly method. Instead of doing as we have done, and waiting until some one has spoken, not to edification, and then trying to quench the flow of talk by eldering, which often, especially in the recent past, has proved ineffectual, we should, by discerning properly, find upon whom God was calling and quietly say, "I feel that thee has a message on thy heart, and, if so, be faithful;" and let it be understood that only such persons are expected to take vocal part in our First-day meetings; that is, persons who have the approval of the Pastoral Committee; while the mid-week meetings should be open to any who feel the "seal of silence melt upon their lips." In most of our meetings the eldership is confronted with just this problem. If the First-day morning meeting is held in the perfectly open and unguarded way in which we once held our meetings, there will almost certainly be an outburst of some kind, which has neither edification nor reason at the back of it. Remonstrance is not effective. Some have decided to fill the hour with vocal service, which does not have instruction and religion as its aim. Others cling to the old way, with the result mentioned, early, in this paper, of the people going elsewhere. I believe, were we to adopt the method, outlined, of seeking ourselves for those to whom the Lord is making known His will, asking them to attend mid-week meetings, and then if way opened, encouraging them in spontaneous expression in our First-day meetings, and, at the same time, restraining those whose utterances are not wise, we might improve upon our present methodless plan.

We could, also, give some instruction on these matters to the inexperienced. Suppose some one felt called to service, and no one discerned the call, invitation should be held out to such to have a perfectly free and frank conversation with some member of the Pastoral Committee. There are difficulties in every path, but the way to overcome them is not to ignore them, but to recognize and study them; and this I consider one of our prime problems—how to hold our meetings for worship on a democratic basis, and, still, to edification. The Pastoral Committee has it to solve.

One thing more, and I will leave this matter. Proper pastoral care in our meetings is also a problem. However it has come about, it is true, that the early method of the elders looking after the members has fallen largely into desuetude. Modern conditions force us into many customs, which were not considered at the rise of our Society. Our days are more crowded, and we are, as it were, tied to the revolving wheel with less leisure. Machinery, electricity, steam, regulate the daily lives of most of us. Persons in business do not have the leisure or the time to visit fellow members, as Friends did formerly. Our monthly, and quarterly meetings are no longer social occasions. We hurry, hurry everywhere, and yet the pastoral care of the membership will be neglected at our peril. Our meetings are suffering for pastoral care. How it is to be met? The elders are not to be set aside, if they will do it; but the Pastoral Committee should study the situation; and, if all cannot do it, some one best fitted should be selected or secured who will attend to this, provided the way shall be opened therefor. It should be made possible by the meetings assuming such care of him and his, or her and her's, as will enable absence from home and the relegation of home duties to others. This is the real pastor, and this office should never be allowed to mean that the person should assume all the functions of priest. He need not even be a minister. Religious service, whether in the ministry the eldership, or wherever it may be, is not only a public benefit, but a great sweetener of individual life. If we believe what we profess, that the spirit is above matter, the soul of more worth than the body, character above riches, and that the treasure laid up in heaven is of enduring value, we should so live and labor, and not by being engrossed in worldly affairs to the exclusion of these, teach others that with our lips we confess Christ, but our hearts are with the world.

Guilford College, N. C.

FOR THE AMERICAN FRIEND.

SOME NOTES UPON THE SO-CALLED GIFT OF TONGUES.

BY IRVING KING.

It may be of some interest to readers of THE AMERICAN FRIEND to see a few extracts from a book on some of the tribes of West Africa, written by Arthur Glyn Leonard, an English Government official, who has spent many years among these natives, and speaks from an extraordinary and sympathetic acquaintance with the negro point of view. The book is entitled "The Lower Niger and Its Tribes," and it has only, within the last few months, appeared from the press of Macmillan & Co., London. These quotations show that the so-called gift of tongues is not peculiar to any people, or to any stage of culture. They help to impress upon the ordinary individual, who is not familiar with the abnormal psychic phenomena, that which the editor of this paper so well said in a recent editorial to the effect

that such manifestations, far from being an evidence of divine visitation, are rather strong indications of a mind, either temporarily or permanently, disordered. Most of us, if told by a competent physician that one of our loved ones was afflicted with some deadly disease, such as pneumonia or typhoid, would be quite ready to co-operate with him in all possible ways to stay the ravages of the disease. But far too few of us are equally broadminded with reference to afflictions of the mind. We too often allow our religious pre-suppositions to blind us to the advice of men who have given years of unselfish attention to nervous maladies. The skilled adviser is apt to be referred to scornfully as *ungodly* and *impious* for attempting to give a natural explanation for what we have, in our ignorance, been too ready to conclude was an evidence of divine favor or wrath. The quotations are as follows:

"The possession by spirits, although not confined to any particular tribe or tribes in the Delta (*i. e.* of the Niger), is said to be much more common among the Ijo and Brassmen, and women are afflicted in a considerably greater proportion than men. These possessions, which are invariably made by the Owu or water spirit, may occur at any time, or in any place, and as soon as a woman jumps up and begins to talk a strange language, it is a sure indication (in their minds), that she is possessed. The fact that in many instances the obsessed person, in her normal state, is unable to speak the tongue which, when possessed, she speaks quite fluently, is naturally looked upon as direct evidence that it is the investing spirit that speaks, and not the woman, herself. So, too, when a girl or woman, who, through excessive shyness, is too coy to dance in public, develops, when under the influence of the Owu, an excess of boldness, which enables her to do things which, under ordinary circumstances, she would not dream of doing. This boldness is to these natives merely a confirmation of a pre-existing conviction that it is not the person that is doing these things, but the spirit which has invaded and obsessed her."

We may here interpolate that it is an astounding commentary upon our modern enlightenment, that the masses of our people are so ready to look at such a manifestation as this from exactly the same point of view as does a cannibal tribe of the Niger valley. To continue: "On one occasion it appears that one of these women, who was of a particularly quiet and retiring disposition, and who had become a convert of Christianity, was present in Brass at a service of the Church Missionary Society. Suddenly, right in the middle of the service, she sprang up and began jabbering away as fast as she could in some strange dialect. Finding it impossible to pacify her, an attempt was made to remove her. So strenuous, however, was her objection to this proceeding, that it was not until after a great deal of difficulty, and with the co-operation of no less than six men, that her removal was effected."

The following is from Basil Thompson's *Savage Island*: "Close beneath the phlegmatic surface of

the Polynesian, there runs a strong current of neurotic hysteria, often unsuspected by the Europeans, who know them best. The early missionaries were startled at the frequent disturbance of their services by an outburst of frenzy on the part of their most promising converts, who professed to be possessed by the Holy Spirit as at Pentecost. They gabbled in an unknown tongue, while their neighbors patted them soothingly upon the back to bring them back to their senses. It was nothing else than the inspired frenzy of the heathen priests, who shivered and foamed at the mouth and squeaked in shrill falsetto when possessed by their god."

It is worthy to note that there is no case on record of the words so uttered being proved to be, in whole or in part, of a real language, unknown to the speaker. As has been pointed out by the editor, they are mere automatic babblings, which sometimes give the impression of being akin to some foreign tongue, but which are the mere bubbling up inane activity from lower brain centers, which the will ordinarily controls and uses to some purpose, but, when this control is destroyed for the time being, these fundamental motor propensities run riot.

A very interesting parallel to the phenomenon of "speaking with tongues" is to be noted in early infancy. When the little child is seized with the impulse to learn to talk he not only imitates others, but often breaks entirely loose and babbles from the sheer delight of using his vocal organs. This tendency is noted more in some than in others. Professor Chamberlain, of Clark University, in a recent book on child language, gives many pages of such "Chinese," as they called it in the case of their child of about three. Even after she could talk fairly well, she would, apparently, find it a relief to relapse into this meaningless jabbering or "Chinese," which she could run off with great volubility, and for many minutes at a time. Gradually, the habits of ordinary speech are fixed and become just as easy as this jabbering, so that it disappears. If, however, at a later time, the control of the higher mental processes is shattered through strong emotionalism, this primitive activity of the vocal organs is apt to appear again, and otherwise well-informed people, who are not, however, acquainted with the mechanism of themselves, imagine such a person is speaking in a unknown tongue under the inspiration of the Holy Spirit.

If none of these considerations are convincing to some of us, how can we at least get around the drastic condemnation of "unknown tongues," uttered by Paul. If any of us are disposed to depreciate the value of the well-balanced will, and to feel, rather, that the Holy Spirit works best when it is dethroned, let us remember the other words of the apostle, "Let all things be done decently and in order," words which were probably spoken to quell such insane, emotional outbursts.

Ann Arbor, Michigan.

WHAT WOULD JESUS DO?

By CHARLES M. SHELDON.

There must be some standard of conduct, not a mechanical rule of life, but a living rule centering about a personality. What can any one find better than the personal life of Jesus?

The question, "What would Jesus do?" is not intended as a rule of conduct which is like a mechanical or mathematical rule of life; but it is intended to help the Christian to a standard of life along the highest possible plane of daily living. Neither does the asking imply that one can always tell for himself or others what Jesus would do under all circumstances with absolute exactness. Neither does it mean, What would He have done two thousand years ago? Neither does it mean, What would He do as a divine being, acting with greater power than we possess? but it means simply, What, under the conditions which face us, would He, in all probability, do if He were in our places, and living our lives with our human limitations?

If we take this standard and try to make it the rule of our conduct, we may have as aids to the answering of the question the following:

1. We know that Jesus would always seek first the kingdom of God. It would be His first enthusiasm, His first delight, in every act of His life to place the spiritual before the physical. We know that He would do this if He were living now in our places.

2. We know that He would always act from the impulse of His great creed, which consists of the two articles, supreme love to God and supreme love to man. His entire life was filled with the result of this creed, and all His actions necessarily were saturated with those great principles.

3. We know that in everything Jesus would do He would not sacrifice principles, even to preserve His physical life. He cheerfully gave up His physical life for the sake of being witness to the truth when He was living on the earth, and we know that He would do the same again. In other words, the spiritual interests of life would always outweigh the physical, and in a case where conduct demanded the elevation of the spiritual, Jesus would always sacrifice the physical to it.

On the basis of these three rules of conduct in Jesus' own life, which I think would always remain the same, we are obliged to work out in detail His probable conduct if He were living now. That is, we know that, when Jesus was here, He sought first the Kingdom, He made the great principles of His life love to God and man, and He exalted the spiritual over the physical.

It is, and always will be, a tremendously interesting query with men to know just how a person like Jesus would act if He were obliged to live the life which *we* live. Very many people, even those who call themselves Christians, have said of late years that Christianity cannot be lived out in practical detail, that the commands of Jesus were not intended for the business or political or social world,

and that any attempt to carry out His teaching in detail would result disastrously.

Some of us, however, do not believe that such a statement is true of Christianity or of the teachings of Christ. They were the most intensely practical teachings the world has ever received, and just so far as they have been actually applied, and only so far, the world has gone forward in power and in real progress.

* * * *

Whether we can answer in detail as to the probable conduct of Jesus under all circumstances (and I think it is a daily problem with the Christian, which will remain with him as long as he lives), this much we do know, that the power of Christ is a practical power among men. He was not a visionary dreamer living apart from men's interests. He was one who took part in the energy of the world. He wishes us to do the same. He prayed for His disciples, that they should not be taken out of the world, but that they might be kept from its evil. If we ask the question, What would Jesus do? with honesty, and then attempt to answer it with sincerity, we shall find our lives growing and developing in practical ways, and we shall also live to ascertain this great truth, that the religion which Jesus brought into the world claims the right to every department of men's lives. "Whatsoever ye do, do all to the glory of God," is the distinguishing mark of Christianity. If Jesus had taught us nothing more than that, He would have taught something which is the very basis of all progress and of all power.—*C. E. World.*

FOR THE AMERICAN FRIEND.

SNAP-THOUGHTS FROM W. J. DAWSON.

BY J. LINDLEY SPICER.

The following sentences were gathered from sermons recently delivered by W. J. Dawson, in Poughkeepsie, N. Y.:

"Life calls for courage and strength: virtue under pressure."

"There is no victory without fighting."

"Within the limits of man's free will, he's the captain of his own destiny."

"The father knew the shortest way home was by way of the far country."

"The greatest characters come out of the desert."

"The Toledo blade's perfection is because the waters of the Tagus are icy cold. The heated blades are plunged in these icy waters."

"Temptation is a call to courage."

"If you open up the diary of your thoughts, you would find they were all much the same as others."

"From the victors of the centuries the lesson comes back to me to help me. What man has borne, man can bear."

"The sky-scrapers of New York he called 'monuments of architectural ugliness,' but the steel used in construction is all tested; so 'God has tested your frame and knows what you can bear.'"

"Milton's theology has percolated the human

mind; his devil is almost equal to God. In the Bible I find no such devil. In Job, the greater poet, I find a devil with a chain upon his heel. He comes and asks God, 'May I tempt Job?'

"The way of escape from temptation, pray, 'Oh God, let thy silence come into my soul,' and your soul will become like flowers put into fresh water."

"Every human heart is a theatre. We are constantly acting. We are preparing dramas. We ourselves are the actors. We play we would do certain things. Follow this for ten minutes and you are ripe for evil. Ring the curtain down, put out the footlights, flee to your knees."

"There is no peculiar temptation come to you. They are such as are common to men."

"Let us all bow into silence before the Lord."

"Men are lost, first, because they have lost the clew of life; second, they have been misdirected; third, because of their perversity."

"Lost men should stop where they are and let Jesus find them."

"They should look for a light. Jesus is the light."

"Are you willing to be lost? Surely, no!"

"Are you willing to be found? Then don't run away. Stand still and let the shepherd find you. The sheep did not seek the shepherd. The shepherd sought until he found the sheep."

"There are no accidents in the Lord's Kingdom; all is governed wisely."

Text—"And He went a little farther." Matt. 26.

"The story of Jesus is loved by all classes."

"We find the reflection of our noblest selves in Jesus."

"We see the marvel and the mystery of the complete obedience of Jesus. He has left all to go into loneliness."

"In all our most sacred experiences we must go a little further, and go alone."

"But a stone's throw; but how far it was."

"I discern as He is lost in the gloom of the great olive trees."

"All that He had taught and wrought depended upon this moment."

"But for the cross, the life of Jesus would never have been known."

"The redemption of the world depended upon this last step."

"It's the last step that counts."

"Pallisy, the Potter, gave everything. Then in a frenzy tears the very house down, and with this last heat, comes his triumph. The perfect glaze is found."

"Luther had the splendid fearlessness of perfect honesty."

"Erasmus, the accomplished scholar, said, 'I will follow as far as the times will permit.' He would not take the last step."

"Jesus won through His courage to go on. This is the stamp of true genius."

"You are incomplete, because you haven't the courage to be complete. The rich young ruler failed here."

"At the gate of his Gethsemane he turned away sorrowful."

"The exhaustion was the drain of a broken heart. All the world ended here to the disciples. They slept from sorrow."

"Not my will, but Thine be done."

"The Angels' ministry was a stone's throw farther on. From here He went on serenely. The disciples fled, for they found nothing of this, by sleeping at the gate."

"Gethsemane is not a failure."

"In the Christian life something renounced is always something gained."

"What we want is sanity. What we want is surrender. What we need, having gone so far, is our Gethsemane. Then only a little farther than we have gone before is victory, complete, eternal."

Poughkeepsie, N. Y.

The International Lesson.

LESSON VIII.

SECOND MONTH 24, 1907.

GOD'S COVENANT WITH ABRAHAM.

Genesis 15: 1-16.

GOLDEN TEXT.—He believed in the Lord, and he counted it to him for righteousness. Gen. 15: 6.

DAILY READINGS.

Second-day, Second mo. 18.—God's covenant with Abraham. Gen. 15: 1-16.

Third-day, Second mo. 19.—Covenant confirmed. Ex. 6: 2-8.

Fourth-day, Second mo. 20.—Covenant performed. Neh. 9: 6-10.

Fifth-day, Second mo. 21.—A faithful God. Psa. 105: 1-15.

Sixth-day, Second mo. 22.—A new covenant. Heb. 8: 6-13.

Seventh-day, Second mo. 23.—Covenant renewed. Gen. 17: 1-9.

First-day, Second mo. 24.—An abiding inheritance. I Pet. 1: 1-9.

Time.—Uncertain; possibly about 2200 B. C., and contemporary with Hammurabi.

Place.—Among the oaks of Mamre, in Hebron, twenty or twenty-five miles south of Jerusalem. This was the headquarters of Abraham.

The account between the last lesson and this should be read. It shows "how Abram's faith in God's promise gave him balance and dignity, courage and generosity in dealing with critical circumstances and important personages." His was the victory of faith all through; yet, we can hardly doubt that there were times of discouragement and disappointment. Greatest of these, the fact that he had no heir—no son to succeed him and to found the race that had been promised.

1. "After these things." The incidents described in the preceding chapter. "In a vision." A common method of communication, especially among the prophets. Compare Jeremiah, and Ezekiel, also Gen. 20: 7, where Abraham himself is called "a prophet." "Fear not." Implies Abram's state of mind. "Shield." Figuratively, for a defence. A very common metaphor. Deut. 33: 29; Psa. 3: 3; 18: 2-30, etc. "Thy reward shall be exceeding great." This is a little clearer. Thy reward for obedience shall be exceedingly great.

5. "And he brought him forth abroad." Out of his tent. "The starry sky is at once a striking evidence of the Divine power and an effective example

of what is practically innumerable." Psa. 8:3; Isa. 40:26. "Tell the stars." "Tell," old word for count; it is still preserved in "Bankteller." Amer. R. V. reads "number."

6. "And he believed in the Lord." "Against appearances he trusts in God, surrenders himself to Him in full confidence that He will fulfil His promise." "And he counted it [his trust] to him for righteousness." "For Abram there was no 'law'; hence his righteousness was not that which consisted in obeying it (Deut. 6:25; 24:13), but was devotion to, and trust in, God of a more general kind." Compare Rom. 9:3, 4, 9, 22; Gal. 3:6. Note that it was not belief in doctrines, or practices, or a creed, or a law, or a theology, but faith—a personal, filial faith in God. It was not faith in lieu of righteousness—a substitute for righteousness. Faith is the means or instrument which tends to righteousness as its result. "God counts this faith as sure to work out in him a divine righteousness." A man who sows confidently expects corn to bring forth corn, wheat to bring forth wheat.

8. Abram wishes some sign or proof. This request does not show a lack of faith, but was a desire to have some assurance that the message had not been misunderstood.

9-11. The incident described is not a sacrifice, for there does not seem to have been an altar, but a solemn act of covenant. Such contracts were not uncommon in antiquity. "The contracting parties pass between the divided victims, each thereby symbolizing that, in case he breaks the terms agreed to, he is willing to be parted assunder in like manner." This was the idea of such a practice. The "fowls," "birds of prey." R. V. threatening to prevent the completion of the covenant were an omen of evil. Abram, by driving them away, shadowed the failure of all attempts to change the Divine plan. The number three was a sacred number, and so is appropriate here.

12. "When the sun was going down." This would seem to be another vision from that described in verse 5. "A deep sleep." A condition when a vision might be expected. Compare Genesis 2:21; Job 33:14, 15. "A horror of great darkness." A horror which was as a great darkness, a sense of something terrible. "And he said unto Abram." The Lord in this vision. "Know of a surety that thy seed shall be sojourners in a land that is not theirs and shall serve them." Amer. R. V. "Stranger" in A. V. is properly "sojourner." A temporary resident is meant. Compare Gen. 47:4; Deut. 26:5; Isa. 52:4, which all refer to the sojourn of the children of Israel in Egypt. "Four hundred years." A round number. In Acts 7:6, the same period is given; in Ex. 12:40, 41; Gal. 3:17, the period is "four hundred and thirty years." It is likely that absolute accuracy is not intended, but that in each case round numbers are meant, just as we should say, "America was discovered by Columbus four hundred years ago," knowing that it was not strictly accurate.

14. "Will I judge." Doubtless referring to the plagues.

15. Abram, himself, will be free from misfortune and will reach a good old age. "Go to thy fathers." Join them in "Sheol," the grave. Compare Gen. 37:35; 41:30.

16. "In the fourth generation." If the period of sojourn in Egypt was 400 years, then each generation would be 100 years. "Hither." Palestine. "For the iniquity of the Amorites is not yet full." The idea seems to be that the possession of Canaan by the Israelites is to be postponed until the Amorites (taken for the whole of the Canaanites), have shown themselves unworthy to possess the land. Compare I Kings 21:26; Lev. 18:24, 25.

PRACTICAL THOUGHTS.

1. "With the heart man believeth unto righteousness."

2. "Only believe, all things are possible to him that believeth."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR SECOND MONTH TWENTY-FOURTH, 1907.

FOREIGN MISSIONS: THE KINGDOM IN THE ISLANDS.

Isa. 42: 10-13, 16, 17.

Second-day, Second mo. 18.—The islands are Christ's. Ps. 72: 1-10.

Third-day, Second mo. 19.—All rejoice in Him. Ps. 97: 1-12.

Fourth-day, Second mo. 20.—They shall glorify Him. Isa. 24: 13-15.

Fifth-day, Second mo. 21.—They shall see His mercy. Isa. 41: 1-9.

Sixth-day, Second mo. 22.—They wait for His law. Isa. 42: 1-4.

Seventh-day, Second mo. 23.—Judging the isles. Ezek. 39: 1-7.

More than four score years of life, and nearly fifty of these spent in mission work, is the biography, in brief, of Titus Coan, the great missionary to Hawaii. We might suppose that, for such a career, he had carefully measured his strength and spared himself severe exertion. But when we read of his preaching three times before breakfast, and 43 times in eight days; and of his arduous tour of Hilo by canoe and on foot—a journey of 300 miles—within the first year of his sojourn on the island, after three months spent in acquiring the language, we turn for our key to his life to the Scripture, "They that wait upon the Lord shall renew their strength."

Results? On July 1, 1838, four years after his arrival at Honolulu, 1,705 persons united with the church; and in the five years, ending in 1841, more than 7,500 members were brought into its fellowship in Hilo alone, with most satisfactory conditions of steadfastness and real Christian character.

Madagascar was the scene of one of the bloodiest and most persistent efforts of modern times, to blot out the religion of Jesus Christ as it had been planted there under the patronage of King Radama between 1818 and 1828. Radama's successor, Queen Ranavalona I, devoted twenty-five of the thirty-three years of her reign to such efforts to stamp out Christianity

that practically all mission work by foreigners was stopped. Besides persecutions in many other ways, several thousands of the native converts were put to death, many of them by torture or starvation. "Yet, the little company of believing men and women, left as sheep without a shepherd in 1836, had multiplied at least twenty fold in 1861." Spectators of executions, seeing the fortitude of the believers, said, "This is the finger of God; there must be something divine in this belief;" and, despite the dangers with which it threatened them, many of them, too, became followers of Christ.

In Tahiti, the most important of the Society Islands, the Tahitian Missionary Society was formed by the king in 1818, about twenty-one years after the arrival of missionaries. In 1839, the captain of a whaling vessel said it was "the most civilized place that I have been at in the South Seas. It is governed by a dignified young lady, about twenty-five years of age. They have a good code of laws, and no liquors are allowed to be landed on the island. It is one of the most gratifying sights the eye can witness on a Sunday, to see in their church, which holds about 5,000, the queen near the pulpit, with all her subjects around her, decently appareled, and in seemingly pure devotion."

But Satan never wearies. Here, as in Madagascar, the introduction of liquor by the white man, and the hostility of the French Catholics, who came to have control, undid much of the good that had gone before. Yet, we know he is not to be the ultimate victor.

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

CHRISTIANSBURG INDUSTRIAL INSTITUTE—1906.

The following extracts, culled from the annual report may give some idea of the work carried on at Cambria, Va., under the auspices of the Friends' Freedmen's Association, of Philadelphia:

FROM THE PRINCIPAL'S REPORT.

From one-half acre of land to 185 acres; from one building to 10; from one pig to 41 head of live stock; from \$1,800 annually for teachers' salaries and general expenses to \$8,100 for the same items; this has been the record of Christiansburg Industrial Institute for the ten years just passed.

When the farm was purchased only the old mansion was on the place, and the soil was very thin. The mansion house has been turned into a school building; a slave cottage and what was once a smoke house have been converted into sleeping quarters for boys, while a dormitory, two cottages, barn, and shop building have been built new.

The improvement in the land can be judged when it is known that our first crop of wheat from one field yielded six bushels to the acre. The second crop

from the same field yielded 24 bushels to the acre. The whole farm has made corresponding improvement. Literally, we are making two blades of grass grow where one grew before. In point of productive work the farm is the most profitable of our industries. During last year there was an average of seven students per month, to whom was paid in credits on board account \$748.86. The return from this labor is as follows: 442 bushels of wheat, 500 bushels of corn (estimated), 23 tons of rye hay, 4½ tons of timothy hay, 150 bushels of oats, garden vegetables, \$115.00; dairy products, \$291.57. In addition to the above there were supported on the farm during the year a herd of 21 cows and calves, seven horses, 13 hogs and between 60 and 100 chickens. This is an encouraging report, but the principal is of the opinion that the showing can be made much better.

The printing department effects a saving to the institution of more than \$100.00 yearly in printing. Besides doing all job printing required by the school, it also publishes a small paper quarterly, which helps to circulate information about the school. Instruction was given to nine boys during the past year in carpentry. They have erected one cottage and done repairs, amounting to \$643.70.

In the laundry all washing for students and teachers has been done. During the year the laundry did work for an average of 46 persons monthly, which, valued at \$1.00 per person per month, amounted to \$581.00.

In other years attempts have been made to maintain a separate cooking department. The success which we had hoped for has never attended our efforts in this direction, so that this year the plan of combining this department with the boarding department has been adopted. This method has certain disadvantages, but, taking all things into consideration, we believe it is an improvement over the old plan.

Before the death of Charles Marshall he trained a boy to do shoe-mending. This boy is now doing all shoe repairing for the students and teachers, and is also training another boy to assist him at this work.

[The student labor during the year produced \$2,263.15.]

FROM THE TREASURER'S REPORT.

In addition to the increase in receipts for the current expenses, several large permanent improvements have been provided for. Through the perennial generosity of our friends, Elliston P. Morris and Joshua L. Baily, we were able to buy for \$2,500, the 85 acre farm adjacent to our farm, which had been previously owned by our teachers, Charles L. Marshall and Edgar A. Long. Upon this new property there is a far better water supply than the one made use of by the school heretofore, and through the further generosity of the same friends, we are now installing a new water supply system which, it is estimated, will cost \$1,200.00.

Improvements have also been going on in the school plant. An excellent teacher's cottage, which would be a credit to its builders anywhere, has been

designed and erected by our carpentry department, at a cost for materials of about \$800. All the buildings have also been thoroughly repaired and are now in good condition. About \$500 have been spent in new furniture, beds, blankets, linens, lamps, etc. The old unsatisfactory desks of the school rooms have been replaced with more modern ones. A reaper and binder, a wagon, two plows and a hay fork have been added to our farm equipment.

The policy of the board not to spend money which it does not have, and if expenses have to be incurred, to raise the funds to provide for them, has been rigidly adhered to. We believe that this course will meet its reward by larger assistance for this school from friends of the negro. We particularly commend this work, which is now on a substantial and permanent basis, to the attention of those persons who are desirous of making charitable bequests. Our endowment fund is only \$5,500, and we believe its enlargement by gifts and bequests will bear excellent fruit in helping to solve the great negro question of the South. In making this statement, we can very properly call attention to the fact that this institution differs from most similar schools of the South, in that its finances are entirely handled by a strong board of managers in Philadelphia.

Respectfully submitted,

J. HENRY SCATTERGOOD,
Treasurer.

HEALTHY HINTS.

Don't worry. Don't hurry.
Don't overeat. Don't starve.
Fresh air day and night. Sleep and rest abundantly.
Spend less nervous energy each day than you make.
Be cheerful.
"Work like a man; but don't be worked to death."
Avoid passions and excitement.
Associate with healthy people; health is contagious as well as disease.
Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal.
Never despair; "lost hope is a fatal disease."

—*Chicago Medical Times.*

SILENT CRITICISM.

Criticism that says not a word counts for most. Those who most effectively rebuke us and help us to better living are not they who talk freely to us about our shortcomings, but they who are quietly doing the things that we are failing to do. Suppose we adopt that plan of criticising others: whenever we see another failing at any point, let us say not a word about it, but quietly see to it that *we* succeed, in our work of life, where that one is failing. Nine times out of ten this will help the other more than spoken criticism,—which usually fails utterly; and ten times

out of ten we shall be the gainers by it. Let us remember, too, that the faults in others that we most easily notice are usually our own worst faults.

Character is never the same after marriage as before. All are interested in hearing of the establishment of a newly-married pair in what relates to equipment of external life. Far more interesting would it be if we could trace the mental establishing that is going on, as old traits of character are confirmed or cast aside, and new ones developed or implanted.—*Mary C. Ware.*

The God who could be satisfied with a sinning world would be a sinful God.

Every man has at times in his mind the ideal of what he should be, but is not. This ideal may be high and complete, or it may be quite low and insufficient, yet in all men that really seek to improve, it is better than the actual character. Man never falls so low that he can see nothing higher than himself.

—*Theodore Parker.*

Things of Interest Among Ourselves.

Alfonso Bales, who is doing pastoral work at Twin Mound, Kan., is doing good work. The meeting is about to lose some of its valuable members, who are seeking homes elsewhere.

A two weeks' revival service, conducted by Willis Bond, Mooresville, Ind., has just closed at Georgetown, Ill. The church was greatly blessed and some definite work done.

Fred. L. Ryon, Poplar Ridge, N. Y., held a series of meetings at Collins, N. Y., from the 27th ult. to the 4th inst. There was a good attendance. A spirit of deep earnestness pervaded the meetings, and a great deal of good was done.

J. L. Spicer has aided the Government agent in gathering statistics from New York Yearly Meeting by sending him the names and addresses of all the monthly meeting clerks, together with the number of meetings in each monthly meeting.

David J. Coppock and wife, Addie S. Coppock, from New Garden Quarterly Meeting, Indiana, have gone to North Carolina, with a view of religious service for several months among the members of Rich Square Monthly Meeting.

The Arch Street Philadelphia Quaker Round-table invited the members of the Philadelphia Round-table to meet with them the evening of the 4th inst. Joseph Elkinton read his paper on "Mysticism"—the same which he gave recently before the divinity students of Harvard University.

W. Irving Kelsey, C. Victoria, Mexico, writes that a prominent missionary of another denomination, sent to him some time ago for literature setting forth Friends' views on the ordinances. Among other things, he sent him Rufus Jones' *Baptism and Communion*. On returning the same, he wrote: "I think you have much in favor of your doctrine, and I hope it will have larger acceptance."

The series of meetings recently held at Big Jim Mission, Mardock, Okla., conducted by R. S. Burnett and G. W. Adams, was crowned with success. Unfavorable weather and bad roads were very disagreeable, yet the chapel was many times crowded to overflowing, many having to stand outside. In a few instances some outside pressed their way through to the front, seeking salvation, and graciously found peace. There were 34 conversions and renewals, and 20 accessions to the meeting.

Vanwert Quarterly Meeting, held at Vanwert, Ohio, the 1st and 2d inst., was a season of refreshing to the church. The visiting ministers present were Ira C. Johnson, Yearly

Meeting Superintendent, and A. J. Furstenberger. A number of Friends who are not in the habit of attending were present, and all were greatly blessed. The quarterly meeting adjourned to meet at Rockford, Ohio, the first Seventh day in Fifth month, 1907.

The Philadelphia Round-table, which has been studying the present condition of Friends, taking up a review of each yearly meeting separately, has, after two years, just completed the work. One evening was devoted to a review of the activities among Race Street Friends, presented by members of their own meeting. A few meetings will be devoted to a study of the problems now confronting the Society, especially those of Philadelphia Friends.

The following is taken from the minutes of Marlborough Monthly Meeting, New York:

It has pleased our Heavenly Father to remove from among us our dear friend, Janet D. Birdsall, whose quiet and consistent life best attested to her Christian character. She was a devoted wife and mother, giving every attention to the loved ones in the home circle and making the home a place to be longed for by the absent ones. Delicate health in later years kept her from meeting regularly with us, but as often as she could she attended the morning service. She spoke words of assurance and of her hope of heaven to friends just before she entered into rest.

We have received the following letter from Edith M. Ransome, Cleveland, Ohio:

"In your paper of First month 24th, my name was mentioned as copied from newspaper accounts respecting the outbreak of tongues, so feel the Lord would have me make a statement of where I stand in relation to it. In the first place, those reports were sensational and not altogether true. For myself, I wish to say that while I was seeking Jesus, the enemy came as such an angel of light that when my tongue was touched, I dared not quench it for fear of grieving and quenching the Holy Ghost. He has shown me that it was not of the Lord for me to speak in tongues. Because my heart was open before Him, He has shown me that I need not go back on anything that the Lord has done for me, but am more determined than ever to be all He would have me to be."

W. J. Dawson held meetings in Poughkeepsie the last few days in First month, and our friend, J. L. Spicer, sends us the following account:

"The churches generally united in the effort, and upon First-day there was an exchange of pulpits. Meetings were held in the First Congregational Church at 3.30 P. M. and 7.30 in the evening. Upon First-day evening a great throng filled the Opera House, and there was a large overflow meeting held the same hour in the First Reformed Church. This was in charge of Willard O. Trueblood, Friend's Pastor, assisted by pastors of other churches. The hymns used were mostly the familiar Gospel hymns, which were printed upon sheets. The Lord's Prayer was repeated in unison, and much use was made of silence in the worship. As one expressed it, 'I have heard nothing but real Quaker sermons in all the meetings.' There were several hundred requests for prayer, which were submitted in writing."

We glean the following from a Richmond, Ind., daily:

"There will be a joint meeting of the Intercollegiate Peace Association and the Cincinnati Peace Society on May 17th and 18th. The work of these two great peace-working societies is assuming important proportions. Prof. Elbert Russell, Earlham, who is secretary and treasurer of the Intercollegiate Association, is working hard to make this meeting a great one. Congressman Bartoll, of Missouri, and Congressman Burton, also of Missouri, are expected to be on the program. Secretary Elihu Root, Department of State, cannot speak, owing to business matters that detain him. Andrew Carnegie has given \$1,000 to the Association, and it has raised another \$1,000 to meet his conditions. This amount is to be used as an incentive for students to write essays and to be used in oratorical contests on peace subjects. On the night of May 17th the oratorical contest will be held, contestants from the various colleges of the Association participating. Prizes for first, second and third places are: \$75, \$50 and \$25, respectively."

A correspondent at Friends' University, Wichita, Kan., writes: "We have just closed our Bible Institute, which was a very successful one. The experiment of a lecture course,

as proposed by the Education Board of the Five Years' Meeting, is proving a great success. The lectures given by Dr. Rufus M. Jones are full of most valuable information and timely suggestions. They are an inspiration to higher, better and purer life; and in pointing out the present needs in the activities of the church, he pictures in a most impressive way what the Society of Friends should be and do to fulfill her mission in the world.

"It is a cause of serious regret that so few of our members can have the benefit of them. They are needed by, and would be very helpful to, every community of Friends. None the less would they be valuable to the Christian world at large. We feel that they have given us a real spiritual uplift.

"In addition, Alfred Ware, Richmond, Ind., rendered very acceptable service in his contributions to the program. Professor J. E. Jay and Oscar Moon presented able and instructive papers. The Institute, as a whole, was by far the most successful ever held by the Yearly Meeting Committee. Nathan Brown, Stella, Okla., and chairman of the committee, presided at the meetings."

BORN.

SWIFT.—To Willard E. and Alice M. Swift, Worcester, Mass., First month 6th, 1907, a son, Willard Everett.

MARRIED.

WHITE—SNIPES.—At St. John's, N. C., Twelfth month 27th, 1906, JOHN H. WHITE and KITTYE S. SNIPES. The bride is the youngest daughter of ex-Senator Snipes, Mendla, N. C., and a member of Rich Square Monthly Meeting of Friends.

DIED.

BUNDY.—At her home, near Dunreith, Ind., First month 7th, 1907, Martitia I. Bundy, wife of W. P. Bundy, aged over seventy-three years. She was a birthright member of the Society of Friends, and lived an exemplary Christian life, beloved by all.

FUEL.—At St. Joseph, Ill., First month 29th, 1907, Homer Fuel, aged 3¼ years, son of J. Monroe and Lucy Fuel, members of Stanton Monthly Meeting.

GREEN.—At the home of his son, near Martinsville, Ohio, Twelfth month 11th, 1906, John Green, aged 85 years. He was a life-long member of New Berry Monthly Meeting.

GRIFFITHS.—At his home, near Miami, I. T., First month 28th, Thomas M. Griffiths, in his sixty-second year. He made a profession of faith in Christ and joined Friends in 1890. He has filled important offices in the meeting from time to time. At the time of his death he was a member of the "Associated Executive Committee of Friends on Indian Affairs," and occupied the station of elder. He will be greatly missed in the home, his home meeting and the community.

MARTIN.—At the residence of her brother, near Millbrook, N. Y., First month 21st, 1907, Mary T. Martin, aged seventy years. The deceased was a faithful member of Nine Partners Meeting.

SUTTON.—At the home of her daughter, Anna Stoepel, Detroit, Mich., Twelfth month 29th, 1906, Mary E. Sutton, Tecumseh, Mich., wife of Nehemiah M. Sutton (deceased), aged seventy-one years. Although the summons came suddenly, her friends have the assurance that she was ready to meet her Savior in peace.

TRIPP.—In Fairhaven, Mass., Second month 21st, 1906, Arnold G. Tripp, a life-long member and an esteemed elder of New Bedford Monthly Meeting, aged nearly eighty-eight years.

THOMAS.—At her home, in Mount Pleasant, Ohio, First month 4th, 1907, Phoebe S. Thomas, in her eighty-seventh year. She stood firmly for the principles of the Friends, and is greatly missed by all who knew her.

WILBER.—At his residence in Millbrook, N. Y., First month 25th, 1907, Enoch Wilber, aged nearly eighty-nine years. He was a birthright member of the Society of Friends, and belonged to Nine Partners Meeting at Millbrook.

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PROPOSED TEMPERANCE COUNCIL.

NAME.

The name of this organization shall
be The National Inter-Church Temperance Council.

OBJECTS.

The objects of this Inter-Church Temperance Council shall be:

- (1) To express the unity of the Church in her Temperance Principles and in her aggressive Temperance Work.
- (2) To promote Gospel Temperance in the name of the Church, with the authority of the Church, supported by the Church, and responsible to the Church.
- (3) To secure the mutual council and a larger combined influence for the Churches of Christ in the Temperance Cause.
- (4) Unification of Church Temperance effort by agreement upon plans and

GUIDES CHILDREN.

EXPERIENCE AND A MOTHER'S LOVE MAKE
ADVICE VALUABLE.

An Illinois mother writes about feeding children:

"If mothers would use Grape-Nuts more for their little ones, there would be less need for medicines and fewer doctor bills.

"If those suffering from indigestion and stomach troubles would live on Grape-Nuts, toast and good milk for a short period they would experience more than they otherwise would believe.

"Our children have all learned to know the benefit of Grape-Nuts as an appetizing, strengthening food. It is every evening, with few variations, like this: 'Mama, let's have toast and Grape-Nuts for breakfast; or, let's have eggs and Grape-Nuts'—never forgetting the latter.

"One of our boys in school and fifteen years of age repeatedly tells me his mind is so much brighter and in every way he feels so much better after having Grape-Nuts as a part if not all his breakfast." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

methods of work, and the practical measures most worthy of promotion by the whole Church, so that denominational temperance work shall not be divisive, but combined in moral sweep and impact.

(5) To so inculcate temperance principles as to preserve the rising generation from the ravages of intemperance and to produce a stalwart temperance army in opposition to the liquor traffic.

(6) To create a sentiment which will compel the civil authorities to perform their whole duty concerning the traffic, prevent the necessity for any Christian, directly or indirectly, supporting, encouraging, condoning or acquiescing in this most heinous wickedness, and to impress upon the individual Christian his duty to refrain from giving any encouragement to the traffic.

(7) To enlist the platform and the printing press in behalf of better temperance laws, and in protest against non-enforcement or violation of existing laws.

(8) To preserve the Church from entangling political alliances, and yet to make clear the duty of Christian people to use the ballot against a traffic which is the enemy alike of Church and State.

(9) To make clear the duty and ability of the Church to prohibit and overthrow the liquor traffic whenever she wills.

LIMITATIONS.

(1) The National Inter-Church Temperance Council shall not attempt to commit the Christian Church to any political party nor enter into any election campaign for party candidates.

(2) The National Inter-Church Temperance Council shall be confined in its sphere of operation in accordance with the lines indicated in these articles of agreement. It shall not attempt to legislate for the constituent bodies on the temperance question, but only give expression of its counsel, or recommend a course of action in matters of common interest to the churches and individual Christians. It shall have no authority to limit in any way the full autonomy of the Christian bodies adhering to it in their temperance work. On the other hand, no denomination shall speak for the Council on matters upon which it has not specifically declared itself.

BASIS OF MEMBERSHIP.

(1) The below named ecclesiastical bodies shall be eligible to membership in the Inter-Church Temperance Council or any of its branches, and such other ecclesiastical bodies as may hereafter adopt these articles of agreement and be admitted by the National Council:

Baptists	Friends
Christian	Lutherans
Church of God	Methodists
Congregational	Menonites
Disciples of Christ	Moravian
Episcopal	Presbyterian
Evangelical Assn's	Reformed Church's
Evangelical Synod	United Brethren
of N. America	

(2) Any denominational body entitled to membership herein may become such when it shall have officially ratified these articles of agreement and appointed its representatives to act officially in the Council, which representatives shall be elected in such manner



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A Cream of Tartar Powder,
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and for such a time as each affiliated body shall determine.

(3) Each ecclesiastical body shall be entitled to four members (two ministers and two laymen) and two additional members (one minister and one layman) for each 200,000 membership or a major fraction thereof.

OFFICERS.

(1) The officers of this National Council shall be a President, one Vice-President from each of the constituent bodies, a Corresponding Secretary, a Recording Secretary, a Treasurer and an Executive Committee, each of whom shall perform the duties usually assigned to such officers.

(2) The Corresponding Secretary shall be the official representative of the National Council, under the direction of the Executive Committee. He shall be charged with the correspondence relative to the work of the Council, enlisting the co-operation of the other ecclesiastical bodies, devising the best plans and methods of temperance work, and maintaining an efficient Temperance Bureau.

(3) There shall be an Executive Committee which shall consist of seven ministers and seven laymen (not more than two of whom shall be of the same affiliated body), together with the President, the Corresponding Secretary, the Recording Secretary and the Treasurer. The Executive Committee shall have authority to attend to all the business of the National Council in the interval between its meetings, submitting a report of its transactions to the annual meeting of the National Council for approval.

ELECTIONS.

(1) All officers shall be chosen at the regular meeting of the National Council, and shall hold their offices until their successors take office.

(2) The President, Vice-Presidents, Corresponding Secretary, Recording Secretary and Treasurer shall be elected by the National Council on nomination by the Executive Committee for the year just closing.

(3) The Executive Committee shall be elected by ballot after nomination by a committee consisting of one representative named by the delegates of each affiliated body present.

(4) Vacancies occurring during the year shall be filled by appointment of the Executive Committee.

FINANCES.

The expenses of the National Council for its meetings and its work shall be provided for by the several constituent bodies, pro-rata according to membership, through the denominational temperance agencies.

AUXILIARY COUNCILS.

The question of formation and operation of Auxiliary Councils shall be referred to the constituent bodies and the next meeting of the National Council.

MEETINGS.

The National Council shall hold one meeting each year (unless otherwise directed by two-thirds vote of the Executive Committee), at such time and place as may be determined upon by the Executive Committee.

QUORUM.

The representatives present in the National Council from a majority of the Ecclesiastical Constituent Bodies shall constitute a quorum to transact business.

AMENDMENTS.

These articles of agreement may be altered or amended by a majority vote of the members of the Council present at any National Meeting, followed by a majority vote of the representatives of the several constituent bodies, each voting separately.

RELATION TO THE FEDERATION OF CHURCHES

It is the purpose of this National Inter-Church Temperance Council to co-operate with the "Federal Council of the Churches of Christ in America," as far as our work is related to that of said Federation, and to report to said Federation in addition to reporting to the several denominational bodies forming this National Council.

STEADY HAND.

A SURGEON'S HAND SHOULD BE THE FIRMEST OF ALL.

"For fifteen years I have suffered from insomnia, indigestion and nervousness as a result of coffee drinking," said a surgeon the other day.

"The dyspepsia became so bad that I had to limit myself to one cup at breakfast. Even this caused me to lose my food soon after I ate it.

"All the attendant symptoms of indigestion, such as heart burn, palpitation, water brash, wakefulness or disturbed sleep, bad taste in the mouth, nervousness, etc., were present to such a degree as to incapacitate me for my practice as a surgeon.

"The result of leaving off coffee and drinking Postum was simply marvelous. The change was wrought forthwith, my hand steadied and my normal condition of health was restored." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the famous little book, "The Road to Wellville," in pkgs.

A FARMER'S COLLEGE ON WHEELS.

BOOKER T. WASHINGTON TELLS OF A GREAT NEW WORK FOR THE SOUTHERN NEGRO.

The Tuskegee Institute, whose object has always been the uplifting of the masses of the Negroes, has been confronted with the problem of reaching shiftless farmers, writes Booker T. Washington in the December *World's Work*. It is not enough to get the sons and daughters into the Institute, and teach them useful trades and give them object lessons in good farming; something must be done for the fathers and mothers who cannot come to school. The whole family must be reached if the condition of the race is to be bettered. This problem is being solved, in a large measure, by the Jesup Agricultural Wagon, made possible through the generosity of Morris K. Jesup, a friend of the Institute. The wagon itself and the harness were made at the school by our own students, and two large mules were purchased. The outfit includes different kinds of plows and planters, a cultivator, a cotton chopper, a variety of seeds, samples of fertilizers, a revolving churn, a butter mould, a cream separator, a milk tester, and other appliances useful in making practical demonstrations.

The wagon method has the immense advantage of going direct to the man in the field, where improved methods can be adapted to his particular conditions. We carry our implements out into his field. After he has plowed a few furrows, we hitch up one of our improved plows. "That may be a good plow for some," he says, "but for me, give me that old 'scutter.'" We use our plow for a few minutes and then ask him to compare the amount of work done and the kind of furrow. After that, we can hardly get away from him. They often try to borrow our implements, and one man insisted that we remain at his house until he could plow over his cotton. When we come upon a man slowly plowing out his cornfield, we take out the cultivator and show him that he can make seven furrows where he is making one, and with the same animal. So convincing have these demonstrations been that many have at once bought improved implements. It generally means that boys between the plow handles may stay in school longer.

We often find the farmer's wife and children out in the field scattering fertilizer. A distributor taken from our wagon shows him that there is a quicker and a better way, and his family may at the time be free to do something else. The operator in charge of the Jesup Wagon pays as much attention to the kitchen as to the field, for experience has shown us that the wife must be taught as well as the husband, if real advancement is to be made.

After the Jesup Wagon has in this way made the rounds of the large and small farms of a community, a mass-meeting is held in the open air at some central point.

Do not loiter or shirk,

Do not falter or shrink;

But just think out your work,

And then work out your "think."

—Nixon Waterman.

PIMPLES, BLACKHEADS.

GET RID OF ALL YOUR FACE TROUBLES IN A FEW DAYS' TIME WITH THE WONDERFUL STUART CALCIUM WAFERS. TRIAL PACKAGE SENT FREE.

You cannot have an attractive face or a beautiful complexion when your blood is in bad order and full of impurities. Impure blood means an impure face, always.

The most wonderful as well as the most rapid blood cleanser is Stuart's Calcium Wafers. You use them for a few days, and the difference tells in your face right away.

Most blood purifiers and skin treatments are full of poison. Stuart's Calcium Wafers are guaranteed free from any poison, mercury, drug, or opiate. They are as harmless as water, but the results are astonishing.

The worst cases of skin diseases have been cured in a week by this quick-acting remedy. It contains the most effective working power of any purifier ever discovered,—calcium sulphide. Most blood and skin treatments are terribly slow. Stuart's Calcium Wafers have cured boils in three days. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema, or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are those with pure blood and pure faces. Did you ever stop to think of that?

Stuart's Calcium Wafers are absolutely harmless, but the results—mighty satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows you and talks with you.

We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world, so we will send you a free sample as soon as we get your name and address. Send for it to-day, and then when you have tried the sample you will not rest contented until you have bought a 50c. box at your druggist's.

Send us your name and address to-day and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 51 Stuart Bldg., Marshall, Mich.

BEAUTIES OF EDITORIAL GENTLENESS.

The office boy had pied the first page by dropping the form down two flights of stairs.

"I wish," murmured the gentle editor, "that you had broken the news more gently."—Judge.

FIRST AUTOMOBILIST.—"What was the place we just passed through?"

SECOND AUTOMOBILIST. — "Rhode Island."

Round Table and History Classes

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NOTICES.

Friends' Freedmen's Association is preparing to send its usual contributions of partly worn clothing, etc., to Christiansburg. Material of various kinds, shoes, books and magazines are all welcomed. Will those who are willing to contribute, please send to Friends' Institute, 20 South Twelfth Street, Philadelphia, not later than Second month 26th? Plainly mark for "Christiansburg Industrial Institute." Packages can come at once and be cared for, if Friends so desire.

HISTORICAL JOURNAL.

The first number of the fourth volume of the "Journal of Friends' Historical Society," dated First month, 1907, has a number of articles of special interest to American Friends. "The American Letters of Edmund Peckover" "give a touching insight into the inner feelings of a traveling minister not often revealed in printed journals, a tender love to family and friends, a longing for news from the home-land, and a happy prospect of return when the right time should come. Many of the Friends referred to are mentioned in Albert Cook Myers' 'Hannah Logan's Courtship.'" "The Collection of Friends' Books in the Library of Haverford College" is discussed by Allen C. Thomas. At present the collection consists of about 2,000 volumes, and 1,000 unbound pamphlets. With few exceptions the collection is strictly that of books written by Friends, or others, on subjects directly connected with the Society. The leading article in the "Journal," is on "John Whiting" (1656-1723), the first of a series on "Our Bibliographers." This Friend was the first to attempt a catalogue of the writings of the founders of the Society. His work, with supplements, occupies 238 pages. The book contains the abbreviated titles, names of authors, dates of issue, size and the number of sheets of the productions of early Friends. A few biographical notes are interspersed. This gives some idea of the great number of documents produced

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by the first generation of Friends. There are several other articles of interest, among which are "Friends at Newbury, Yorkshire," "The Late Duke Argyle's Estimate of Elizabeth Fry," and "A So-called 'Quaker Highwayman.'" At least four numbers of the "Journal" appear each year. The annual dues are \$1.25. Herman Newman, 1010 Arch Street, Philadelphia, is the American agent.

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SECOND MONTH 21, 1907

No. 8

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A Prayer for Guidance.

Lead me, yea, lead me deeper into life,
This suffering, human life wherein thou liv'st
And breathe'st still, and hold'st thy way Divine.
'Tis here, O pitying Christ, where thee I seek,
Here where the strife is fiercest; where the sun
Beats down upon the highway thronged with men,
And in the raging mart. O deeper lead
My soul into the living world of souls
Where thou dost move.

But lead me, Man Divine,
Where'er thou will'st, only that I may find
At the long journey's end thy image there,
And grow more like to it. For art not thou
The human shadow of infinite Love,
That made and fills the endless universe?
The very Word of him, the unseen, unknown,
Eternal Good that rules the summer flower,
And all the worlds that people starry space?

—Richard Watson Gilder.

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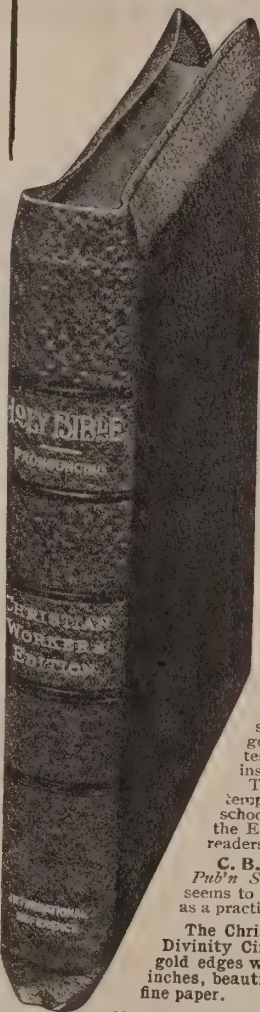
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The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, SECOND MONTH 21, 1907.

No. 8

ONE MORE SERIOUS CALL.

It is not the mission of THE AMERICAN FRIEND to carry on a warfare with other religious journals. It has never been a controversial paper, and it will not descend to that level now. Like Nehemiah of old, it is "doing a great work, and cannot come down" We have been presenting, to the best of our light, a type of Christianity which is apostolic and spiritual, and which will, in time, prevail. Those who are ready for it, and who appreciate its power and reality, are rallying, and will rally to it, and support it. Every year will see it grow and strengthen, and we can afford to wait, calm and unmoved, for the years to mature and ripen it. We have no controversy with any man or woman who has a different type of faith from the one which seems to us to fit the Eternal Nature of Things. Religious faith is a very sacred matter, and not an affair to be settled by hatchet and blunderbus. A man is bound to hold to a faith which fits his deepest life-needs until he finds that it is inadequate and incomplete. And we have no bricks to throw at the person whose faith seems less adequate than our own. If we cannot convince him that we have found the true apostolic and spiritual religion, he will have to go on his way without us until he comes to see what we see. A religion condemns itself when it sinks to the level of propagating itself and defending itself by other methods than straightforward methods of evidence and persuasion. Those who have eyes to see, will see the truth, if it is sincerely presented, and those who have ears to hear, will hear. We have no anxiety for anything, except for wisdom to tell our truth wisely and well. The outcome is as sure as the law of gravitation.

We cannot, however, now ignore the fact that we are passing through a crisis, which is to decide forever whether our branch of the Church is to have a future of power and influence, or is to run off into emotionalism and ranterism. There would be no danger, if only Friends knew the real meaning of the present situation. If they once saw the destructive and disintegrating character of the movement which could prepare the way for the outbreak of tongues and for attempts to cast out devils in Ohio, the air would be cleared and the outlook would

brighten. The danger lies in dallying and in ignorance, so that it seems to us an urgent duty to sound a solemn warning against the entire movement, which is playing havoc wherever it breaks out.

There is not a single yearly meeting which has not suffered in one or more localities from this radical movement. It has divided meetings; it has driven away solid, thoughtful persons; it has produced a class of Friends out of sympathy with the great educational and constructive work of the Society. The outbreak of tongues and the attempts to cast out devils, which gained such a newspaper notoriety, are not as serious features as the outbreaks of ranterism, which have, for years, been desolating various sections of our Church. It is all very well to discipline poor Levi Lupton, who was the occasion of this outbreak, but he is a normal product of the movement. Only a few weeks ago a minister of this school, in a public meeting, got up and stood on top of the desk on the minister's platform. Next he got up and stood on the Bible lying on the desk. Then he took off his coat and vest, and pulled off his suspenders. "Now," he cried, "I am free of all straps and bands." This is the normal outcome of the kind of teaching the man had received. He had no way of discerning a false impression of duty from a true one. A "leading" was to him a "leading," and he was doing as he had heard his teachers say he ought to do. With a conciseness which leaves nothing to be desired, one of the evangelists of this movement has formulated the principle which has again and again been put in practice. He says, "When I go into a revival meeting, I unscrew my head and throw it under a bench. I have no use for anything above my collar-button."

It is the practical outcome of this business which, alone, concerns us. It is as unsafe as an unhitched cyclone, and those who know any history will not play with this wild fire, even where it seems only a harmless spark. Those who have been the leaders and champions of this radical wing of Quakerism have assumed that they are the guardians of evangelical faith; they have persistently attacked those who did not use their pet phrases. They have circulated insidious rumors; they have spread

unfounded suspicions and charges, to undermine men of influence, and they have laid far-reaching plans to get control of our entire Church and winnow it to their liking. It is a calamity which will not happen, but this is no time to sit on the fence. It would be a splendid service if every evangelistic superintendent would prepare for his coming yearly meeting a sketch of the havoc which has been wrought in his territory by outbreaks of ranterism, and trace them to their source.

R. M. J.

EDITORIAL LETTER.

I have come back from my extended lecture trip to the Friends' college centres with a feeling of hope and courage. The colleges I visited—Wilmington, Friends' University, Penn and Earlham—are steadily growing in power and influence, and increasing in financial endowment and equipment. The effect of the college was plainly apparent in every one of these centres. I could feel the broadened outlook, the openness of mind, the enlarged horizon, and the quickened power of appreciation.

My audiences were large at every place. The total attendance was largest in Wilmington, though the Richmond morning meeting of about 800 was the largest single audience that I addressed. The average attendance throughout was more than three hundred persons. In each section a goodly number came in from outlying places. Great numbers of persons told me that they never before heard a lecture on the "Message of Early Quakerism," and that they had no idea what the primitive Friends taught. This lecture was received everywhere with keen interest, and, to my surprise, was appreciated even more than the ones that I thought would be popular. My experience with this course of lectures has fully convinced me that a great work can be done by extending this lectureship plan. There were many requests from other centres for the lectures, and an entire winter could easily have been spent repeating them in localities where Friends are numerous.

Young Friends everywhere, whether college students or not, were decidedly responsive and were all ready for the message I gave. There is a solid, positive religious influence in every one of these colleges. The students show marked interest in things of the spirit, and, by the right sort of effort, can be drawn into constructive work within their own denomination. The Friends I met are tired and sick of attacks on education and of attempts to carry the Church into a type of effervescent Christianity.

They want, and are determined to have, a solid, steady, edifying religion, good to live by at every height of intellectual attainment. If these four centres of Quakerism could be taken as samples of the field at large, there would be every reason for confidence. As soon as a Friend gains an open mind, learns to think, gets an historical outlook and can feel the difference between spiritual power and religious effervescence, he is ready to volunteer in the service of promoting a type of Quakerism which will do for our age what primitive Quakerism did for the seventeenth century. The colleges are the key and will largely settle the problem for us.

R. M. J.

FOR THE AMERICAN FRIEND.

TOWARD PEACE.*

BY HANNAH W. CADBURY.

I had read in books, and it had been told me, how in the universe, at intervals of time as yet inconceivable, there occur certain mighty changes among the stars; and that these changes, according to scientists, while yet seeming so necessary to the universal harmony, take place in a manner so violent that our poor imagination (be it repeated once more), can never conceive of them in all their awful majesty.

Books and teachers had told me, also, how these violent changes—still according to the scientists—are yet necessary for the readjustment of geological strata, rendered more or less unstable by the slow, incessant processes of evolution.

What wonder, then, that I, still a boy, should believe war to be one of those good means whereby new generations are readjusted to new laws?

It was for this, and for other reasons of secondary importance, that I enrolled in the service of the navy, believing that I was choosing a career just as I might have chosen any other. Or, rather, that I was choosing a career more worthy than any other, because by this, if nothing else, I was voluntarily sacrificing myself to the hard life of the military marine, in the desire to hold myself ever peculiarly ready to fight valiantly, to conquer or to die—for the peace and safety of the aged, of women and of children, as well as for the peace of those who, in those times of peril, would continue to produce what was necessary for the bodily needs of the large majority of the great national family.

Why did my thought change in this regard?

It is difficult to say. The more I seek, the more I find that there have been so many factors in that change, that, in seeking to enumerate them, I should fear to be so wearisome, and, at the same time so incomplete, as to feel remorse for the attempt.

I will abandon that task, therefore, and will allow myself only to say that, on the whole, little by little, there took predominance in me the conviction that

*From the Italian of Leonardo Terrone, who at one time was an officer in the Italian Navy.

military institutions, as they are organized in all the world to-day, were—and are—too much in contrast with that inward manifestation, which I, ever more from day to day, feel to be the only true Guide of a divine nature in making my decisions between my right and duty.

Long and very hard was the struggle. To heed that inward manifestation, to follow the new ideal, must I cut short, at one stroke, a career along whose way I had left the flower of my youth; upon whose path I was, within the bounds of possibility, already victorious, encouraged by the good wishes of many friends, and esteemed even by enemies?

And then, are we not, according to the so-called scientists, more or less the slaves of habit? Or, rather, is not habit the most essential part of our earthly life?

But then! why enumerate all the fearsome obstacles, great and small, which continually—inexorably at times—and for so long, presented themselves before my mind, from the day in which this mind of mine, thanks to a deepening of thought, was being liberated more and more from the slavery of the influence of environment, and thus was being uplifted into the feeling that it had become, in some way, a part of Power when it became half conscious of that Inner Guide, known in the world, by some, as Conscience, and as God by others?

No, I shall not enumerate these obstacles. In this, also, I should be afraid of being wearisome and quite unequal to the task.

That which it is important to know is that, in this struggle so long and hard, the new ideal, the inward manifestation, conquered. Exercise increased in me the power of thought, and with the increase of thought the independence of my spirit—or, if you prefer it, of my mind—also increased.

In becoming conscious of this uplift, the mind soared far above the bewildering shadows that pervade the lower levels, where counting the cost holds the majority of human minds, and—and was set free in the spheres of light: in regions where, since distinctions no longer exist between physical possessions, either individual or collective, and where, since there no longer exist grounds for argument or differences of race, creed or color, there no longer exist, either, cannon and other instruments of destruction manufactured by a portion of the human race for those scourges of humanity, called wars, which are to-day so coolly arranged for by professionals in the military schools or in the offices of the politicians of business. And—and as, thirteen years before, I had said to the ideal fatherland: "I have only my life-blood freely to offer thee—take it;" so now, in the day of the high vision, of spiritual independence, although with this I felt still more around me only the Providential care and foresight, instead of falling back (as I had done so many times before), I now felt the strength to throw myself upon this Providence and say: "My desire is to dedicate that which remains of myself to the triumph of the Inward Guide Who has raised me to this faith in Thee—far above all human

counting of the cost—where a sense of peace so sweetly mingled with love and justice satisfied, lures me to the hope that I am indeed in tune with the Infinite, where I feel that only desires to do good, to make happy all people and all things that I meet upon my way, blossom in me. To Thee I entrust myself. Take me!" And, from being a marine and a soldier, I came forth free, a citizen of the whole world.

Germantown, Pa.

FOR THE AMERICAN FRIEND.

HAS THE GOSPEL RUN OUT?

BY THEO. L. CUYLER.

Recently a very able and influential daily paper declared that "there is an impression in some quarters that the Bible is not in touch with these modern times, that its possibilities have been exhausted, and that in order to retain its hold on the masses, the Church must more closely align itself with liberal and advanced thinking." The editor goes on to say that a search of newspaper files for six months past would show what an enormous number of sermons have been on "social and secular topics, and that these ministers are presumably afraid that if they confine themselves to the Gospel they will be accused of want of progressiveness."

It is not often that such sensible counsels to ministers are found in the columns of a secular journal. They are timely also. There is an increasing rage for "sociology," and many ministers are tempted to give an undue prominence to the discussion of problems that belong to social science and political economy. The Bible does, indeed, contain the seed-corn principles from which all wise social reforms must spring. It teaches with divine authority the brotherhood of man, the duty of the strong to provide for the weak, the necessity of honest dealings and honest wages, the stewardship of money, the claims of temperance and Christian charity, and the duties that belong to Christian citizenship. No wise minister will ignore entirely these pressing and practical questions, and when he does occasionally discuss them, he ought to do so with fearless plainness of speech.

But God's Word goes a great many leagues deeper than any problems of social philosophy. It goes to the root of things. It strikes down into the depraved human heart as the source of all sins and the wrongs and the sorrows and the sufferings that exist in this present evil world. Satan's throne is in the unregenerate heart; and out of that heart proceed the evil thoughts, the cruelties, the adulteries, the thefts, the murders, the falsehoods, and all the swarm of mischiefs and miseries that afflict society. Christ's Gospel is the only remedy that can reach the heart; and therefore it is the one chief and foremost duty of every Christian minister to preach and to press home that heaven-sent Gospel upon every conscience. Jesus Christ, the healer of sick bodies, came into this world chiefly to save sin-sick souls. He preached heart-repentance and holy living. Paul and his fellow apostles did not go about lecturing on sociologies,

even in that corrupt age. They grappled with the mightier problem of man's utter heart-depravity and struck for nothing less than putting Jesus Christ into men's souls, and their entire regeneration by the Holy Spirit. That is the prime office of the Gospel of redemption. The wisdom and the power of this glorious Gospel lies right here. And what business, my dear brethren, have you or I to be scratching on the surface of things, when the Holy Spirit commissions us and charges us to go down to the roots of all evil things? The wonder-working Gospel of atonement, faith, regeneration and supporting grace—which is God's masterpiece—has no more run out than the law of gravitation has run out, and is no more "antiquated" than are fresh air and sunshine.

And an admirable object lesson for all ministers may be found in the successful career of Richard Baxter, in the manufacturing town of Kidderminster. When he came there the town was overrun with wickedness. He did not ignore the bodily needs of his parishioners; for he had great skill in medicine and great assiduity in caring for the sick. He did not ignore their domestic and social conditions; for he labored for the cleanliness and comfort of their homes. His chief aim was the salvation of their souls; as he honored the Gospel, God honored him and gave him a great baptism of spiritual power. After several years of genuine apostolic labors, Kidderminster was not only reformed; it was revolutionized. New hearts made new homes and a new state of society. Baxter said that instead of profanity and drunkenness and Sabbath-breaking, he could walk the streets on Sabbath evening and hear the sounds of psalms or Bible reading in well-nigh every dwelling!

Human nature—whether in mansion or in hovel—has not changed since Baxter's day, or since the apostles' day. Christianity has not changed, and never will change. It provides for the life that now is, and infinitely more for the life that is to come. The infinite God knew what He was doing when He gave to His sinning, suffering children a Gospel that renovates the whole man through the incoming of Christ Jesus into the heart. To His ministers He entrusts this life-giving Gospel—not to be altered or overlaid or veneered, much less to be apologized for or concealed. The sublime purpose of this Gospel is to bring God to man and man to God. Its two principles—as Pascal well said—are the corruption of human nature and its redemption by Jesus Christ. As time can never "antiquate" these two principles, the precious Gospel is as fresh and as strong, and as indispensable and as powerful, as when it thundered from the lips of Paul. Woe be to this world if the Gospel runs out.

Brooklyn, N. Y.

'Tis as easy to be heroes as to sit the idle slaves
Of a legendary virtue carved upon our fathers' graves.

—Lowell.

In the darkness, as in daylight, on the water as on land,
God's eye is looking on us, and beneath us is His hand.

—Whittier.

HOW TO CREATE AN INTEREST IN EXTENDING THE KINGDOM.*

BY OLIVE ROBBINS HAVILAND.

I suppose our problem is not unlike that which is found the world over—how to interest Christians in the work of Christ. The general attitude of our meetings towards missions is not one of sympathy. We must acknowledge that in the vocabulary of the Friend, the words "evangelize" and "missionary" have had far too little place. We must confess that there has been a lack of vital interest in missionary work. We have been so occupied in our own Jerusalem that we have not gone to the uttermost parts of the earth.

The cause of missions, then, must be so presented that its largeness may be seen. There is a spirit so high, so broad, so free, so strong, that it can escape all the narrow bounds of creed, all the petty wilfulness of natural desires, all the stubbornness born of ignorance, all the shallowness of traditionalism, and spend itself in giving and being given; a spirit which makes no distinction between that which is near and that which is far, that which is easy and that which is difficult, that which is new and that which is old, but which has for its animus Christ, and for its ideal the carrying out of His plans to help humanity reach its highest development. The soul animated by this spirit will have the vision of the need of a world of men; will devote itself to a study of the present, not to a blind worship of the past; will look forward, not backward; will not fear to mar the orthodoxy of its ritual in upholding the great truths of Christianity; will hear the cry that goes out from India, and China, and Africa, and Japan, and all the Christless world, and will rejoice in being able to follow the apostle's command, "Endure affliction, do the work of an evangelist, make full proof of thy ministry."

Dean Vaughan says, "Know and you will feel. Know and you will help. Know and you will pray. You will be ashamed of the sluggishness, of the isolation, of the selfishness which has made you think only of your own people and your father's house." Here we believe is the key to our problem. It is through a knowledge of conditions, a knowledge of human need, a knowledge of our own obligations, that we may hope to lead our missionary life to sovereign power. If once we can get the world awake to the facts, if minds can be opened to an intellectual perception of the work of missions, if the eye can see and the ear can hear, then the heart will feel and the hand will do. Intelligent appreciation of the facts must precede the truest kind of service. Our campaign, then, is one of education. As knowledge increases, prejudice, superstition, traditionalism, will vanish, and we shall realize that we are following a light which shines more and more unto the perfect day. When we no longer talk of human brotherhood, but are brothers, indeed; when we not merely pray Thy Kingdom come, but work with hope and courage for its com-

*Read at a Haverford missionary meeting.

ing; when once we realize that all human agencies for the extension of God's Kingdom are used of Him as instruments to bring righteousness upon the earth, and that their object is to give human sympathy and support to those who feel the divine call to carry the Gospel even to the uttermost parts—then, indeed, can we more truly feel the power and sweetness of Christ's words, "For I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me."

We need to quietly watch for opportunities to increase knowledge, and hence interest and to tactfully make use of these opportunities. Some interesting bit of information given to the friend you chance to meet who has no time for missions, some items from our workers in far-away lands, some extracts from letters that have come from our missionaries, some news about our own local organization—the last meeting, who was there, what the program was, who came to talk to us from a neighboring town, how much money we are raising for the support of our girl in Japan, how many garments we made at our last sewing meeting—all this missionary gossip may have its place in arousing some one whose interest needs to be quickened.

The presence of visiting missionaries in our midst is surely one of the best ways to increase interest in the work. I believe, for this reason if for no other, missionaries should be given frequent furloughs that they may bring their work into contact with the home land, and thus make facts of vital significance.

I have sometimes thought our First-day schools might help the cause of missions in the meetings. Yet we must realize that often these schools have a struggling existence, and it might be unwise to add to their burdens. The very fact that so much has been done in the last few years for the growth and extension of Bible study, should encourage us to press forward in a study of missions.

We are accustomed to speak of the work of the individual and the work of the Church in helping mankind realize itself, but the importance of the home and its influence or inactivity is not properly appreciated. Here, where love and faith and loyalty are first matured, where wisdom and knowledge are first cherished, the fires of missionary zeal should burn so brightly that their warmth and cheer would reach neighboring homes and meetings.

Missionary literature, such as the biographies of men and women who have given their lives to work on foreign fields, the history of Christian development, the study of religions which our religion is to illuminate—all these may be factors in the home for increasing interest.

In concluding, I should be untrue to myself did I not speak my earnest conviction that it is a higher spiritual atmosphere, a broader and deeper Christianity, we need to arouse a love for the whole world. That, while knowledge will help us, love will help us infinitely more, and that the prayer of

each heart for himself and his meeting, should be, "More love, O Christ, to Thee."

For so, by prayer, the whole round earth is every way Bound by gold chains about the feet of God.

Lansdowne, Pa.

THE POWER OF A QUIET MIND.

In the crowded aisles of the huge department store men and women were pressing eagerly about the counters. Christmas was almost at hand, and many gifts were to be bought for loved ones at home and far away. Many a face was brighter and cheerier than on other days in the year; yet, many a face looked out through the crowd with frowns and anxious, troubled glances from eyes that snapped with impatience.

It was a restless, moving crowd, now eddying turbulently where broad aisles crossed, now drifting in long lanes reaching as far as the eye could see, breaking into waves and rapids, flowing hither and thither without a moment's rest.

In sharp contrast to the scenes along the busy aisles was the scene within a small room high up in a corner of the building. There, with a single helper near him, sat a man, who, to all appearances, might be quietly reflecting on a philosophical problem that had just occurred to him. He was talking with a visitor—talking as though in his home library on a winter's night; talking in a low voice, whose cadences betrayed not the least commotion within. He was not wasting words. Every word counted. And there was no hurry, no jostling or unruly thoughts, but a steadiness that told of a curbed and disciplined mind. No man in all the city was more quiet in demeanor, more easily urbane, more orderly and patient in word and look, than this man, whose toiling, driving, overcoming mind had invented the processes, planned the workings, and designed the attractiveness of a colossal mart, where human needs are so met that the restless, happy, anxious crowd is drawn thither without quite knowing why it is so.

That steady, low-voiced, watchful man in the small room is a contradiction to the popular notion of high efficiency. The world looks for bustle and stir beneath the accomplished big result, and measures a man's efficiency by the number of motions he makes, rather than by the number of useful motions he can lead others to make. But the mind that achieves is the quiet mind, the mind that is not flurried by events or its own activities. And the quiet mind is in itself an achievement which must precede such work as we may do at our best.

Clear thought is not possible to the mind that is clouded by flurry. The business man who faces a great opportunity cannot lay hold of it with a masterful grip if he allows himself to become too excitedly interested in the gains, which he thinks he sees just beyond the stroke. He must steady his thoughts by hard work on the problem before him. The man who faces a crisis in his affairs can easily become helpless by dwelling nervously on the crisis, and fail

to win through it, not from lack of average ability, but from sheer lack of steadiness and quiet thinking. The minister can take a sermon-germ, nourish it into life, and then kill it by mental uneasiness over what he vaguely fears may be its effect on his people.

Nowhere is the power of a quiet mind more definitely felt than in the home circle. The father who rises in the morning, anxious and not rested, looking ahead apprehensively to a day of events not to his liking, can throw the home life for that day into a fit of the blues which the brightest sunlight cannot drive away. Or, if he so chooses, he can quietly go about his day's duties in so steady and hopeful a fashion that his dear ones will share throughout that day the spirit in which he began it. The mother, with her crowding duties and numberless interruptions, her countless steps about the house, and with a mind full of the ever-recurring problems of child-training which she is not to discuss wisely before a mothers' meeting, but must settle on the spot—that mother can, by an unquiet mind, make needless problems for herself, double her burdens, and ruin the joyousness of life which should be her children's daily portion. Or, she can learn the art of quietness, keep the family in balance by her own poise, and move steadily on from one duty to another, refusing to be deprived of the power which comes with quietness of mind.

What is true of the home where this power is found is true of every circle of life's relationships. Good work and worry do not go together, clear thought and flurry cannot dwell together in the same mind at the same time. And, in his plans and purposes for his children, God has ever given prominence to the power which comes from a mind steadily holding to its appointed tasks, in restful, yet ever-achieving trust in him.

When David charged his son, Solomon, to build a house for Jehovah, the God of Israel, he said to him: "As for me, it was in my heart to build a house unto the name of Jehovah, my God. But the word of Jehovah came to me, saying, 'Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build a house for my name; and he shall be my son, and I will be his father.'" And David, himself, humbled in spirit, and seeing deeply into life's secrets after many bitter experiences, cried out: "Jehovah, my heart is not haughty, nor mine eyes lofty; * * * Surely, I have stilled and quieted my soul; like a weaned child with his mother, like a weaned child, is my soul within me. O, Israel, hope in Jehovah from this time forth and for evermore."

Thus the Preacher, when he had seen how man is envied of his neighbor for skilful work, which "is vanity and a striving after wind," utters his conclusion: "Better is a handful, with quietness, than two handfuls with labor and striving after wind." Or,

again, "Wisdom is better than strength; * * * The words of the wise heard in quiet are better than the cry of him that ruleth among fools."

When Ahaz was in dire distress in the fear of Rezin and Pekah, Jehovah directed Isaiah to say unto Ahaz, "Take heed, and be quiet; fear not, neither let thy heart be faint, because of these two tails of smoking firebrands. * * * If ye will not believe, surely ye shall not be established." And, when the same prophet threatened the people for their trust in Egypt, he reproached them with the charge: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. And ye would not."

The New Testament has a like message again and again, and nowhere more impressively than in the story of the life of Jesus. He was busy, but never hurried; harassed, but never impatient. Faced with social and religious problems of the most complex kind, yet never for a moment other than quietly clear in His answers. He pressed home His message with unparalleled vigor, disregarding the consequences to Himself, save as He needed to secure by reasonable care the opportunity to utter the truth whenever and wherever it would count for the most. The steadiness of Christ among adverse currents, even among His friends; His majestic calm as a storm center of controversy or bitter hatred, were not to be His achievement alone; such power as this He taught His disciples to gain, even as we can gain it, through Him. Lacking the power of a quiet mind, which was also in Christ Jesus, we lack what we can have at the cost of letting go our nervous forebodings, our petty, fussy, hurrying anxieties which have no rightful place in the life of any child of God. With a mind at rest in God, and yet working tirelessly at the tasks He has set for us, we shall waste no time or tissue over the things that our un-Christian forebodings create, but we shall work, perhaps for the first time in our lives, with the power of a quiet mind free to do its utmost.

"Dear Lord and Father of mankind,
Forgive our feverish ways!
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise,

"Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

"Breathe through the hearts of our desire
Thy coolness and thy balm;
Let sense be dumb, let flesh retire:
Speak through the earthquake, wind and fire,
O still small voice of calm!"

—S. S. Times.

Learn these two things: never be discouraged because good things get on so slowly here, and never fail daily to do that good which lies next to your hand.—George Macdonald.

If we cannot live so as to be happy, let us at least live so as to deserve happiness.—Fichte.

SELF-DENIAL.

Those of us who have attended Friends' meeting for nearly half a century, heard, during our youth, many sermons on self-denial. These were preached by women whose lives of purity and devotion were almost nun-like in their seclusion from the world, or by men, either of saint-like tenderness or stern and severe virtue, who never seemed to feel the need of amusement or relaxation.

These sermons on self-denial were usually full of quotations from the Scriptures, and not very specific in character, but we generally interpreted them to mean that we should observe "plainness of speech, behavior and apparel," after the manner of Friends.

We listened—we guilty ones—either with resentment or self-reproach, the strength of which was determined by the intensity of our desires for fashion, music, and the ways of the world. Yet we could not fail to receive the impression that the question we should ask ourselves in regard to any line of conduct was not "What do I want to do?" but "What ought I to do?"

To-day, we do not hear so many sermons on self-denial, but in this era of luxury, of self-indulgence, of wandering at will in pleasant paths, do we not need a living and powerful restatement of that Quaker doctrine, which brought forth those lives of self-control and strict adherence to duty, which, in many of the generation now almost passed away, aroused both our reverence and our wonder?

In the changed conditions which now surround us, the "guarded education," the peculiar and protective customs of dress and language, the restriction of society to a selected circle, seem, in most cases, impossible to attain. In the general catholicity of feeling which characterizes our era, many of us are not able to believe such exclusiveness even desirable. We must test both our philosophy and our religion in the "open road."

Yet, still, through the ages, come echoing down the never-to-be-forgotten words, "If any man will come after Me, let him deny himself, and take up his cross and follow Me."

The problem before the Friend to-day is to be "in the world, yet not of the world," and to apply the principle of self-denial, not by a drawing aside of garments, but in sympathetic touch with all humanity, demonstrating that life may be rich, joyous, and varied, yet simple, sincere, and self-controlled.

The self-denial which is ascetic in character, can not meet the needs of this practical age. We must be positive, not negative. In so doing, we shall be following the example of Jesus, who did not say, "I must not," but "I must"—"I must work the works of Him that sent Me." "I must preach the Kingdom of God." "The Son of man must suffer." This compelling "must" is the note of Christ's life on earth, and should be that of those who follow Him.

It is the tendency of the time to think we may do as we choose, only refraining from that which is absolutely wrong; but the follower of Christ, ever pressing forward towards the highest, must leave by the way

whatever may delay or hinder his progress, and whatever may interfere with the coming of the Kingdom of God, even though it may not seem wrong in itself.

Let us then once more preach self-denial—the self-denial that, moving to and fro in life's common way, never forgets that at all times and in all places, we must be about our Father's business. R.

The International Lesson.

FIRST QUARTER.

LESSON IX.

THIRD MONTH 3, 1907.

ABRAHAM PLEADING FOR SODOM.

Genesis 18: 16-33.

GOLDEN TEXT.—Men ought always to pray, and not to faint. Luke 18: 1.

DAILY READINGS.

Second-day, Second mo. 25.—Abraham pleading for Sodom. Gen. 18: 16-33.

Third-day, Second mo. 26.—Character of Sodom. Gen. 13: 5-18.

Fourth-day, Second mo. 27.—Lot rescued. Gen. 19: 12-17.

Fifth-day, Second mo. 28.—Sodom destroyed. Gen. 19: 23-29.

Sixth-day, Third mo. 1.—Worse than Sodom. Matt. 11: 20-26.

Seventh-day, Third mo. 2.—Christ's warnings. Luke 17: 26-33.

First-day, Third mo. 3.—An ensample. II Pet. 2: 4-9.

Time.—As before, uncertain, but possibly about fifteen or twenty years after the last lesson.

Place.—The oaks (or terebinths) of Mamre, near Hebron. Lot was living in Sodom.

Persons.—Abraham, represented as ninety-nine years old; Sarah, eighty-nine; Jehovah, and two angels.

The verses preceding the lesson should be read. They present an attractive picture of eastern hospitality.

16. "And the men rose up." To take their departure. "Looked toward Sodom." The Dead Sea is distant from Hebron only about 18 miles, and from an elevation it can be seen distinctly. "To bring them on their way." In accordance with Oriental hospitality and custom, Abraham would accompany his guests for a part of the way. Compare Gen. 12: 20.

17. "Said." In his heart, or, as we should put it, said to himself. Compare Ex. 13: 17, "Shall I hide?" Amos 3: 7.

18. "Seeing," etc. As Abraham was to occupy so important a place in the world's religious history, and was also so true and noble a character, it might be well for him to see clearly the difference between God's treatment of righteousness and unrighteousness.

19. The American Revised Version is to be preferred here. "For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him." God hath appeared to Abraham that he may be the founder of a great nation—the purpose of God's appearing, that through him and his family and descendants the true knowledge of God may be perpetuated. Abraham's obedience to God's commands is the necessary condition of the fulfillment of God's promises.

20. "The cry of Sodom and Gomorrah is great."

The loud and persistent report of the wickedness of these cities—the cry about Sodom and Gomorrah, which had ascended to Heaven.

21. "I will go down now and see." Note how Jehovah is represented as a human being would be; as if it were needful for him to visit the places to see if the report was accurate.

22. "And the men turned from thence, and went toward Sodom: but Abraham stood yet before Jehovah." Amer. R. V. Two of the visitors went on (see Gen. 19:1): one remained, who was Jehovah. Though it is not related how Abraham recognized who his visitor was. The account of the interview, which follows, is one of the most striking accounts of Scripture for clearness and vividness.

23. "Wilt thou consume the righteous with the wicked?" It is a characteristic of human nature to expect that the powerful and above-all, God, will be just. Abraham seems to think that all will have to be destroyed, or all saved.

24. Abraham presents his plea with humility and diffidence. Lot must have been in his mind, and possibly he may have thought that some were influenced by Lot.

25. "To slay the righteous with the wicked." This was surely not justice; how could a God of justice act so? "Shall not the Judge of all the earth do right?" Literally, "Shall not the Judge of all the earth do judgment?" That is, justice. If He does not act with justice, who can be expected to?

26. The Lord yields to Abraham's request and agrees to save the city, if 50 righteous men can be found in it.

27. Abraham now begins to doubt whether there are 50 such men in Sodom, and, fearful lest Lot and other possible righteous men should perish, makes a still greater request, expressing his humility at the same time. "Dust and ashes." "He looketh upon the power of the height of Heaven: and all men are earth and ashes." Eccles. 17:32.

28-32. Abraham drops from 50 to 45, then to 40, then to 20, and then to 10. Compare Jer. 5:1. It seems rather strange that nowhere does Abraham plead for mercy; justice, and only justice of a comparatively limited nature, is what he asks for. It turned out that there were not even 10 righteous men in Sodom, and so, in one sense, Abraham's pleading went for naught. But God was not only fully as just as Abraham expected, but He was merciful also, for Lot's wife and daughters were saved, and his sons-in-law (or those who were to be his sons-in-law. See margin), might have been saved had they believed Lot, and Zoar was preserved. Gen. 19:12-22. See Also Ex. 34:6, 7. The exact site of Sodom and Gomorrah is not determined; they were probably at the southern end of the Dead Sea.

33. "Communing." Conversing. "Returned unto his place." Went back to his tents.

PRACTICAL THOUGHTS.

1. Abraham's petition was wholly for others.

2. "What are men,
If, knowing God, they lift not hands of prayer,
Both for themselves and those whom they call
friend."
3. Hebrews 13:2.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR THIRD MONTH THIRD, 1907.

BEING HONEST WITH YOURSELF AND GOD.

Luke 12: 1-3; Josh. 24: 14. (Consecration Meeting.)

Second-day, Second mo. 25.—Honest with our Judge. Ps. 7: 3-9.

Third-day, Second mo. 26.—Square dealing rewarded. Isa. 33: 15-18.

Fourth-day, Second mo. 27.—"Live and let live." Ezek. 18: 5-9.

Fifth-day, Second mo. 28.—Honest with our conscience. Rom. 14: 5-23.

Sixth-day, Third mo. 1.—Honest as employees. Col. 3: 22-25.

Seventh-day, Third mo. 2.—Honest in conduct. I Pet. 2: 11-16.

Honesty is a much-abused virtue. Men boast of being honest in the same breath that they acknowledge their shortcomings along other lines of morality, and even propose to offset their confessed defects with this vaunted goodness. But paying one's money debts and keeping one's word are not the sum total of honesty. "Owe no man anything but to love one another," wrote the apostle, and honesty requires the payment of the debt of love to our fellowman no less surely than it does that we should pay our month's grocer's bill or house rent, or the wages of our employees.

"Abram called to be a blessing," is the title of a recent lesson in our Sabbath-school. What he was to be or to become, was not a mere matter of choice with him—his obedience a work of supererogation, or his disobedience a matter of indifference. He owed it to God and to his fellows to take the place for which his marvelous opportunities had prepared him. Honesty demanded that he repay to God in the manner of His appointment the debt into which he had come, because of the privileges which he had enjoyed. But "Who art thou that judgest another?" Are not our light and the sum of our revelations vastly greater than were Abraham's? And does God mean that we should be less truly, even if less conspicuously, a blessing than was Abraham?

Conversation with the employers of thousands of workmen brings out the fact that eye-service is no less a disease of to-day than when Paul wrote. Men that would scorn to take money or goods, purloin the employer's time and pocket the pay without hesitation. Others must be watched to keep from stealing for fuel—where fuel is abundant—the valuable appliances with which they are entrusted. There seems to some to be a wide division between the two classes; but when the light shines in and reveals every secret, how far apart will they be?

The most successful of all dissimulations is the pretense of love. Love toward God, or—what is its essential expression—toward our fellowman, rings false to the ear to which it is addressed, as well as to

the heart of him who professes it, unless it is grounded in truth. And since love is the key to the Kingdom, he who fails here can but fail of his hope of salvation, no matter what he may profess with his lips.

Dishonesty with our neighbor may bring us to the bar of justice; but the outwardly moral man who is dishonest with himself, and who shuns the reckonings of his own conscience, is trifling with the supreme stake—the discharge of his intrusted duty in the world, and the eternal welfare of his soul.

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

FROM THE FRIENDS' AFRICA INDUSTRIAL MISSION.

Some time ago a missionary who has labored among Africans for many years visited us. He was asked to speak in our services, and we were much interested in observing his text, and the line of thought which he would present to a people who have had so brief a time to hear of the Divine message.

We are always glad of any practical points to be gained from the wider experience of older workers, and it is the missionary who most thoroughly understands the native mind, and methods of reasoning, that can best present the truths of the Gospel of Christ to him.

And this is the text we first heard this missionary use: "A new commandment I give unto you, that ye shall love one another."

What teaching could be more simple and more easily understood, and yet the Great Teacher found it wise to emphasize the necessity of brotherly love when meeting with His disciples one of the last days before His crucifixion. If those who had had the precious privilege of intimate association with the Lord Himself, needed this parting admonition, how much more is there a tremendous need that these heathens, who know not the meaning of the word "to love" in its deeper sense; how much greater is the need that this doctrine of love be instilled into their minds, that it may become a controlling influence in their lives? "For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

An instance of a few days ago confirms this thought. My husband had received an urgent summons to attend a missionary, critically ill at a station some 200 miles distant. Making hasty preparations, he was off on the 20-mile walk to the nearest railway station.

When he had started, and the hustle of helping him to make ready was over, some of our people were asking what it meant. "Where was the master going, and why so hurried?"

I explained his errand, and told them that among white people a doctor would respond to a call and go a long distance to try to save one life.

One boy, with an understanding nod of the head, said, "Yes, I have seen that the white people here love one another very much. We black people are not like you. We see sick people come here, and you care for them many days, people whom you have not known before; but, if our friends come to visit us, when they have eaten three times, then we ask them why they are staying and eating our food. Yes, the white people certainly do love one another."

And I was so happy to be able to tell them that it is the love of God in our hearts that reaches out to our fellowmen—not only to those of our own race, but it is the love of God and His Son that brings us here to teach those who know so little of any love.

Dear Friends, we do so earnestly desire for those who "sit in darkness" that they may see "a great light"—a revelation of love Divine. Some of them desire to know the Way of Life—but more are indifferent. For these we pray that they may be blessed with deep conviction and interest in their own salvation.

May your brotherly love lead you to intercede in behalf of these dark brothers of another continent, "for the love of Christ constraineth us."

Sincerely yours,

VIRGINIA L. BLACKBURN.

Correspondence.

HARRISBURG, PA., Feb. 15, 1907.

My Dear Brother Editor:

There have been enough developments in the Legislature thus far to make it extremely hopeful that a local option bill in some form can be passed at this session, provided the people and the press keep up the pressure for the next three or four weeks. We may not be able to get it in the exact form that we would like, but I feel that ought not to be insisted upon too strongly. We are after the principle of local option by which the people may decide the liquor question for themselves in a given territory. With that once introduced into our Pennsylvania laws there can be rapid progress on the question in the future.

It will be well for all of the friends of local option, also, to write urgent letters to the chairmen of the Law and Order Committees, Senator W. C. Miller and George Schad. These letters at present, especially, should go to George Schad, as the bill is in his committee.

We must have local option at this session in some form, and a united and persistent effort will accomplish it, in all probability.

Very cordially,

S. E. NICHOLSON,

State Supt. Pa. Anti-Saloon League.

TO THE EDITOR OF THE AMERICAN FRIEND:

We enclose a statement which is made unanimously by students and teachers of the Friends' Bible Institute:

STATEMENT OF FRIENDS' BIBLE INSTITUTE, CLEVELAND, OHIO.
Because of the many sensational reports in the daily newspapers, which have been copied throughout the country, and even in religious papers, we feel it due the general public to make the following statement:

Our school had been definitely praying during the fall term for an outpouring of the Spirit. During the first week of January, the week of prayer, two ministers of another denomination came to us with the teaching that the real baptism with the Holy Ghost was an endowment of power upon the previously sanctified life, and that it was witnessed to by speaking in tongues as on the day of Pentecost. Many hearts which were earnestly seeking the Lord in greater fulness were more or less influenced by the teaching, though many

saw the fallacy of it. We believe some things took place which were not of God.

During the weeks of earnest prayer following the meetings, the conclusion has been very generally reached that this teaching is a mistaken one. We greatly deplore the existence of a movement for the spread of this doctrine.

We believe that it rests with God to bestow the gift of tongues as any other gift upon whom He will, but that when conferred it should be given the position assigned to it in Scripture.

Our confidence is not placed in gifts, manifestations, nor illuminations, but in the precious blood of Christ and the work of the Holy Ghost, in the regeneration of sinners and the complete sanctification of believers through the filling or baptism with the Spirit.

Signed on behalf of faculty and entire school,

J. WALTER MALONE,

EMMA B. MALONE,

Principals.

TO THE EDITOR OF THE AMERICAN FRIEND:

I would be very much obliged if thee would give this article publication:

GREAT NATIONAL ISSUES.

"Is not this the fast that I have chosen (saith the Lord), to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."

God, in His wisdom and providence, has raised up men and women in all ages to take advanced ground on great moral questions and national issues, to grapple with the problems of the age in which they lived, "to break the bands of wickedness, and to let the oppressed go free," not heeding the praise or blame of men, but pressing forward unto great achievements and glorious victories.

Such was the case in the anti-slavery movement in the United States through which some of us elderly people have passed, and helped to bear the burden and heat of the day, regardless of the persecution and ridicule of the scoffer.

The public sentiment against the extension of the slave trade and slavery grew until some more practical measure was required, in addition to moral means, public speaking and the press.

Those stanch reformers of the times organized the Abolition party in order to meet the exigencies of the case more successfully. And many years later they organized the Republican party, and the people rallied to their standard to check the bounds of slavery and the slave territory in this country.

History is now repeating itself in respect to the problems of our times, especially in relation to the prohibition movement of the day, the greatest and most important issue that has ever come before the American people, not merely in the way of reform, but that also of financial and political economy, as this Government stands upon the home, and is dependent upon it for its life, strength and national greatness. Therefore, all laudable means should be used to do away with this legalized traffic, and the saloons of our country, and protect and save the home and rising generation (including myriads of helpless and defenseless children) from the appalling consequences of intoxicating liquors, the greatest enemy to Christian civilization and the public good, that has ever been inaugurated in the world's history. This business and habit of drink permeates all our interests, business and politics, the home, church and State, and every profession and branch of society.

Now, if we would abolish the liquor traffic, it would relieve us of this great burden, lessen pauperism and crime 80 per cent., and give protection to our homes and industries, with an uplift to society that would open the way for other reforms and prove a great blessing to the church and country at large.

The temperance reformers who had carried on this work for so many years, through moral and religious means, public speaking and the press, saw that it was not equal to the emergency of the case to grapple with the liquor traffic, in its organized power and moneyed interest. Therefore, through force of circumstances beyond their control, were under just as much necessity and obligation to our country, to organize the Prohibition party to meet the urgent demand of our times in arresting the progress and devastation of the liquor traffic and saloon influence on society, with the purpose to overthrow and abolish it, as it was for the Republican party to have been organized to meet the demands of its time in arresting the encroachments of slavery and the slave trade in this country, and to let the oppressed go free.

In view of the emphatic Scripture teaching, with its denunciations, warnings and reproof to those who handle or use strong drink, the enormity of the liquor traffic, as the fountain of iniquity, that is burdening the country with so much suffering, pauperism and crime, should inspire the lovers of humanity to rally to the standard of prohibition, as it is now coming to our relief with promise and success, inasmuch as it has elected twelve leading prohibitionists to the Legislatures in eight of our States, beside filling many other important offices.

In consideration of those facts, with the awakened public conscience on the subject, it is evident that we are approaching a great and important crisis, when prohibition will become the dominant issue, and will command the attention of the nation as never before, and some party will carry this noble cause to victory, and change the attitude of our Government in its relations to this gigantic iniquity and national evil, that is destroying the young manhood of our country, and filling our prisons and charitable institutions with the victims of drink and of ruin.

And many will regret, after it is too late, that they did not lend a helping hand to this great reform for civic righteousness and prohibition.

DAVID TATUM.

Chicago, Ill.

Things of Interest Among Ourselves.

David Tatum, Chicago, is now in the South delivering temperance lectures.

E. Worth Coulson, member of Scott's Mills, Oregon, has been visiting Friends in Kansas and Iowa.

Alfred Ware remained at Friends' University after the close of the recent Biblical Conference, and held a series of meetings.

Stella Hammond, pastor in the meeting at Barclay, Kan., was in attendance at the Bible Conference, held recently at Wichita.

A letter from Joseph W. Parker, Coffeyville, Kan., reveals his keen interest in Friends and their activities, though he is isolated from any meeting:

Josiah Butler, Barclay, Kan., late yearly meeting superintendent of Kansas Yearly Meeting, is soon to take charge of Pleasant Plains Meeting, in Haviland Quarter, as pastor.

Philander Hinshaw, Haviland, who is doing pastoral work in the meeting, near Cunningham, Kan., held a series of meetings recently in the meeting, assisted by other Friends from Haviland.

Quite a number of Friends are settling in and about Fowler, Kan. The Academy now enrolls 25 students, and a number of school teachers will take work during the spring term. Prof. Henry Townsend is in charge.

W. V. Culver, of University Monthly Meeting, Wichita, a member of Kansas Yearly Meeting Temperance Committee, is now in the limits of Haviland Quarterly Meeting, lecturing. In Twelfth-month he visited meetings in Walnut Creek, Pleasant View, Springdale, and Hesper Quarters, and First-month, in Stella Quarter.

A three weeks' meeting has just been held at Ludlow Falls, Ohio, conducted by Arthur Wollam, and the pastor, Hiram Wollam. There was good interest and spiritual life manifested. The Christians are greatly strengthened. There were several renewals, 10 conversions, and 11 presented their names for membership.

A Friend in Chicago, says in a letter, that "steps were taken yesterday [the 10th inst] at Hull House, to reorganize the Chicago Peace Society, and to place it on a firm financial foundation. Edwin D. Mead and his estimable wife, from Boston, addressed the meeting, which proved to be an enthusiastic one. The chair, Jenkin Loyd Jones, appointed a strong committee, which is to consider ways and means and report to a future meeting, when permanent officers will be elected."

John Watson, the well-known Scotch author and preacher, "Ian MacLaren," is delivering a series of three lectures at Haverford College, Pa., on the "Church in Scotland in the Eighteenth Century." His first lecture was delivered the evening of the 14th inst.; the second the 19th inst., and the third will come the 26th. John Watson is accompanied on this visit

to America by his wife. After the lecture on the 14th, a reception was held, and opportunity given for the faculty, students and friends to meet John Watson and wife.

The lectures of Rufus M. Jones, delivered at Penn College, Oskaloosa, Iowa, under the supervision of the Educational Committee of the Five Years' Meeting, were well received. A Friend writes, "They were well attended, locally, and a few came from adjacent quarterly meetings. They were able and impressive, and were highly appreciated, particularly by the professors and the students of the college, and by a number of the citizens and a few city pastors. They will mark an epoch in the thinking of many young men and women."

The Friends in Jamestown, Ohio, have just closed a successful series of meetings, extending over a period of four weeks, without intermission. The pastor, C. W. Moorman, had charge of all the services, except four, when resident ministers of the village assisted. The attendance was above the average, as was also the attention and good behavior which prevailed during the service. The net result of the work is seventeen conversions, twelve renewals and twenty-one accessions. The meeting is now in a better condition to do aggressive work than for years past.

At Farmington Quarterly Meeting, held in Collins, N. Y., Friends were favored with the acceptable and instructive services of L. Hollingsworth Wood, who addressed an evening meeting upon "Early Friends," and also took part in the meetings for worship, and in the business sessions with helpful and encouraging messages. J. Lindley Spicer was in attendance with timely assistance. He gave a Biblical talk upon the International Lessons for this Quarter.

On Fifth-day evening Anna Sands Leggett conducted an evangelistic meeting.

The quarterly meeting was well attended. All seemed benefited by the social part of the quarterly meeting.

During the quarterly meeting time, interested Friends called upon our dear friends, John and Sarah Wetherald. The hearty welcome and the cheerful life of these dear friends, who are so often "shut in," is an example to Christians.

Acting on behalf of the Peace Association of Friends of Philadelphia, Richard Wood called at the White House recently, and presented the President a memorial of that body, respectfully urging upon him the importance of including in his instructions to the commissioners to The Hague Conference certain features regarded as important by the Association.

These contemplate the signing of a treaty making arbitration of all international controversies obligatory; provision for periodic sessions of the conference, thereby establishing a permanent international body whereby a recognized and authoritative code of international law may be developed, the exertion of the influence of this Government to arrest the increase of armaments and ultimately to insure their proportionate reduction, and the absolute neutrality of all private commerce in time of war.

President Roosevelt promised to bring the memorial to the attention of Secretary Root.

Hon. Albert F. N. Hambleton, who is in his second term in the Iowa Legislature, is the only Iowa Friend now in a State office. There are few more influential members in the House. He is Speaker *pro tempore* throughout this term of the Legislature, and makes a good presiding officer. He is chairman of the important Committee on Mines and Mining, and is a member of other important committees. He has introduced the so-called Anti-tipping Bill, which, however, strikes more effectively at all sorts of graft in commercial transactions, and after which, it is said, the Missouri Legislature has modeled its new anti-tipping law. He has also introduced into the Legislature a bill for an amendment to the Constitution, giving women the right to vote at all elections in the State. At present they may vote only in school elections. But Albert Hambleton at no time forgets his part in the interests and active duties of the church. Such Friends need our encouragement and sympathy.

Chicago Quarterly Meeting was held the 2nd inst. Murray S. Kenworthy, minister at Kokomo, Ind., now a professor at Earlham College, was in attendance. Also Prof. Albertson, superintendent of Sabbath-school work in Western Yearly Meeting. The committee appointed to visit and report on the request of Western Springs Monthly Meeting to be discontinued, reported that, in their judgment, the request should be granted, and the meeting was discontinued. The committee,

also appointed to visit the West Side congregation, Chicago, in regard to their request to be organized as a monthly meeting, reported in favor of granting the request, and directed the first meeting to be held on the first Fourth-day of this month, which was done. It seemed to be a rather strange condition of church affairs, that a meeting of 50 members and a good house should be discontinued, and a congregation of 30 members, and no house, should be organized; but the circumstances in each case seemed to demand this proceeding.

An Earlham College banquet was held the 2nd inst. in the Young Men's Christian Association rooms, Chicago. It was a pleasant gathering of graduates, pupils and friends of Earlham College, to the number of 58. Robert L. Kelly, president of Earlham College, was in attendance by invitation, and gave a very encouraging and forceful account of the condition of the college. A letter also was read from Joseph G. Cannon, Speaker of the House of Representatives, and one from Thomas Charles, both of whom were unable to attend, which gave a number of interesting reminiscences of their school life at Indiana Boarding School, now Earlham College. Also, an interesting account was given by Charles F. Coffin of the early history of Indiana Boarding School. He is probably the only person now living who could give so good a history of the efforts put forth by early Friends, in 1840 and 1841, to raise money to start the school. A number of other speeches were made by persons connected more or less with the college, and the occasion was very entertaining and very encouraging to all persons interested in Earlham College. The holding of these gatherings had been discontinued for a few years in Chicago, but all who attended expressed their anxiety to have them continued after this.

The Peace Association of Friends of Philadelphia are sending the following letter to the clergy of the country:

"DEAR FRIEND:

"As fellow-workers for the good of humanity and the advancement of the Kingdom of Christ, the Prince of Peace, we earnestly ask you to consider what the attitude of the Church should be toward the proposed naval and military program of the Jamestown Exposition.

"The management has advertised the greatest naval and military display in the world's history, and proposes a program which appeals to the lower instincts of our people, and tends to influence the passion for militarism from which our country has so far been enviably free. The program includes: 'A magnificent pyrotechnic production of war scenes, 'the greatest array of gorgeous military uniforms of all nations ever seen in any country,' 'the grandest military and naval demonstration ever attempted in any age by any nation,' and 'a great living picture of war with all its *enticing splendors*.'

"All this presents war as a thing of splendor, a pageant and a game, while in reality it is a horror and a crime against civilization and humanity. A national exposition should be a great educational influence. This program exalts the war spirit as the most effective agent in the progress of our country, and perverts the lessons taught by history.

"The historic attitude of our branch of the Church toward all war as contrary to the spirit of human brotherhood taught by Christ is well known. We are not so narrow as to expect all our fellow-Christians to adopt our point of view, but in this instance we feel it our duty to appeal to you to use your influence toward lessening this danger to the highest religious and moral life of our people.

"It may be too late to change the most prominent features of the Jamestown program, but it is not too late to modify the more objectionable elements, and to educate public sentiment to estimate the naval and military side of the Exposition at its true value.

"To this end, we urge you to appeal to the sentiment of your Church, first: to petition the President and Board of Governors of the Jamestown Exposition Co., Norfolk, Va., to change the emphasis in their plans, and thus redeem this great Exposition from the stigma of ministering to the vanities and passions, rather than to the ideals of our nation; and, secondly, to enlighten and rouse the public conscience upon this question, so that those who visit the Exposition, or learn of it through the press, may look upon it from a Christian point of view, and so be strengthened to resist the insidious appeal made to false patriotism.

"May all who work and pray for the coming of the Kingdom of God on the earth be united in this cause.

"Signed on behalf and by authority of the Peace Association of Friends of Philadelphia.

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Events and Comments.

We are told to expect unusual electrical phenomenon since an extra large sun-spot has appeared.

Arizona has passed a law repealing

FOOD QUESTION.

SETTLED WITH PERFECT SATISFACTION BY
 A DYSPEPTIC.

It's not an easy matter to satisfy all the members of the family at meal time, as every housewife knows.

And when the husband has dyspepsia and can't eat the simplest ordinary food without causing trouble, the food question becomes doubly annoying.

An Illinois woman writes:

"My husband's health was poor, he had no appetite for anything I could get for him, it seemed.

"He was hardly able to work, was taking medicine continually, and as soon as he would feel better would go to work again only to give up in a few weeks. He suffered severely with stomach trouble.

"Tired of everything I had been able to get for him to eat, one day seeing an advertisement about Grape-Nuts, I got some for him to try for breakfast the next morning.

"We all thought it was pretty good, although we had no idea of using it regularly. But when my husband came home at night he asked for Grape-Nuts.

"It was the same next day, and I had to get it right along, because when we would get to the table the question, 'Have you any Grape-Nuts?' was a regular thing. So I began to buy it by the dozen packages.

"My husband's health began to improve right along. I sometimes felt offended when I'd make something I thought he would like for a change, and still hear the same old question, 'Have you any Grape-Nuts?'

"He got so well that for the last two years he has hardly lost a day from his work, and we are still using Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in packages. "There's a Reason."

the statute permitting the licensing of gambling in that State.

Two vessels collided off the coast of Rhode Island one day last week, and one hundred and fifty lives were lost.

A National Peace Congress will be held in Carnegie Hall, New York City, opening the 14th of Fourth month. The occasion promises to be the greatest national demonstration in behalf of international arbitration and peace which the country has ever seen. Two national arbitration congresses have already been held. Both of them in Washington. The first in 1896 and the second in 1904.

So successful were the efforts of the Bureau of Information and Statistics of the New York State Department of Agriculture in securing laborers for the farmers of the State last year, that it is putting into effect this year the same plans on a much larger scale. It is estimated that 50,000 laborers will be required this spring. To supply this great demand the bureau has advertised extensively in New York and Europe. Many applications have been received from Holland and other European countries, where whole families are willing to emigrate if assured of farm employment. During last year the bureau furnished 4,171 laborers.

Judge Artman, Lebanon, Ind., has just handed down a decision on the right of States to grant a saloon license, which, if sustained by the Supreme Court, will open the way for the most effective fight yet waged against the liquor business. Judge Artman held that a State has no right to grant a saloon license, since the granting of such license means that the State can sell and delegate the right to make widows and orphans, the right to break up homes, the right to create misery and crime, the right to make murderers, the right to produce idiots and lunatics, the right to produce orphanages, poor-houses, insane asylums, jails and penitentiaries and the right to furnish subjects for the hangman's gallows. The case will be carried to the State Supreme Court.

Secretary Straus, who has just been appointed to the portfolio of Commerce and Labor, has rendered a decision that will be far reaching in its effects, especially in the Southern States. The question at issue was whether States or Territories might offer inducements for immigrants through advertising in foreign countries without violating the contract labor laws of the United States. The secretary has decided that it is not a violation of the law and the South, so long in need of laborers, will have a free hand to press their claims in European countries. Of the more than 1,000,000 aliens who landed on our shores last year, only about 4 per cent. of them found their way south of the Mason & Dixon line.

Our readers will be pleased to hear more about the Laymen's Missionary movement. From a circular letter sent

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out from the central office, we learn that all the denominational missionary boards have given the movement their most cordial endorsement. The first important undertaking of the movement is to organize a commission of from 50 to 100 laymen, to visit the mission fields at their own expense, and report the results of their investigation to the church at home. The Executive Committee has already discovered about 30 men who hope to go, although no special effort to secure commissioners has yet been made. The investigation of the commission will be continued throughout this year, the final report being made early in 1908. Three commissioners have already sailed. Others follow soon.

The *Advocate of Peace* for Second month opens with a discussion on "International Relief." After reviewing the probable mental condition of Governor Swettenham, which induced him to send the American marines from Kingston at an hour when the city was in sore distress, the editor concludes, "If the offer of aid had come in non-war vessels, it is hardly likely that even a man of Swettenham's character would have conjured up reasons for not accepting it. Warships are not naturally looked upon as angels of mercy. While they exist, there is certainly no better

use to which they can be put. But nations at their present stage of enlightenment ought both to get along with fewer warships than they now have, and they ought to organize and maintain a system of international relief by sea which would never stand the least chance of being misinterpreted. Why cannot the powers which have organized the Red Cross, whose neutral work of mercy is always and everywhere welcomed and trusted, organize a small, international fleet of non-warship relief vessels, which at small expense, compared with the enormous cost of warships, could be built and kept distributed at various strategic points about the seas, ready at call to bear relief to any coast cities visited by calamities making extraneous help at once imperative?"

NOTICE.

Stella Quarterly Meeting will be held at Liberty, Third month, 1st, 2d and 3d. Any Friend coming on train should notify Walter S. Bales, Kiowa, Kan., R. R. No. 2. Those coming from the North on the Santa Fé should come to Kermitt, on the Choctaw to Driftwood, on the D. E. & G. to Burlington.

Whatever your occupation may be, and however crowded your hours with affairs, do not fail to secure at least a few minutes each day for refreshment of your inner life with a bit of poetry.

Charles Elliot Norton.

DREADED TO EAT.

A QUAKER COUPLE'S EXPERIENCE.

How many persons dread to eat their meals, although actually hungry nearly all the time!

Nature never intended this should be so, for we are given a thing called appetite that should guide us as to what the system needs at any time and can digest.

But we get in a hurry, swallow our food very much as we shovel coal into the furnace, and our sense of appetite becomes unnatural and perverted. Then we eat the wrong kind of food or eat too much, and there you are—indigestion and its accompanying miseries.

A Philadelphia lady said, the other day:

"My husband and I have been sick and nervous for fifteen or twenty years from drinking coffee—feverish, indigestion, totally unfit, a good part of the time, for work or pleasure. We actually dreaded to eat our meals.

"We tried doctors and patent medicines that counted up into hundreds of dollars, with little, if any, benefit.

"Accidentally, a small package of Postum came into my hands. I made some according to directions, with surprising results. We both liked it and have not used any coffee since.

"The dull feeling after meals has left us and we feel better every way. We are so well satisfied with Postum that we recommend it to our friends who have been made sick and nervous and miserable by coffee." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

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HE KNEW WHAT HE MEANT.

"Where is the committee going?"

"To Saint Louis. The members are going there to look over and decide whether Saint Louis is the best place to hold the airship tournament."

"Look the ground over? You mean look the sky over."

"No, I don't! I mean look the ground over—for soft spots where the aeronauts can drop."—*Cleveland Plain Dealer.*

Little Rodger had gone into the country for the first time, and his grandfather had taken him out to see a colt.

"There, Roger," said the old gentleman, "did you ever see such a little horse as that?"

Roger never had, and his eyes shone; but there was one drawback.

"What's the matter with him, grandfather?" he said. "He hasn't any rockers."—*Selected.*

FOR THE AMERICAN FRIEND.

FAITH.

The pilgrim's pathway often leads
Into the shadows dim;
'Tis then that doubts and fears assail
And hover over him.

With downcast eyes he plods along,
And mourns his helpless plight,
While clouds obscure the Sun of Hope
And leave him in the night.

But when the Master sees his need,
And hears his plaintive cry,
He stoops to help the weary one
From His great throne on high.

The still, small voice within his breast
Speaks to the traveler:
"Lift up thine eyes unto the hills,
The sun is shining there."

By faith he lifts his weary eyes,
Lo, all is light above!
And up the mountain leads his path
Made bright by God's great love.

—Nathan Hill Ferguson.

Randleman, N. C.

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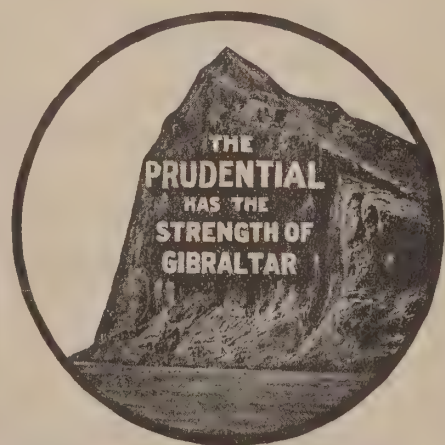
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CAPITAL STOCK,	-	-	-	-	-	-	-	2 Million Dollars
SURPLUS (largely for ultimate payment of dividends to Policyholders), over	-	-	-	-	-	-	-	18 Million Dollars
INCREASE IN ASSETS, nearly	-	-	-	-	-	-	-	20 Million Dollars
PAID POLICYHOLDERS DURING 1906, over	-	-	-	-	-	-	-	16 Million Dollars
INCREASE IN AMOUNT PAID POLICYHOLDERS 1906 over 1905, over	-	-	-	-	-	-	-	2 Million Dollars
TOTAL PAYMENTS TO POLICYHOLDERS to Dec. 31, 1906, over	-	-	-	-	-	-	-	123 Million Dollars
CASH DIVIDENDS AND OTHER CONCESSIONS Not Stipulated in Original Contracts and Voluntarily Given to Holders of Old Policies to date, nearly	-	-	-	-	-	-	-	7½ Million Dollars
LOANS TO POLICYHOLDERS ON SECURITY OF THEIR POLICIES, nearly	-	-	-	-	-	-	-	5 Million Dollars
NUMBER OF POLICIES IN FORCE, nearly	-	-	-	-	-	-	-	7 Million
NET INCREASE IN INSURANCE IN FORCE, over	-	-	-	-	-	-	-	82 Million Dollars

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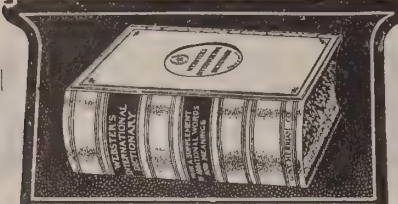
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Wife: "Weren't you awfully frightened; dear, when you made your first political speech the other night?" Candidate: "Yes; but I got through safely." Wife: "Safely?" Candidate: "Yes, before anybody yelled for me to sit down."—*Detroit Free Press.*

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1. The preacher for the young people, Ellis A. Myres.
2. The pastor in every-day life among his people—his relation to recreations, entertainments, public schools, etc.

Frank Barrett.

3. The Doctrine of the Atonement, Thomas C. Brown.

The Government statistical reports from Orthodox Friends' Meetings in the United States are far from complete. Meetings not yet reported should hasten the work as much as possible. If the correspondents or clerks of monthly meetings have failed to receive blank forms, or if they need others they should write at once to the Government agent,

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"That they all may be one."

VOL. XIV.

PHILADELPHIA, SECOND MONTH 28, 1907.

No. 9

HENRY WADSWORTH LONGFELLOW.

Second month 27, is the one hundredth anniversary of the birth of Henry Wadsworth Longfellow, and it is well to feel again the heart throbs of this loved American poet in a few lines from his pen:

Truly we do but grope here in the dark,
Near the partition-wall of Life and Death,
At every moment dreading or desiring
To lay our hands upon the unseen door!
Let us, then, labor for an inward stillness,—
An inward stillness and an inward healing;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only!

* * * *

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leave his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more;
So Nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.

* * * *

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need for arsenals nor forts.
The warrior's name would be a name abhorred,
And every nation that should lift again
Its hand against a brother, on its forehead
Should wear forever more the curse of Cain.

THE SCRIPTURES.

Those who persistently assert that the Friends who sympathize with "the modern movement" undervalue the Scriptures, would be just as near the truth if they asserted that all such Friends are horse-thieves. Such assertions are wholly false and stand on nothing but the erroneous views of those who make them. There is surely something the trouble with the Christianity of a man who expects to forward the Kingdom of God by fabricating and circulating such statements. It is only one step removed from the spirit that burned men at the stake in order to protect a system of dogmatic religion.

We believe to the depth of our souls that the Bible is a revelation of God, and was given forth by Divine inspiration through holy men who spake as they were

moved. We believe everything the Bible claims for itself about its origin, and even more. It is a voice of the Spirit to the race, a word of God, quick and powerful, which searches our thoughts and hearts and *finds* us where we live. The world, with the Bible gone out of it, would be inconceivably poor, and a Christian who *undervalued* it would be as blind and stupid as the man who undervalued the sunlight.

These critics who make these false assertions have missed the whole meaning of the movement which confronts them. What has come is a higher valuation of Scripture, not a lower. We have raised, not lowered, the estimation of the Bible. No men have ever lived who have studied the Bible with such devotion, such painstaking care, such honesty of mind as the Christian scholars who are leading us to-day into the fuller light.

He really undervalues the Bible who makes a traditional book of it, who wraps it up in a medieval napkin, who resorts to far-fetched allegories to get over hard passages, and who uses casuistry and jugglery in dealing with the difficulties of text and matter. No less does that Christian undervalue it who blindly reads it all his life without taking any pains to discover the real spirit and meaning of it.

The modern method of Bible study has gained its place in the church, because the old method discredits the Bible, undervalues it and belittles it. The modern method is nothing but a serious, persistent effort to understand the Bible. Serious men discovered that the book of Galatians, for instance, could not be understood or appreciated until we could get the setting of the epistle. Who were the Galatians? What had been happening in Galatia which occasioned the epistle? What is the real *issue* of the epistle? At what state in Paul's life does it come? These are some of the things we must know if we would penetrate the mighty message of it. Now, who undervalues the Bible, the man who reads it in ignorance, or the man who comes to it with his eyes open to the facts which help interpret its true meaning? There is but one answer. The old method of treating the book of Jonah focussed the attention on the marvelous story in the book. It is responsible for the

Robert Ingersoll attitude, and for the fact that all over the world the name, "Jonah," provokes a smile. Under the new method of study, the book of Jonah has become one of the most wonderful messages in the Scripture canon. It is now seen to be, with the book of Hosea, the sublimest revelation of the universal love of God before the coming of Christ. Who, we ask, has undervalued the book? There is but one answer.

Higher criticism is nothing but a method of study—not a set of opinions, or of conclusions. It has in a thousand ways proved its value. It has increased our faith, our reverence, our insight, our worship. It is a method which has given us a living Bible, throbbing with reality, and it has brought us face to face with that one Person who is *the Word of God*.

R. M. J.

THE ABRAHAM LESSON.

Those of us who are following the International Lessons, are now interested in Abraham, and, while the story of his life is fresh in our minds, it may be timely to ask the secret of his success. What are the qualities which make him stand out in history and give him a prominent place in sacred literature? True, he was the father of many nations; he was rich in herds and servants, and he was successful in a military campaign, but, in spite of all these things, he would have been forgotten ages ago if he had not possessed other virtues; in fact, we almost forget them while reading the story. In the first place, Abraham had the happy faculty of being dissatisfied—that blessed, divine dissatisfaction which makes men long for eternal and abiding things. His career began with a migration, and he was a sojourner and a seeker all his life. To put it in other words, he was a man with ideals. No matter what his circumstances in life, his outlook was always bright. A golden age lay before him, and every road led to it. What a contrast to those who follow the beaten paths, living with their faces to the ground, and with little or no ambition to rise. To them, life becomes a burden, labor a drudgery, religion a cruel fate, and death a release. Not so with Abraham; life is an opportunity, God is his friend, and all the future is full of hope.

We find these two classes all about us. There are those who are crushed by reverses—beaten down by trials and temptations, because their vision is short. They live narrow, sordid lives, seeing only the momentary advantage and finding constant disappointment in the vanishing baubles which allure

them. On the other hand, there are many who welcome difficulties with a strong heart, because they live in hope. They reach beyond their momentary selves and trust. They are full of visions and plans and prospects.

Happy, blessed faculty this hungering, this thirsting, this ever restless energy that drives us out. Abraham had it, but with him it was only a beginning—only the shadow of things to come. He saw a future full of promise, but it had a price, and this price he was willing to pay. He must leave his country and his kindred—all that was dear to his childhood and youth, and sojourn among strangers. Even his child—the one given to comfort him in the evening of life—was bound by his own hands for sacrifice. All this was done in obedience to the voice that ever called him onward and upward. Yes, he was always ready to pay the price, and this is the quality that makes him the father of the faithful.

Here is the secret of his success, and it is the secret of all success. It is the key which opens the way to life or leaves us in the way of death. It is not enough to catch a higher vision and hear a call to better things. We must pay the price. Saving faith is more than a vision of things hoped for, because it costs something; in fact, it costs everything, and we must ever be willing to endure and endeavor, if we are to become true children of Abraham.

FOR THE AMERICAN FRIEND.

FRIENDS' VIEWS OF THE HOLY SCRIPTURES AS SET FORTH BY ROBERT BARCLAY.

BY WM. H. FUTRELL.

Robert Barclay joined the Society of Friends in 1667. He was a young man, being then nineteen years old, possessed of great energy and endowed with talents of a very high order. His ancestry, early training, education and environment prepared him for great responsibilities and for successful leadership. But, in addition to these qualifications, this young man was fired with a religious zeal. He had experienced the new birth, and was a living example of the transforming influence of the Holy Spirit. He became a minister of the Gospel.

The Society at this time, in England, probably numbered 25,000. It was exerting a tremendous influence. Its beliefs and practices were unique, but, as the Friends issued no formal creed, their doctrines were subject to criticism and misunderstanding. George Fox had felt it necessary to set forth some of the doctrines of the Society in a paper which he drew up in 1671, and which he presented to the Governor of Barbadoes while on a visit there.

This document clearly showed, among other things, that the charges made against the Society of denying the divine inspiration of the Scriptures were false and utterly unfounded.

Robert Barclay, about a year before this, viz., in 1670, had also defended the principles of Friends by a treatise, entitled "Truth Cleared of Calumnies." When he published his "Catechism and Confession of Faith," etc. His Apology, however, was his principal work. This was published in 1678—eleven years after he joined the Society. It was written and published in Latin, and subsequently translated by Barclay into English.

That portion of his Apology which he devotes to the Friends' views of the Holy Scriptures is a complete defense to the attacks and criticism made against the Society. One reason why the Friends were thought by some to put rather a low estimate on the Bible, was because they did not speak of it as the Word of God. That title, the Friends held, and still hold, was given to Christ, Himself (John 1:14). They, however, regarded it as the words of God. Barclay states that the Scriptures contain (1) an historical account of the actings of God's people in various ages; (2) a prophetic account of several things; (3) a full and ample account of all the chief principles of the teachings of Christ. He also shows that the Society of Friends really had a very high regard for the Holy Scriptures. They are subordinate, however, to the Holy Spirit. They are a secondary rule. They are a declaration of the fountain, but not the fountain itself. And it is only the spiritual man who can make the right use of them. They are able to make the *man of God* perfect.

William Penn wrote, "No society of professing Christians could have a more reverent and honorable esteem for the Scriptures." Barclay endorses this statement, and also agrees with Fox, who had already written, "We believe that the Holy Scriptures were given forth by the Holy Spirit of God, through the holy men of God, who spake as they were moved by the Holy Ghost," etc. That "they are able to make wise unto salvation through faith in Christ Jesus." Barclay also adds, "The great work of the Scriptures, and their service to us is, that we may witness them fulfilled in us, and so discern the stamp of God's spirit upon them, by the inward acquaintance we have with the same Spirit and work in our hearts."

The early Friends were men and women of prayer, and they diligently searched the Holy Scriptures, and exhorted one another to read them. It is but natural, therefore, that they should have believed that the Holy Scriptures were given forth by the Holy Spirit of God, through the holy men of God who "spake as they were moved by the Holy Ghost" (2 Peter 1, 21). Friends, according to Barclay, held that the same Spirit who had inspired the authors of the Scriptures abode yet in the hearts of those who read, to interpret and apply its precepts. This spirit was to be relied on for more than an intellectual knowledge of the letter of the Scriptures. And he further states: "God is teacher of

His people Himself; and there is nothing more express, than that such as are under the new covenant, need no man to teach them."

This view shows the difference between the Puritan and the Friend, and is illustrated by John S. Rowntree in his book, entitled "The Society of Friends, Its Faith and Practice," thus: "Because Samuel hewed Agag in pieces before the Lord, the Puritan deemed that he should do likewise; the Friend interpreted the incident in the light of the progressive revelation of the Divine will, and the example of the Savior, who 'came not to destroy men's lives, but to save them.'"

This *experimental* knowledge of Christ, therefore, as advocated by Friends, was the true antidote to unbelief. It could withstand the attacks upon, or attempt to undermine, the authority of the Holy Scriptures. The Friend held that he should not dwell with his doubts, but with his convictions. That he should prove the truth for himself—testing it not so much by arguing as by acting upon it, and submitting himself to God. This accounts for a very familiar expression among Friends which we hear to this day, viz.: "Individual faithfulness." Westcott, in his "Social Aspects of Christianity," says: "The Quakers express with the greatest force and exclusiveness the thought of the Reformation, the thought of individuality."

The Friends' conception of the Holy Scriptures, therefore, as set forth by Barclay, was so much more spiritual than that of other professing Christians, one can clearly understand why the Friends could not continue in fellowship with them. The Friends exhorted one another to familiarize themselves with the contents of the Scriptures, but, above all, to live in close touch with, and under the direct influence of, the Divine Spirit which inspired them. A simple doctrine, indeed, and yet one which too few of us actually experience.

Philadelphia, Pa.

[FOR THE AMERICAN FRIEND.]

THE INTERPRETATION AND USE OF THE BIBLE.

BY ELBERT RUSSELL.

XIV. Principles of Literary Criticism.

Literary criticism makes use of language, style and literary form, and the literary methods of the Hebrew and Hellenistic writers, to aid in determining such matters as the authorship, sources, date, and purpose of the Biblical writings. Let us take first the matter of language. The Hebrew language underwent a marked development. As time passed, old words fell out of use, and new words came in; words changed meaning and the syntax varied. Through a thousand years, these changes can be traced by means of works about the dates of which there is general agreement. The Hebrew of Zechariah 1-8, Malachi, Ezra and

Nehemiah, differs in many and striking points from the earliest narratives in Judges and Samuel. Every student of English literature knows how the English of Shakespeare differs from that of Kipling, and how in turn the language of Chaucer differs from that of Shakespeare. The language of Ecclesiastes is as different from that of Solomon's time as that of Chaucer differs from Tennyson. Judged by such standards, Jonah, Joel, Daniel, Esther, Ecclesiastes, and many of the Psalms are among the latest books of the Old Testament. Such considerations raise at once the question: How did such a book as Ecclesiastes get attributed to Solomon, and Daniel to a prophet of the exile? The answer to this must come from a knowledge of the Hebrew notions of authorship and the grounds on which they attached names of men to their books.

The titles to the books of the Bible were, as a rule, not put there by the writers, but by the scribes, whose business it was to copy and teach them. They did not so much attempt to describe the contents of a book in its title as to give it a convenient name, by which to refer to it. Thus the scribes called the first book of the Old Testament by the first word in it, "B'reshith," (In the beginning). The other books of the Pentateuch are likewise named from their first words, except that Numbers was called by its fifth word. It was only when these books were translated into Greek that the translators tried, by giving them their present titles, to describe their contents: Genesis, from the frequent genealogies; Exodus, because the first part is concerned with the exodus from Egypt; Leviticus, because occupied with the ritual laws for Levites; Numbers, from the numbering of the people described in its first part; Deuteronomy, from the Greek rendering of 17: 18, in which "copy of this law" was translated as "this second giving of the law" (deuteronomion). The Pentateuch, as a whole, was named from its most characteristic contents, "The Law of Moses" or more briefly, "The Law," or after its most prominent character, simply "Moses." The narrative books of the Old Testament are usually named for their most prominent heroes. The books of Joshua, Judges, Samuel and Kings, are named, not for their authors, but for the persons who occupy the first place in them. The books of I and II Samuel were originally one book, divided into two parts, because, if written on a single roll, it would be unwieldy. That Samuel was not the author of the book, is seen from the fact that he died in the midst of the events recorded in it. Likewise, the names, Jonah, Job, Ruth, Esther, Song of Solomon, describe, not the authors, but the heroes of these books. In case of the prophets, some of the Psalms, Proverbs, etc., however, the name in the title usually designates the supposed author, though "Malachi" (literally "my messenger" or "my angel") is probably a designation taken from 3: 1 for an anonymous prophecy.

In the New Testament, the names attached to the Gospels indicate reputed authorship; the "Acts of Apostles" are not acts which apostles wrote, but acts which they performed. The titles to the Epistles give, as a rule, the name of the writer, and of church or

person to whom addressed. In case of Hebrews, only the destination is given, and in the case of John, Peter, Jude, and the Revelation of John, the reputed author is named. But even in the comparatively few cases where the name of a book was intended by the scribes to indicate the author, we cannot attach our strict notions of original and unchanged composition to the idea of "authorship."

Among the Hebrews, the idea of authorship is first of all influenced by the fact of oral transmission. Solomon did not *write* proverbs, but "*spoke*" them (1 Kgs., 4: 32, 33). They were remembered and retold among the people until someone made a collection of proverbs, reputed to be Solomon's. Such is found in Prov. 10: 1; 24: 22. Later, the "men of Hezekiah" wrote down another collection, which was also embodied in the book of Proverbs (25: 1; 29: 27.). It is not to be thought that anyone could be sure in Hezekiah's day that all these couplets were uttered by Solomon in just the form they were found. The people who treasured them, and then passed them on, may have made changes, here and there, for better or worse. The collectors gathered up what they found of the Solomonic type. The introductory verses (1: 1-6), which constitute the title to the Book of Proverbs, certainly do not mean more than that large sections of the book contain proverbs ascribed to Solomon (10: 1; 24: 22; 25: 1; 29: 27). Chapters 1-9 are hardly Solomon's; 24: 23-24 is a collection of sayings of other wise men; chap. 30 is ascribed to Agur, and chap. 31 to Lemuel.

The songs of Israel, like the earliest proverbs, were at first oral and preserved by memory. Such a psalm might serve many purposes and be changed to meet new needs. For example, Psalm 24 seems to have been originally composed for the dedication of Jerusalem (see 2 Sam. 6). For that occasion the question "Who shall ascend into the hill of Jehovah" (24: 3), and the challenge to the gates to open for Jehovah of Hosts (24: 7-9), have a special fitness. Psalm 15 shows how part of Psalm 24 (vv. 3-6) was changed ("ascend" to "sojourn"), and expanded to meet the needs of the regular worship. If David were the actual composer of Psalm 24, he might be called in a freer sense the author of Psalm 15. Likewise, in Psalm 51, we see how a psalm of personal penitence was modified by the addition of certain verses (18, 19) to make it an expression of national contrition. (Note the contrast between verses 16 and 19!) To such productions we cannot apply our ideas of authorship. In a popular way the book of Psalms was called the "Book of David," or "Psalms of David." Yet only a fraction of the Psalms were ever ascribed to the "sweet singer of Israel," even in the titles which were put to them by scribes long after they were composed. In the Hebrew, as in the Revised Version, the Psalms are divided into five books. At the end of the second book, a scribe once wrote "The prayers of David, the son of Jesse, are ended." (Ps. 72: 20.).

The beginnings of Hebrew narrative are found in oral stories told from father to son in the tent, and

from prophet to people around the sanctuaries at the feasts. References to this process are to be found in Judges 5: 10, 11; 2 Kings 8: 4, 5; Exodus 12: 26, 27; Deut. 26: 5-10. The priestly laws were at first known in detail only to the priests who taught them to their sons when they succeeded them. It was the priest who "taught the people knowledge" of the law (Mal. 2: 7; Hag. 2: 11, 12.), and this law, when later it was written down, was still known as "Thorah" (instruction). The laws relating to conduct were taught by the judges or by the father to son (Deut. 6: 6-9; Ex. 8: 25, 26.). Moses was the founder of the Hebrew nation and its religion, the giver of its first laws. These laws grew according to the expanding and changing life of the Hebrews; and from time to time the laws, as practiced and handed down in family, court and sanctuary, were written down. No one could distinguish, at each stage, the original nucleus which Moses had given from their existing form, so it was all called "law of Moses." The Rabbis in Jesus' time said that even the oral law had been given to Moses at Sinai, and that it had been passed on orally until their own time. And this in spite of the fact that each saying of the oral law had the name of the rabbi attached who first enunciated it.

Cases like this show that the Jews could call a man the author of a work in a sense quite unknown to us, unless it be in the way we call the International Dictionary, Webster's. Solomon had started the tendency to reflection and observation. Succeeding writers felt that they owed to him the example and impulse which led to the production of their own work; that, in a very real sense, he was the author of their writings. Thus we find not only the book of Proverbs, as a whole, and the later Ecclesiastes, but the apocryphal book of Wisdom, written in Greek about 100 B. C., bearing Solomon's name. In a similar sense David was the author of all Israel's hymns. In a similar sense, Moses was the author of the various codes of law in the Pentateuch. In some such way the whole Pentateuch finally came to be called the books of Moses, after their chief hero and "author."

So far did this custom go of naming a work after someone, worthy historically to have written it, that it became a literary custom, as we have already seen, especially in case of apocalyptic writings. Men writing late in Jewish history ascribed their work to Enoch, Baruch, Ezra or Daniel, because they felt historically unworthy to originate prophecy. If we are seeking to know the writers of Biblical books, it becomes evident that we cannot accept the names they bear as settling without further examination, authorship in our modern sense.

To be continued.

Houses, ships, and men are not made for calm hours, sunny seas, and freedom from trial, but to stand storm, tempests, and temptation.

—H. W. Warren.

THE RELIGION OF LONGFELLOW.

BY MARY CAROLINE CRAWFORD.

All the New England poets who have spoken with authority and to whose message the world has given a glad ear were men of faith. To see how profoundly Bryant believed in the nearness of the next world one has only to read "Thanatopsis"; Emerson and Whittier were eminently other-worldly, and for even the gay Holmes and the brilliant Lowell the things unseen were very real things. Yet Longfellow was the most religious-minded man of the whole group. Though he came of a race of lawyers, instead of the long line of ministers, to which Emerson, for instance, could point, he was all his life in love with the beauty of holiness, and he never once ceased to feel keen responsibility for the right use of the poetic gift with which God had endowed him.

This spiritual side the poet undoubtedly derived from his mother, Zilpah Wadsworth, who traced her descent to John Alden and Priscilla Mullens of Mayflower memory. Mrs. Longfellow was a lover of church and sermon and hymn, and a devout and constant reader of the Bible, especially of its psalms. Nature in all its aspects, too, seemed to her a manifestation of God. During thunder-storms she loved to sit at the window and observe the splendor of the heavens. The second great commandment was also dear to her; never was there a kinder friend and neighbor than this gentle, sympathetic woman. To her children she was a cherished confidante, and because she herself greatly admired poetry it was a keen pleasure to her to follow the reading and share the enthusiasm of her son Henry. In all American family letters there is nothing more beautiful than those exchanged between these two good comrades while the son was an undergraduate at Bowdoin. Quite sincerely could the youth of twenty-one write from Rome in the midst of his *Wanderjahre*, "For me a line from my mother is more efficacious than all the homilies preached in Lent; and I find more excitement to virtue in merely looking at your handwriting than in a whole volume of ethics and moral discourses."

But, if Longfellow found little inspiration in volumes of ethics, he found a great deal in the spoken sermon. Though he did not himself care to enter the clerical profession, he records in his diary that Sunday was always less than it should be to him if he had omitted church-going. "I seldom stay at home from church without thinking of that pretty little poem of Goethe, where he says a truant boy was chased over field and through forest by a church-bell." He had an ideal of ministerial labor, too, which it is good for us to know. When only a boy of seventeen he wrote to George W. Wells, in explanation of his decision to be a teacher and literary man instead of a minister:

"The study of divinity I always regard with the greatest reverence; and I should not wish to enter so beautiful a vineyard, however great the harvest and few the laborers, unless I thought that by my care the holy vine would flourish more and its branches yield

more fruit. Men, indeed, have thrown a veil of mystery over this beautiful subject, and have made it difficult for the wayfaring man to walk in the light and liberty of religion; and I am confident that human systems have done much to deaden the true spirit of devotion and to render religion merely speculative. Would it not be better for mankind if we should consider it as a cheerful and social companion, given us to go through life with us from childhood to the grave, and to make us happier here as well as hereafter; and not as a stern and chiding taskmaster, to whom we must cling at last through mere despair, because we have nothing else on earth to which we can cling? I conceive that, if religion is ever to benefit us, it must be incorporated with our feelings, and become in every degree identified with our happiness. And hence I love that view of Christianity which sets it in the light of a cheerful, kind-hearted friend, and which gives its thoughts a noble and a liberal turn."

It was expected that the boy thus minded would grow into a man warmly appreciative of earnest preachers and honest preaching. And such proved to be the case. As often as Sunday comes around, one finds in the journal an entry regarding the discourse of that morning, and many of these reveal the poet as a connoisseur in sermons. The one quality essential to a worthy discourse he rightly held to be love for humanity. "To me a sermon is no sermon," he records under date of June 17, 1848, "in which I cannot hear the heart beat." This remark follows an entry on a "hair-splitting sermon."

For cowardice in the pulpit he had only contempt. "A—— preached on conscience this morning," he writes, July 14, 1851. "I could not tell what he was driving at, except that he seemed desirous not to offend the congregation. He seemed to think conscience on the whole a very good thing, but that it was dangerous to act up to it. For my part I maintain that there is no middle course."

When Dickens came to America, Longfellow took him to hear Father Taylor preach, and afterwards he was in the habit of walking into Boston quite frequently on Sunday mornings to listen to that remarkable man. In the journal of January 30, 1853, he writes: "Walked to town with Miss D. to hear Father Taylor. There he was in his little brick 'Bethel,' thundering away to the sailors just as ten years ago when I went to hear him with Dickens. He inclines a little more to 'screeds of doctrine,' and is perhaps less poetical and less nautical than of yore. His sermons give an idea of the field-preaching in the Middle Ages."

Truth to tell, Father Taylor's harangues suited the Longfellow of that time better than did the highly intellectual discourses of Emerson. The first journal entry concerning Emerson is that of March 8, 1838, when Longfellow records attendance at the lecture on the affections. "A good lecture, but he mistakes his power somewhat, and at times speaks in oracles darkly. He is vastly more of a poet than a philosopher. He has a brilliant mind, and develops and expands an idea very beautifully and with abundant

similitudes and illustrations." Later the same year there is a reference to "Mr. Emerson" as "a clergyman with new views of life, death, and immortality, author of 'Nature' and friend of Carlyle."

After ten years we find much more enthusiasm over the Concord seer. "Another of Emerson's wonderful lectures to-day [January 29, 1849]. The subject, 'Inspiration'; the lecture itself, an illustration of the theme. Emerson is like a beautiful portico in a lovely scene of nature. We stand expectant waiting for the high priest to come forth; and lo, there comes a gentle wind from the portal, swelling and subsiding; and the blossoms and the vine-leaves shake, and far away down the green fields the grasses bend and wave; and we ask 'When will the high priest come forth and reveal to us the truth?' and the disciples say, 'He has already gone forth, and is yonder in the meadows.' 'And the truth he was to reveal?' 'It is nature, nothing more.'"

Longfellow was so broad that he saw the good in all churches. For instance, he records: "Went to-day to the Episcopal church [Christ Church, Cambridge]. From our gate to the portals of this church the path was better trodden in the old English days of the Vassalls. How the walls rattled and echoed with responses! * * * There is something august in this service, which has been repeated for so many centuries in so many churches. But what a running commentary on this holy liturgy have been the politics of England and the lives of its monarchs!"

Faith without works had no place in Longfellow's scheme of things. Besides being a good son, a devoted husband, an affectionate father, and a faithful friend, he was constantly kind and much more considerate than those who needlessly sought him. He frequently devoted an entire day to sending off autographs which had been begged of him by utter strangers, and no literary aspirant was too unpromising to receive a hearing at his hands, no beggar too revolting to arouse his pity. An entry of 1847 illustrates this last characteristic: "As I was walking on the piazza this morning, an Italian beggar made his appearance with a printed paper. The same old story—inundation in Sicily, etc. I resolved straightway to give him nothing, and after he was gone repented. I have no doubt his story was false; yet, one thing was true—his poverty."

Of the fortitude with which Longfellow bore his own trials, particularly that terrible affliction of his ripe manhood by which a lovely wife suffered the martyrdom of fire under his very eyes, there is no need to speak. His poems tell it all. For it is to be remembered that he was answering his own mood of despondency when he wrote the "Psalm of Life," and so helped thousands then unborn to bear their burdens cheerfully. Yet it is perhaps in the last lines he ever wrote that the beautiful childlike faith of the poet struck its highest note. For he then declared his glorious certainty that

"Out of the shadow of night
The world moves into light;
It is daybreak everywhere."

—*The Christian Endeavor World.*

AUNT SARAH'S TRUST.

The Waltons were having a reunion. Grace, the youngest daughter, and the only one left at home, had arranged it for her mother's sixtieth birthday. The Waltons were a devoted family, and the fact that they had not all been together since Harvey's marriage, ten years before, was due to circumstance, and not to indifference, as was proved by Harvey's bringing his family on from Colorado—a not inexpensive journey for five—and Eleanor's giving up the summer abroad which she had planned.

Every nook and corner of the old house was full. There were Harvey and his wife and three children, Gertrude and the baby from Ohio, Eleanor from Boston, Rodney from Pittsburgh, besides Grace and the parents. The days passed in a round of neighborhood hospitalities, in walks and drives and picnics. One rainy evening, however, the family happened to be alone. Rodney had started a fire in the old fireplace, and Grace brought out cookies and apples, and the old-time setting started old memories.

"Nobody has mentioned Aunt Sarah," Harvey said, suddenly. "Shall you ever forget those visits at her house? Queer, wasn't it, her notion that some time something big would happen in her life, and she'd got to get ready for it by doing every little thing the best way possible? She had a great way of making you feel responsible for yourself. Years after, when I came to a tight place in business—I never told you folks about it—the thought of Aunt Sarah made me brace up, and helped pull me through."

"Same way here," Rodney agreed. "I tried to shirk once or twice, but it was no good. I seemed to see Aunt Sarah at my elbow plain as day. Life was a grind to her if it ever was to anybody, but how she faced it! You remember how she used to rub it in, that you had to be honest in your work for your own sake?"

"I know that Aunt Sarah's theory has helped me in teaching many a time," Eleanor said. "You never know when a human soul may be at some crossroads; you don't DARE shirk."

"Yet," Harvey mused, "nothing ever happened to her, after all—no opportunity. She lived and died in that little hillside farmhouse. She—what's up, Grace? You look as though you had discovered a continent."

"I have!" Grace cried, exultantly. "O boys, how stupid we've all been—how STUPID! Think of the men in your shops, Harvey, and the men Rodney has under him, and the children who pass through Eleanor's classes every year! Think of your own boys, and what you are teaching them, and the people they will influence some day! All of them—every one of them—influenced by the splendid ideals of a little frail woman up on a hill farm; and yet you say no opportunity ever came to her!"

"I believe you have it, Grace," Harvey answered, gravely.—*Youth's Companion.*

The International Lesson.

FIRST QUARTER.

LESSON X.

THIRD MONTH 10, 1907.

ISAAC A LOVER OF PEACE.

Genesis 26: 12-25.

GOLDEN TEXT.—Blessed are the peacemakers, for they shall be called the children of God. Matt. 5: 9.

DAILY READINGS.

Second-day, Third mo. 4.—Isaac with the Philistines. Gen. 26: 1-11.
 Third-day, Third mo. 5.—Isaac a lover of peace. Gen. 26: 12-25.
 Fourth-day, Third mo. 6.—Covenant with Abimelech. Gen. 26: 26-33.
 Fifth-day, Third mo. 7.—Evil results of hatred. Prov. 10: 11-23.
 Sixth-day, Third mo. 8.—Effect of righteousness. Isa. 32: 16-20.
 Seventh-day, Third mo. 9.—Peace of God. Phil. 4: 4-9.
 First-day, Third mo. 10.—Follow peace. Heb. 12: 12-17.

Time.—Uncertain; possibly about 1800 B. C.

Place.—Isaac, born in Beersheba, passed most of his life in southern Palestine, or "The South."

The story of Isaac, as given in the chapters intervening between the present lesson and the last, or in some Bible dictionary or history, should be read. Isaac is one of the quiet characters of the Bible. There are few incidents of his life recorded, and his whole biography, as given in Genesis, can be summed up in a few paragraphs. He was not a nomad as Abraham was, but, so far as we know, lived a comparatively settled life. He was by no means such a hero as Abraham, but rather an average man. "He impersonates, as it were, the peaceful, obedient, and submissive qualities of an equable trust in God, distinct alike from the transcendent faith of Abraham, and from that lower type which, in Jacob, was learned through discipline and purged from self-will."

12. "Then Isaac sowed in that field." The nomadic life was changing to one partly pastoral, partly agricultural and settled. "Found in the same year an hundred fold." Not an impossible yield on the richest land.

13. "And the man waxed great, and grew more and more until he became very great." R. V. The Lord greatly prospered him.

14. "And he had possessions of flocks, and possessions of herds, and a great household." R. V. "And the Philistines envied him." The Philistines were a people who inhabited southwestern Palestine, along the Mediterranean, and extending quite a distance inland. Their early history and origin are unknown. That they were immigrants seem hardly to admit of question. It is not unlikely that they came from Crete or Cyprus, and, like the Normans in France, adopted the language and customs of their new home. It was natural that they should be jealous of Isaac.

15. The filling up the wells was to show that they regarded them as a trespass on their land, and also to keep Isaac from settling in that territory.

16. "Abimelech." Not the one with whom Abraham was concerned (Gen. 21: 22), but a Philistine king at Gerar. He shows the envy of his people and tells Isaac to leave the country. See Gen. 26: 27.

17. Rather than fight, though he was reasonably sure of victory, Isaac retires. "Valley of Gerar."

Valley; there is no English term exactly corresponding to the original, for such valleys do not exist in England. The Arabic word, "Wady," is an equivalent. This means a watercourse between hills which, dry in summer, may be a torrent in winter, or even after a heavy storm. See verse 19.

18. Re-opened wells dug in the valley years before by Abraham.

19. "Springing water." Running or moving water, and so specially valuable. The Hebrew word means "living." Compare Lev. 14:5; Zech. 14:8; John 4:10, 11; 7:38.

20. Isaac's herdsmen claimed the land, because digging a well, it is said, gave ownership rights. "Esek" means contention.

21. Isaac left the well Esek, and dug another, which he called "Sitnah;" that is Enmity:

22. "He removed from thence." Isaac was determined not to quarrel or to fight, and again retired from what, according to the law of the day, he had a perfect right to keep. "Rehoboth." "Broad places," or "Room." His patience was now rewarded by being let alone. Rehoboth was, if rightly identified, about 25 miles south of Beersheba.

23. Isaac did not remain at Rehoboth, but went on to Beersheba, which was probably his birthplace. "Up." From the "wady," where Rehoboth was, he would have to ascend to high ground, though there was a descent again to Beersheba.

24. "Appeared unto him." Probably in a vision. "God of Abraham thy father." This was possibly to reassure Isaac. Besides, in that time great importance was attached to the customs and beliefs of the ancestors—the God of Abraham would be the God of Abraham's son. "Fear not." The first feeling in Isaac's mind would doubtless be fear. "I am with thee." Isaac knew what Jehovah had done for Abraham. "Isaac quietly leaving place after place, felt the deeps of his soul untouched. What was the loss of a well, or ten wells to him with whom God was for his portion, his exceeding great reward."

25. Isaac, in his action, publicly acknowledged God, and made Beersheba a holy place.

PRACTICAL THOUGHTS.

1. "Bear and forbear."
2. Proverbs 16:7; 20:3.
3. "The greatest and sublimest power is simple patience."

Most men would succeed in small things if they were not troubled with great ambitions.

—Longfellow.

These are the gifts I ask
Of Thee, Spirit serene:
Strength for the daily task,
Courage to face the road;
Good cheer to help me bear the traveler's load;
And, for the hours of rest that come between,
An inward joy in all things heard and seen.

—Henry van Dyke.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR THIRD MONTH TENTH, 1907.

LESSONS FROM THE PATRIARCHS.

II. ABRAHAM.

Heb. 11: 8-19.

Second-day, Third mo. 4.—Abraham believed God. Gen. 12: 1-5.
Third-day, Third mo. 5.—He yielded to temptation. Gen. 12: 10-20.

Fourth-day, Third mo. 6.—He overcame the next time. Gen. 13: 1-13.

Fifth-day, Third mo. 7.—He obeyed a hard command. Gen. 22: 1-19.

Sixth-day, Third mo. 8.—He was justified by works. Jas. 2: 21-26.

Seventh-day, Third mo. 9.—A son of Abraham. Luke 19: 1-9.

The faith that lifts a man so high that he can say to one with less claim of right than his own, "Take your choice, and I will take what remains," leads to the clear heights where God is manifest. But it must be faith and not indifference. If Abraham had despised the gift of the promised land, there would be no virtue in his magnanimity toward Lot. But God knew it was not that; so, though he had assured Abraham that the very land which he put into the balance before his selfish nephew would all be his, this deed brought a new declaration, not only of vast possessions, but of uncounted posterity, as well—the crown of the Oriental's hopes and ambitions.

Abraham was human enough. His half-truth—and none the less a lie—as to his kinship with Sarai shows that the Gentile stands in dignified rebuke, while we can but think of Abraham going shamefacedly out of the land of plenty—and of temptation. Better to know the pinch of hardship than to come into overwhelming temptation.

But man's glory "is not in never falling, but in rising every time we fall;" so while the rich pastures of the Jordan valley and the luxury of Sodom were none the less known to Abraham than to Lot, they are set with free hand at the disposal of the younger man.

Every faithful man is of Abraham's seed: so we read in the Word of God. But his was not a faith that waits idly on the event—if, indeed, such could be called faith. Works mark every step of faith as we trace his career from the command, "Get thee out," until he is called to offer the child of promise on the mount. When Terah started to the land of Canaan, he got as far as Haran, and dwelt there. But, when under Abraham's guidance, the company again started to go into Canaan, "into the land of Canaan they came."

That little clause rings out exultantly, like the celebration of a victory. It isn't redundancy; it is a declaration of the results when man's obedience meets God's faithfulness. Things taken as a matter of course are apt to be slighted. And they don't "just happen," at least the worth while kind don't. God is always ready. Doubtless, Terah's bones might have rested in the land of promise as well as those of his descendants; but he tarried in Haran. "Well begun is half done," is often short of the truth; but half doing mars many a good beginning.

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

MISSIONARY QUALIFICATIONS.

In an article read before the recent Missionary Conference held in Richmond, and which was published in the December *Advocate*, occurs this sentence: "The time has come when the Mission Board should give more attention to the hunting of men." The expression is by one whose experience upon the mission field proved to him that the best are none too good to represent the Gospel of the Kingdom. He has learned that a missionary must be spiritual, zealous for the salvation of souls, and fulfilling the main purpose for which he is sent. He must be efficient, practical, possessed of adaptability and ingenuity. He must be willing to work, verifying the ennobling power of labor. He must resist every tempting influence to adopt the slovenly, dilatory, idle habits of those he would benefit. He should have an honesty that will bear minute inspection, he should be judicious in the expenditure of funds entrusted to him.

He should scorn the least semblance to untruthfulness. He must manifest a teachable spirit. He should be schooled in obedience, that first requisite for every true Christian soldier. He should scrupulously maintain a right relationship to his employing board, respectfully recognizing its authority, accepting its direction.

The writer above quoted further says, the Mission Board should count among its band of workers, "the keenest minded men, the most cultured women, the ablest preachers, the aptest teachers, the most capable artisans that prayer and pains can secure."

C. T. Studd writes from China, "We want the pick of the Christian army out here, where the devil's headquarters and main army are."

I have seen an illustration somewhere telling how people miss their calling in life. There is a board with openings in it, cut out in different sizes and shapes. Someone is working hard to fit all these various pieces into their proper places. He finds the triangles will not go into the circular spaces, nor the squares into the oblong ones. Some of the bits are so small that they pass through without touching the sides of the positions where they are tried. "Just so," said the writer, "many fail to discover their calling." Their egotism leads them to imagine themselves summoned to fill large and important places, for which they do not measure up, or even approach the required dimensions.

The Friends, being comparatively new in mission work, and hitherto with no examining board, have been almost compelled to accept, unchallenged, any candidate for the field. Some have felt called to go whose absence at home is unnoticed. Having achieved nothing here, they accomplish nothing there. Again, others, being accepted by the Mission Board, presume that it will stand responsible for all the mis-

demeanors and debts they may leave behind them. Sad it is for the foreign mission work (and its reputation) when any lacking in principle, when any who are misfits, when any unqualified are found among its ranks. Sad, indeed, it is when any enter upon so magnificent a work, their highest ideals, apparently, being selfish gain, and personal promotion, concerning themselves about their own supreme importance, insistent for larger authority. The demand is for competency for the sake of confidence, both at home and abroad.

The largest asset of the Foreign Mission Board is undoubtedly those workers, whose sound business principles, wise administration and manhood, admit of unqualified approval. It is a comparatively easy matter to appeal for funds for the support of such as these.

The boards *should* "hunt for men;" men who are God-possessed, who are select, as the first great pioneer missionary; men of ability, of large ideas, clear judgments, educated, cultured, experienced, their leading qualification, "woe is me, if I preach not the Gospel. The call of the Lord is clear, but the applicant must ring true for every test if approved by Him for this noblest career, this mighty mission of evangelizing.

R. D.

Correspondence.

TO THE EDITOR OF THE AMERICAN FRIEND:

It seems that attention should be called again to the appeal published in THE AMERICAN FRIEND of Second month 7th, page 94, for the relief of the starving Chinese. As a duty of common humanity it appeals strongly, and as a missionary opportunity it is of inestimable value. Let us recall the words of Scripture about feeding the hungry, or shutting up our "bowels of compassion," and consider whether we can afford to let this cry for bread go unheard. The President of the United States has given \$100; what will Friends in America do?

The best channel is that offered to us in the appeal. Send all funds to the treasurer of the Yearly Meeting Foreign Mission Board, with directions to forward to William Foulks, Bible House, Astor Place, New York City, treasurer of the American Bible Society, who will send it to the Relief Committee of Shanghai Missionary Association, composed of 274 members, representing 19 bodies.

Many recognize that China is the strategic point of attack in the onward movement of the coming Kingdom, and here is the "opportunity of a century to impress China" with the love of Christ and of Christ's people. Shall we not do it? And remember, also, that "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." As an English clergyman once said, "If you like the security, down with the dust." May the love of Christ constrain us.

MEAD A. KELSEY.

TO THE AMERICAN FRIEND:

I want to express my appreciation and entire concurrence, both with the editorial by Rufus M. Jones and the more recent article upon the same subject ("The Speaking With Tongues"), by Irving King. These two men are experts in the study of mental and spiritual matters, and we should heed their advice as we would the advice of good physicians in care of bodily ailment.

While this outbreak of "speaking with tongues" is an extreme instance of spiritual excitement, and is of such a nature that it is more readily seen to be an abnormal psychic condition, and, therefore, to be guarded against, there are other stages of this same kind of "possession" which are encouraged and even regarded as evidences of the gift of

the Holy Ghost, even by those who would condemn the former. They have prevailed extensively in revival meetings amongst Friends of certain type; I refer to the groanings and shoutings and exclamatory exercises, which have neither reason nor conscious as to their origin. The prostrations and rolling and crawling around on the floor on the knees, jumping in the air and various other like proceedings, with which, also, many of our Quaker meeting-houses are familiar. They are all of a piece, and it will be our gain to denounce the one and, at the same time, foster the other. The frenzied tongues is but another manifestation of the same mental condition which too many of our zealous evangelists have been seeking to promote. Indeed, this "speaking with tongues," which conveys no meaning to those who sit by, appears to me to be a more harmless expression than the fanatical ranting which is calculated to unbalance certain persons of susceptible temperament. Intelligible words uttered without reason produce a kind of hypnotic state, similar to the old incantations.

One of the crying needs of our denomination is that our ministers and those who engage in the active work of preaching to the people should understand *people*. Great stress is laid upon theology, new and old, and we are almost torn asunder by the contending elements. Theology—the science of God—is a pretty abstruse science, and one which, by searching, man may not find out. Why not try to learn the nature of the mind and soul of man, something which is within reach of human achievement, and which every one who deals with souls should know. Instead of this plan being pursued, very often those persons are sent forth to preach in whom there must "run a strong current of neurotic hysteria," if we may judge from the exhibitions of frenzy which we have witnessed.

It is time for Friends to free themselves from these hurtful and disintegrating processes. They have shown themselves to be both hurtful and disintegrating. When one of these wild, excited meetings is held and everything for the time being is "red-hot," in a very short time you find a deadness and an indifference which is appalling. "Wherever it goes it leaves spots of poverty," as Joseph Moore once said of it.

We need enthusiasm; we need zeal and earnestness; we need devotion and consecration—but we do not need frenzy, deliriums and hysteria.

In quietness and confidence shall be your strength.

MARY M. HOBBS.

Guilford College, N. C.

Things of Interest Among Ourselves.

Mary J. Weaver is holding special meetings at Plattekill, N. Y.

Seneca H. Stevens, minister at Tillson, N. Y., is convalescing from severe illness.

W. O. Trueblood has been called to remain in Poughkeepsie, N. Y., for the ensuing year.

W. H. Commons will take up pastoral work at Yorktown Heights, N. Y., Fourth month 1st.

Caleb H. Hodges, recently recommended to the ministry, is expected to act as pastor at Clintondale, N. Y.

Leverett J. Rugg attended Ferrisburgh Quarterly Meeting, in Vermont, and is assisting in special meetings there.

Rupert H. Stanley, Carthage, Ind., delivered a very acceptable sermon at New Westville, O., on Sabbath evening, 17th inst.

George Taber has opened regular meetings in the chapel at Cornwall Landing, N. Y. He goes down upon First-day evenings from Newburg.

Wm. Castleton Wood will be recorded a minister at Farmington. He is now in charge of the Biblical Department of Penn College, Oskaloosa, Iowa.

Minnie Bassett is suffering from severe injuries about the head, received a few days ago in falling on an icy pavement near her home, in Mt. Pleasant, O.

The New York Quarterly Meeting Conference, held Second month 21st, was addressed by Mrs. J. S. Comstock, chairman of the Brooklyn Junior Endeavor Union.

Sylvester Jones addressed Earlham College students on missionary and religious subjects, Sabbath, the 17th inst., and gave a chapel lecture on "Political Conditions in Cuba," the following morning.

A Christian Endeavor rally was held at Fountain City, Ind., the 10th inst. There was a good and interesting program in the afternoon, and an enthusiastic address in the evening, delivered by Fred. Smith, Spiceland.

Chester F. Harris, a member at Batavia, N. Y., has been engaged for some months in evangelistic work with Arthur J. Smith. The public press of different cities has highly commended their services. They are at present laboring in Wolfborough, N. H.

Thomas C. Carter has removed from Fall Creek, Fairfield Quarterly Meeting, Wilmington Yearly Meeting, to Wilmington, Ohio. He has been engaged in pastoral work in Fall Creek for five years, and the Friends there will greatly miss him and his wife.

A series of meetings, conducted by Mary N. Cox, was held at New London, Ind., beginning the 13th ult., and continuing for three weeks. The Gospel messages were presented clearly, and many were blessed. Four names were given for membership. Nereus Hodgkin, pastor of the meeting, is doing efficient work.

In the middle paragraph, on page 102, in our issue of the 14th, the sentence, "Some have decided to fill the hour with vocal service, which does not have instruction and religion as its aim," should read, "Some have decided to fill the hour with vocal service, which does have instruction and religion as its aim." The *not* should not appear in the sentence.

S. S. Frazier, Woodston, Kan., recently visited Friends at Fowler, Kan. He is delighted with the prospect in that new country, and writes very enthusiastically. In order to give an opportunity for families to locate near the new academy, which is running very successfully this year, a tract of land near the town is being laid out in lots of 5 and 10 acres, which will be sold for \$50 per acre.

A successful series of meetings, held at Chester, Wilmington Yearly Meeting, closed the 3d inst, after continuing four weeks. Fremont B. Milner, of Fairfield Quarterly Meeting, was the Evangelist. The message to the Church was clear and practical, and suited to the needs of the membership. Some, through a definite consecration, have taken advanced steps in spiritual life. The Gospel message was delivered with great power, resulting in 35 conversions and renewals, with 29 accessions to the church.

The Friends located near Leon, Butler County, Kan., are moving on hopefully in their work. The foundation of their house of worship is laid and the work of completing the building is being carried forward as rapidly as possible. They need this house very much, as the school-house which they are using is quite too small. This location affords a good opportunity for a man of small means to get him a home. George Wilde, Atlanta, Kan., R. F. D., 1, or Reuben Davis, Leon, Kan., R. F. D., 1, will be glad to answer all inquiries.

Bear Creek Quarterly meeting was held at Earlham, Iowa, the 8th, 9th and 10th inst. Charles W. Sweet, Des Moines, and Anna M. Farr, Oskaloosa, were in attendance, and their ministry was very acceptable. The following is taken from the minutes of the meeting of ministry and oversight: "We have had presented to us at this time the subject of the Deity of Jesus Christ and the Scriptural basis for this doctrine of the Church. We wish it to be understood that we stand squarely by this doctrine of the Church, and have no unity with the various teachings of Unitarianism being promulgated in some quarters." It was decided to hold the Fifth month quarterly meeting hereafter at Bear Creek, instead of Linden, as heretofore.

We are in receipt of a number of pamphlets, which a committee of English Friends are distributing among their own members and "attenders." They include: "John Bright on the True Greatness of a Nation," "The Spiritual Legacies of

George Fox," by Chas. H. Spurgeon; "The Test of a Church," by Rufus M. Jones, and "The Lay Ministry," by John Wilhelm Rowntree. The committee is known as "The Yorkshire 1905 Committee." They are active in a number of different lines. One is a visiting of meetings, and in the report upon this work they note some deficiencies. "In many meetings," they say, "the lack of social opportunities of a simple character seem to cut at the life and progress of the congregation." This same committee arranges for special addresses to be given at different places, also, "week-end-settlements" and "tramps." On the whole, the committee seems to feel that there is a need for the work they are doing, and that the results justify the efforts.

A seven weeks' revival has just closed at Amboy, Ind., resulting in one of the greatest spiritual awakenings the community has experienced. The meetings were conducted by F. H. Tarmohlen, who labored most earnestly, preaching 85 sermons. His messages, which were delivered without fear or favor, touched the hearts of the unsaved and were especially practical and fitting to the membership. Chas. P. Baldwin, one of the new converts, very ably and faithfully assisted throughout the meetings. There were between 80 and 90 conversions and renewals. The entire membership is highly pleased with the efficient and far-reaching labors of F. H. Tarmohlen, and also his worthy wife, who has been a faithful and appreciated co-laborer. One very noticeable and gratifying result of the meetings is the change in the Sabbath-school. The attendance has been more than doubled, and the collections several times greater than ever before in the history of the school.

Bloomington Quarterly Meeting, Ind., was held the 16th and 17th inst. Lewis E. Stout, general superintendent of Evangelistic work in Western Yearly Meeting, was in attendance and preached both days to the edification of all. This quarterly meeting was set up seventy-one years ago the 13th inst. The meeting-house has recently been repaired, new seats put in, and a furnace installed. De. Ella Leonard is doing pastoral work in this local meeting. The academy is a strong factor for good in this place.

John and Nettie Riley are engaged in mission work in San Jose. In a recent letter they say: "Several drunkards have been saved, and a real revival spirit is among us. We have good fellowship with Caroline Hunnicutt, who is pastor of Friends' Church here, and doing good work. She read a paper before the Pastors' Union on 'Christianity and Woman,' covering three points—woman in missionary work, in temperance work, and in the ministry. It was heartily received by the pastors."

BORN.

COX.—To Thomas M. and Eleanor A. Cox, First month 19th, 1907, a daughter, Elizabeth Rachel.

HAWORTH.—To Chas. C. and Orpha Ruth Haworth, at Friends' Mission, Gibara, Cuba, First month 18, 1907, a son, Joseph Pervv.

JESSUP.—To J. J. and Melissa H. Jessup, Berkley, Cal., a daughter, Mary Helen, Twelfth month 7, 1906.

DIED.

BASSETT.—At her home, Ypsilanti, Mich., Second month 11, 1907, Ann W. Bassett, aged 84 years. She was a member and minister of Ypsilanti Monthly Meeting. Her husband, Charles D. Bassett, with whom she lived over fifty years, died eight years ago. She took an active part in literary and temperance work, and in the advancement of woman and her interests.

BRIGGS.—At Winthrop Centre, Maine, First month 20th, 1907, E. Winslow Briggs, in his 61st year.

FELL.—At her home, in Auburn, N. Y., First month 24, 1907, Sarah A. Fell, wife of John E. Fell. The deceased was a daughter of John S. and Ann Hill Powell, a birthright Friend and an earnest Christian.

FELL.—At his home, in Auburn, N. Y., Twelfth month 22, 1906, John E. Fell, in his 80th year. He was a birthright Friend.

GREEN.—At the home of Emma Benbow, his daughter, New Providence, Iowa, Second month 9, 1907, Jehiel Green, aged over 87 years. He was born in Clinton County, Ohio, and was a birthright member of Friends.

GROVES.—At his home, near Ypsilanti, Mich., First month 5, 1907, John Groves, aged 59 years. He was a member of Ypsilanti Monthly meeting.

MENDENHALL.—At Greensboro, N. C., Second month 5, 1907, Charles S. Mendenhall, aged 26 years. He was a member of Greensboro Monthly Meeting, and son of J. R. and Miriam L. Mendenhall.

STEERE.—At his home, near Harrisville, R. I., First month 23d, 1907, Job W. Steere, in his forty-seventh year. He was a life-long member of Smithfield Monthly Meeting.

STANLEY.—At Damascus, Ohio, First month 28, 1907, Urie C., widow of Israel Stanley, aged 83 years. The deceased lived in the peace and joy of the Gospel for years, and entered with confidence her reward beyond.

STOUT.—At his home, near Emporia, Kan., Second month 9th, 1907, James Stout, aged seventy-two years. He was a birthright Friend and a member of Cottonwood Monthly Meeting, holding the position of overseer.

TALBERT.—At Carthage, Ind., First month 1st, 1907, M. Delphina Clark Talbert, in her 70th year. She was a life-long member of Friends, and lived a humble, Christian life until her death.

WRIGHT.—In Portland, Second month 4th, 1907, Elizabeth Jane Wright, widow of Elisha Wright, aged 74 years. She was the eldest daughter of John and Eleanor (Shelley) Hiatt, and lived nearly all her life in Jay County, Ind. She, with her husband and one daughter, joined Friends in 1883, and remained faithful to the end.

Lines presented to John T. Hunnicutt, by a young friend, Twelfth month 25, 1906, which give a true picture of this sainted Friend, whose earth-life closed at his old home near Economy, Ind., First month 10, 1907, at the ripe age of ninety years, one month, and fifteen days.

PSALM 103-14 AND 18.

Full ninety years thy mortal frame
Has borne the seasons' heat and cold,
Lived with sincere, unselfish aim
A rounded life does not seem old.
We but begin the life God-given,
When Death's call changes it to Heaven.

—Rev. 1-8.

Thy children's children love thy name;
Thy great-grandchildren shall revere it,
Each kindly word, a kindled flame,
On memory's tablet shall endear it.
Think not when life seems cold and drear,
Thy name will be forgotten here.

—Job 19:13 and 14.

When Slavery's cry rang through the land,
Thy ballot struck for freedom's right;
True patriots never faltered, and
The slaves were freed, God led the fight.
The crowning victory of the age
Was written then on history's page.

—Psalm 98:1.

When called to fight a mightier foe,
The Devil's workshop, the saloon,
The home of misery and woe,
Whose end will never come too soon,
Thy ballot never failed us then,
In battling this destroyer of men.

Live on, live on, thou faithful Friend,
Enjoy life's blessings to the last;
Take now thine ease, fear not the end,
The future but repeats the past;
A useful life, a peaceful close,
Reward of labor, is repose.—Rev. 22:21.

Some day, not far, those dimming eyes
Shall see the vision we have dreamed,
The end of human strife, the Prize—
Companionship with God, redeemed,
A dream no longer will it be,
A living, grand, Eternity.—Isa. 57:15.

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Events and Comments.

The World's Sunday-school convention
 meets in Rome Fifth month 18th to 23d.
 About 600 delegates are expected to go
 from the United States and Canada.

Harry Pratt Judson, who has been acting
 president of Chicago University
 since the death of William R. Harper,
 has been unanimously elected president
 of the university.

Honduras and San Salvador, two of
 our Central American States, are having
 another war. Just what was the
 occasion, or what the outcome may be,
 matters little. The circumstance
 brings much the same feeling occasioned
 by a street fight between two small

A FRIEND'S TIP.

70-YEAR-OLD MAN NOT TOO OLD TO ACCEPT
 A FOOD POINTER.

"For the last twenty years," writes
 a Maine man, "I've been troubled with
 Dyspepsia and liver complaint, and have
 tried about every known remedy without
 much in the way of results until I took
 up the food question.

"A friend recommended Grape-Nuts
 food, after I had taken all sorts of medi-
 cines with only occasional, temporary
 relief.

"This was about nine months ago, and
 I began the Grape-Nuts for breakfast
 with cream and a little sugar. Since
 then I have had the food for at least one
 meal a day, usually for breakfast.

"Words fail to express the benefit I
 received from the use of Grape-Nuts.
 My stomach is almost entirely free from
 pain and my liver complaint is about
 cured, I have gained flesh, sleep well,
 can eat nearly any kind of food except
 greasy, starchy things, and am strong and
 healthy at the age of seventy years.

"If I can be the means of helping
 any poor mortal who has been troubled
 with dyspepsia as I have been, I am
 willing to answer any letter enclosing
 stamp." Name given by Postum Co.,
 Battle Creek, Mich. Read the little
 book, "The Road to Wellville," in pkgs.
 "There's a Reason."

boys, and we feel a remedy akin to that
 administered for the correction of the
 youths should be brought to bear upon
 our unruly Southern neighbors.

Lottie Wallau was tried in New York
 City last week for administering poison
 to her mother, an aged lady who was
 suffering intensely from an incurable
 disease, and who often begged her
 nurse to end her life in order to relieve
 her from continued agony. The veracity
 of this story cannot be sustained at this
 time, but the circumstance affords an
 occasion for considering the practice of
 what doctors call "euthanasia," or the
 relief of excruciating pain in incurable
 diseases by causing death. Physicians
 of Philadelphia had a spirited discussion
 on the subject in one of their recent
 meetings, and the prevailing opinion was
 that it was never justifiable. As long as
 there is life, it is incumbent upon phy-
 sicians to prolong it, to relieve suffering
 where such is possible without terminat-
 ing life, but when life must be sacrificed
 for the relief of pain, then pain, even
 in its most exaggerated form should be
 allowed to continue.

The stand which the Harvard Uni-
 versity authorities have taken on foot-
 ball rules seems to us entirely justifiable.
 Foot-ball at Harvard has become a very
 expensive affair, and with a large num-
 ber of students has been allowed to
 eclipse academic work. President Eliot
 proposes to remedy the evil by limit-
 ing expenditures and by cutting down
 the admission prices to games. The
 committee having the matter in charge
 has yielded to President Eliot's sug-
 gestions. Of course, the sporting ele-
 ments in the university are much put
 out by the proposed innovations, and
 have appealed to President Roosevelt to
 intercede in their behalf. Final action
 has been postponed until the President
 is heard from. We trust, however, that
 the changes suggested by President Eliot
 will prevail, since the proposed limi-
 tations promise to place the game on its
 own merits, and to remove the abnor-
 malities which commercialism is bound
 to bring, and which destroy the healthy
 spirit of sport.

The newly elected Russian Douma will
 meet the fifth of Third month. It will
 not be called to order by the Czar as the
 first Douma was, but as soon as the
 Douma is organized, the ministerial
 program with the fundamental budget
 will be submitted to the body, and left
 to pursue its own course. According to
 the latest returns, the Radicals are
 maintaining their lead, with 40 per cent.
 elected; the Liberals, including the Con-
 stitutional Democrats and the Conserva-
 tives, have each about 25 per cent.,
 and the remaining 10 per cent. of dele-
 gates are divided between Nationalists
 and Indefinites. Made up thus no party
 can carry its entire program into effect.
 In order to accomplish anything, com-
 promise must be used, and with wise
 discretion this situation may be a
 blessing. If the leaders succeed in
 organizing the various forces sufficiently
 to carry measures, the feat will have a
 wholesome effect, and the outcome will
 probably be more acceptable to the Rus-
 sian people than the policy of any one
 party.

**Housekeepers must
 be watchful, for great
 efforts are made to
 sell the alum baking
 powders which every
 physician will inform
 you are poisonous to
 the human system.**

**The Government
 Report shows Royal
 Baking Powder to be
 an absolutely pure
 and healthful cream
 of tartar baking pow-
 der, and consumers
 who are prudent will
 make sure that no
 other enters into their
 food.**

In a recent letter published in the
Philadelphia Public Ledger, Hannah W.
 Cadbury replies to some objections to

... THE ...

New Lisle Hosiery

Pouring in now by almost every steamer
 from abroad, and showing all the pretty
 conceits in the way of embroidery and open-
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 many 50c qualities. Three pairs for \$1.00.

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 Three pairs for \$1.00.

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 brodered Stockings; many new styles. One
 of the new effects in open-work stripes em-
 brodered in colors—very rich and dainty.

At 37½c and 50c—Women's Lace Lisle
 Stockings, in black, white and colors—a
 great variety of beautiful new styles.

At 25c—Men's Fancy and Silk Em-
 brodered Socks and Mercerized Lisle Socks,
 with figures and dots.

At 50c—Men's Embroidered Lisle
 Socks.

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"Profits of Peace." The following quotation is interesting:

What we "prophets of peace" claim is only this: That the world not only progresses toward certain ideals, but that it has attained them without a cataclysmic change in human nature.

Take as a case in point the history of warfare itself and the growth of the judiciary. Read again our history books, and see how man-to-man encounter evolved into tribal war; how tribal war evolved into national war; how private vengeance came to be limited by public opinion, and was at last supplanted by the regular system of courts and jury, and how, finally, these courts gained a scope and a power that was never dreamed of—except by "prophets"—at the beginning. It was not always compulsory that a man should take his grievance to court; he might himself avenge a wrong done him. If we had lived in those times—and they were not so very long ago—and a "prophet" had said to us: "If a man kills your brother you must take the case to court and let a jury decide it," we should doubtless have cried, "Impossible, impracticable, dreamer! I will rather summon all my henchmen and retainers, and I will make bitter war upon my brother's murderer until I have destroyed all his possessions and have done himself to death." But nowadays we do not consider ourselves dreamers because we take our grievances to court and are protected, not by our own swords, but by the strong arm of

NO MISTAKE HERE.

DISCOVERY OF A PROOF-READER.

Even a proof-reader may make mistakes unless careful reading is maintained all the time.

It makes a lot of difference sometimes, just how a thing is read.

This is the tale:

"No tea and not one drop of coffee," ordered the doctor—and I rebelled. But alas, with nerves that saw, felt and heard things that were not, rebellion was useless.

"With the greatest reluctance I gave up these lifelong companions, and drank milk, milk—until the very step of the milkman grew hateful.

"My nerves were some better, but breakfast without some warm beverage grew wearisome, and bid fair to be entirely slighted. And with a brain that for nine hours daily must work hard, ever demanding nourishment, the failing appetite was a serious proposition.

"Then in despair, Postum was tried. I had tasted it once and heartily disliked the pale watery compound, but now, literally starving for a hot drink, I read and re-read the directions on the package with the critical eye of the proof-reader, following them out to the letter, and lo! the rich brown liquid of the advertisements.

"Not one, but three cups, disappeared, and since then Postum has been my sole warm beverage, unfailingly refreshing and helpful; both body and nerves testifying to its helpfulness by new strength and vigor." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

the law, enforced by the police. Is not this, so far, the realization of an ideal?

Yes, perhaps we are dreamers, but we base our dreams upon the experience of the past. We believe in evolution, and we seek to read the lessons that it would teach us. We are striving to follow the pointing of the finger of progress, rather than to stay just where we are. We are listening to the new voices—inarticulate as yet—in this new world of ours, which, through our immigrant problems, are whispering strange things about internationalism, neighborliness, good will, peace!

BOOK NOTICES.

"Webster's International Dictionary," published by the G. & C. Merriam Co., Springfield, Mass. Price, \$10.75.

No one ever gets too old for a dictionary; sometimes dictionaries get too old for everyone. A book which should be in every home and school library is an up-to-date dictionary, and the most convenient and most complete dictionary on the market is Webster's International. Noah Webster succeeded in producing the first unabridged American dictionary almost eighty years ago. It has passed several editions, but has always been considered the standard dictionary by a very considerable portion of the American people, and at present is the final authority for spelling and pronunciation in the Government printing office at Washington, and 99 per cent. of the newspaper offices. The chief advantage of the International is that it is conveniently bound in one substantial volume. One does not have to search for one among a number of volumes, which often is filed out of place, in order to get the book containing the desired information. While the work is thus conveniently bound it is thoroughly modern and comprehensive. In addition to a dictionary it has a gazetteer of the world; also a biographical dictionary; a pronouncing vocabulary of Greek and Latin names; Scripture proper names and common English names; questions, words and phrases and colloquial expressions from Greek, Latin and modern languages; also abbreviations and constructions used in writing.

"The Heart of Christianity," by T. S. Linscott, published by Bradley-Garretson Company, Brantford, Ont. Price, \$1.50.

The first part of the work is devoted to a discussion of sin; its origin and results. In this field the author bases his conclusion upon empirical observations, and they are in the main, just and helpful. The treatment, however, suffers some from too close use of old terminology, a fault, which for the ordinary reader, may be an advantage. The author finds a deliverance from sin in the immediate operation of the Holy Spirit, and his discussion of the work and offices of the Holy Spirit contains much that is suggestive. On the whole, however, this part of the subject, which he treats under several heads in the latter part of the book, is rather elementary, and, unless corrected by a broader view of the subject, would have a tendency to lead one into the error so prevalent among Christians, who find the final authority for action in individual leading,

THE VALUE OF CHARCOAL.

FEW PEOPLE KNOW HOW USEFUL IT IS IN PRESERVING HEALTH AND BEAUTY.

COSTS NOTHING TO TRY.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables, and completely neutralizes a disagreeable breath arising from any habit or indulgence.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Send your name and address to-day for a free trial package and see for yourself. F. A. Stuart Co., 76 Stuart Bldg., Marshall, Mich.

unrefined by enlightened judgment carefully weighing the manifestation of the same Spirit on the Church at large. In other words, the author fails to grasp the full significance of what might be called the corporate leading of the Holy Spirit.

The teacher approached one little fellow, who was presented for the first time, and inquired his name, for the purpose of placing it on the roll.

"Well," said the youngster, "they call me Jimmie for short; but my maiden name is James."

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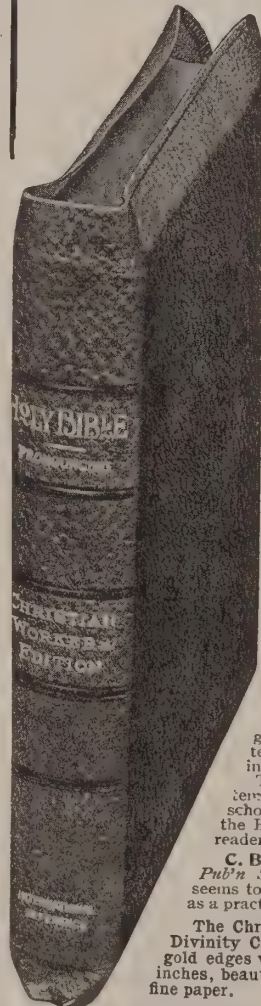
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Pub'n Society:** It seems to me this Bible is indispensable. It
seems to be lacking in nothing either mechanical or otherwise
as a practical aid.The Christian Workers' Bible is bound in fine Morocco,
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The American Friend

Vol. XIV

THIRD MONTH 7, 1907

No. 10

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FOR THE AMERICAN FRIEND.

Resurgam.

They tell me thou art dead, and lead me here
That I may say farewell. Beside the bier
I stand and see a form silent and still;
No heart-throbs stir the breast nor pulses thrill.
I speak thy name; no answering voice replies;
No lovelight glances from thy darkened eyes;
For thou art dead. I look upon thy face,
So cold and still, where I was wont to trace
And read each passing thought; 'tis calm and restful now.
Some kindly hand has smoothed the furrows from thy brow;
The marks of time and care are all erased,
And in their stead are joy ineffable, and chaste
And holy peace which passeth understanding. These say
To me, "There is no death." The radiant day
Is born of night; it comes not till the ray
Of heaven's orb dispels the evening's shade.
The fragrant flower that brightens hill and glade
Awakes from winter's sleep where in the earth was laid
The seed which held the living germ; not death, but life.
Calls its fresh beauty forth, and fragrance rife
Fills the glad air. There is no death. The silent form
On which I gaze returns to dust; but vibrant, warm,
Exultant life springs from this clay. The fitful storm
Of that brief span called life is but the night
Which ushers in the morning's glorious light;
And that called death is but the winter's sleep
From which the soul, clothed in fresh beauty, breathing
fragrance deep,
Awakes to everlasting spring. There is no death.
What once has lived, quickened by the life-giving breath
Of Him who is life's essence, must ever live;
And death is but the gate which doth an entrance give
To fields Elysian where the raptured soul
Shall live, and still live on, while ceaseless ages roll.

(Cherokee, Okla.)

GEO. E. WRIGHT.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 1010 ARCH ST., PHILADELPHIA

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GET RID OF ALL YOUR FACE TROUBLES IN A FEW DAYS' TIME WITH THE WONDERFUL STUART CALCIUM WAFERS.

Trial package sent free.

You cannot have an attractive face or a beautiful complexion when your blood is in bad order and full of impurities. Impure blood means an impure face, always.

The most wonderful, as well as the most rapid, blood cleanser is Stuart's Calcium Wafers. You use them for a few days, and the difference tells in your face right away.

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Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

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Send us your name and address, to-day, and we will at once send you, by mail, a sample package, free. Address F. A. Stuart Co., 51 Stuart Building, Marshall, Mich.

Men exist for the sake of one another. Teach them, then, or bear with them.—*Marcus Aurelius.*

It is easy finding reasons why other folks should be patient.—*George Eliot.*

He that can have patience can have what he will.—*Darwin.*

Publisher's Department.

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Events and Comments.

The liveliest scene in the National House of Representatives this session occurred last week, when the final vote on the Ship Subsidy Bill was taken. The vote was very close, but the bill was passed. It calls for a maximum appropriation of \$2,660,000, and a minimum of \$1,300,000, and only four lines of mail steamships are provided for: One from an Atlantic port to Brazil; one from an Atlantic port to Argentina; one from a Gulf port to Brazil, and one from a Pacific port to Panama, Peru and Chile.

The Salvation Army is taking advantage of a recent decision by Secretary Strauss to the effect that it is legal for States to import labor. For some years the Salvation Army has been importing immigrants into Canada. This year, it has made arrangements for 30,000. The Salvation Army officials now hope to make arrangements with some of the Southern State officials to bring a large number of immigrants to that section of the country. The move is a favorable comment on the present prosperous conditions in America.

William Dean Howells has given us a new definition for youth and old age. He recently celebrated his seventieth birthday, on which occasion he is reported to have said: "Like my esteemed contemporary, 'Mark Twain,' I am still young, and expect to remain so until the end. I am still working, and expect to do better things than I have yet done. I do not like to be idle. My theory of life is that we are young so long as we are able to think new thoughts, so long as we still see beauty in life, so long as life still holds charms for us. When a writer can no longer think beautiful thoughts and convey them cleverly to others, then he is old."

The new "Sunday Law," which went into effect throughout Canada last week, prohibits any kind of work on that First day, except that of "necessity or mercy." Our Canadian friends are finding considerable difficulty in defining the exceptions to a strict day of rest, just as

the ancient Rabbis did. It is somewhat amusing to see what Canada legislators consider as "necessary or merciful." The statute prohibits the advertising on a secular day of any performance which is not allowed to be given on First day, and it is unlawful, under the act, to bring or to sell or distribute in the Dominion on First day any foreign newspaper or publication classified as a newspaper.

MORE BOXES OF GOLD

AND MANY GREENBACKS.

Three hundred and twenty-five boxes of gold and greenbacks will be sent to persons who write the most interesting and truthful letters of experience on the following topics:

1. How have you been affected by coffee drinking and by changing from coffee to Postum.

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3. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

4. Did you set such a person right regarding the easy way to make it clear, black, and with a snappy, rich taste?

5. Have you ever found a better way to make it than to use four heaping teaspoonfuls to the pint of water, let stand on stove until real boiling begins, and beginning at that time when actual boiling starts, boil fully fifteen minutes more to extract the flavor and food value. (A piece of butter the size of a pea will prevent boiling over.) This contest is confined to those who have used Postum prior to the date of this advertisement.

Be honest and truthful, don't write poetry or fanciful letters; just plain, truthful statements.

Contest will close June 1, 1907, and no letters received after that date will be admitted. Examinations of letters will be made by three judges, not members of the Postum Cereal Co., Ltd. Their decisions will be fair and final, and a neat little box containing a \$10 gold piece will be sent to each of the five writers of the most interesting letters, a box containing a \$5 gold piece to each of the 20 next best, a \$2 greenback to the 100 next best, and a \$1 greenback to each of the 200 next best, making cash prizes distributed to 325 persons.

Every friend of Postum is urged to write, and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends, and see how many can win prizes. It is a good, honest competition and in the best kind of a cause, and costs the competitors absolutely nothing.

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, THIRD MONTH 7, 1907.

No. 10

AN ORDINARY SAINT.—IV.

He was a short, unimpressive-looking man, though his large head attracted attention and made one turn back for a second glance. He had a marked nasal twang in voice, which made every one look up when he spoke, and it generally made the thoughtless laugh and want to imitate him. He spent his eighty years on a small farm, picking stones, building stone walls, fighting witchgrass and weeds, in stern conflict with potato rust and potato bugs, and getting a bare living for himself and his family. He had no education, except what a few weeks in an old-fashioned district school gave him, and yet he had a pretty good mastery of the English which was spoken in his neighborhood. He enjoyed reading and was an easy victim to a book agent. By intercourse and reading, he slowly educated himself and made himself able to take his part in all matters that concerned a citizen of an inland town. His opinion was always worth having, and it was sure to be put into a phrase which would be passed about the town and fastened into the memory of those who heard it. He never once in his life swung out of his ordinary orbit. There were no flights of fancy, no spurts of enthusiasm, no uprushes of genius—the entire life was a plain, steady, straightforward march through the daily routine of commonplace duties. And yet—and yet it was one of the noblest lives I have ever known. It exhibited almost every quality which we demand in a saint. There was at the heart of the man a religious passion which throbbed in everything he did. Nobody knew, he least of all, what his theological system was. He never bothered to think it out. But nobody ever hoed a row of potatoes with him, or pitched a load of hay, without discovering his *religion*. His religion showed itself even to his sheep and cows and horses. He did not learn how to *express* himself until he was long past middle life, and he was already growing old when he learned to pray in public, but before there were any words which told of that religious passion and devotion we all knew it was there. It radiated from him like light from a luminous body. Little children always believed in him and enjoyed being with him, and he loved them with a warmth which was a surprise to those who knew only the matter-of-fact side of his nature.

He was the kind of man who would keep a church alive if he was the only person left in the township. Neither weather, nor work, ever made any difference with him. He was sitting in his place when it was time for meeting to begin. Others came and went, he was a fixture. Monthly meetings, quarterly meetings, yearly meetings could all count on him, and he was always concerned for the life, order, solidity and power of the meeting. It was the same spirit, whether he were building stone wall to stand the winter frost or whether he was speaking to business in favor of a policy which would strengthen the church.

But the finest trait of this farmer life was the spirit of help, the thought of others, which had become second nature in the man. He would hurry through his own haying and then start off with his scythe to help neighbors who had been belated. If there was anybody in the neighborhood sick or in trouble, day after day that scythe would be swung in his grass and our ordinary saint would stand by him until the harvest was over. The same thing happened in the spring at planting time, and even in the winter, as soon as his own pile of wood was hauled, he was off with his horse to help somebody else draw his year's store of fuel. It was sheer, unalloyed generosity, it was unmixed kindness, and it all flowed out of the religion of the man.

He had trials of the mountainous sort to travel over. Nearly every kind of hard baptism and bitter cup came to him during his life. He played the man in every situation, and though the drama of his life was on a small stage, with few spectators, he played his part like another Greatheart clear through to the end.

R. M. J.

A MOMENTOUS DECISION ON THE LIQUOR TRAFFIC.

The most important court decision that has ever been rendered in this country on the legality of a saloon license has just been given in Indiana. Our Friend, Charles E. Newlin, has long held, on the ground of important previous judicial decisions, that *the granting of a license to sell intoxicating liquors is unconstitutional*. He resolved to get a judicial decision on the question. He organized a group of

interested men in Indianapolis for the purpose of bringing a test case. These men secured the services, as attorney, of Wilson S. Doan, son of Amos Doan, late clerk of Western Yearly Meeting, and a remonstrance was brought against the granting of a license to a certain applicant. The remonstrance was overruled and the license granted. An appeal was at once taken, and the case was brought for decision before the Circuit Court of Boone County, Indiana, with Judge Samuel R. Artman on the bench, who rendered his decision the 13th of Second month before a crowded court-room.

The decision is so important and likely to become such an historic ruling that we have concluded to print the larger part of it for the benefit of our readers.

The decision itself leaves nothing to be desired. It does not compromise or wobble a single jot. It declares in unequivocal fashion that the State has no constitutional power to license a saloon. This is what it says:

"It must be held that the State cannot, under the guise of a license, delegate to the saloon business a legal existence, because to hold that it can is to hold that the State may sell and delegate the right to make widows and orphans, the right to make murderers, the right to produce idiots and lunatics, the right to fill orphanages, poorhouses, insane asylums, jails and penitentiaries, and the right to furnish subjects for the hangman's gallows."

That is an answer "without horns or teeth," as Luther would say. It now remains to be seen whether Judge Artman's decision will be sustained by the Supreme Court of the State. He himself points out that to reverse his decision would mean one of two things: (1) Either the saloon business is lawful at common law, or (2) A business which is unlawful at common law, a business which endangers the health, comfort, safety, morals and welfare of the people may be legalized for money. There is a long array of judicial decisions to the effect that the saloon business is unlawful at common law, so that it would seem as though the court, if it reverses this decision would have to hold that the State can, for money, legalize an evil which the common law does not allow.

In any case this is a momentous decision and marks an epoch in the long struggle for the outlawry and ultimate destruction of the nefarious traffic, and we are thankful for the part Friends have taken in the case. The closing words of the judge are full of dignity and solemnity and are worthy of the important occasion:

"With due appreciation of the responsibilities of the occasion, conscious of my obligations, under oath to Almighty God

and to my fellow-man, I cannot, by a judgment of this Court, authorize the granting of a saloon license, and the demurrer to the amended remonstrance is, therefore overruled, the amended remonstrance is sustained, and the application is dismissed at the cost of the applicant."

R. N. J.

FOR THE AMERICAN FRIEND.

CHRIST CALLS YOU.

BY THEODORE L. CUYLER.

The three sweetest words that have ever fallen on human ears are these three spoken by Jesus Christ, "*Come unto Me!*" There is the Gospel in three syllables. All the libraries of human philosophy, if boiled down to their essence, cannot compare with them. To whom is this cordial invitation addressed? It is to every one, and if, my dear reader, you have never come, it is to you directly. Observe how short and simple and summary is the call. It is the urgency of love. Come! cries the hospitable Master of the Gospel feast; My supper is prepared, and all things are ready. Come! cries the voice of yearning affection; you have stayed away too long; I have a great gift for you; whosoever cometh unto Me hath eternal life! Love is always urgent, and divine authority has a right to be. As if it were not enough for Jesus Christ to have uttered the gracious invitation himself, the closing words of your Bible will re-echo the call—"the Spirit and the bride say, come! And let him that heareth say come! And let him that is athirst come! and whosoever will, let him take the water of life freely." These last words sound like a melody from the music of heaven.

There are many invitations that you are constantly accepting. There are business appeals to you that you never think of putting aside. Books open their inviting pages, and your thirst for knowledge or entertainment leads you to them. A cordial invitation to the table of a hospitable friend would command your instant attention. You admit the strong inducements in all these cases, and yield to them willingly. No less a personage than the Son of God presents to you the most pressing invitation, and holds out to you the supreme inducement of sins forgiven, heart purified, and a new life imparted which will go on enlarging and brightening to all eternity. Jesus Christ does not present to you a system of doctrine and ask you to study it; he does not paint for you an ideal and ask you to admire it; he offers himself. Jesus Christ is Christianity. It is a person, not a system that you need; a person who atones for your sins, a person who teaches you how to live, a person who is able to help you; yea, a person who will enter into your inmost soul and abide there as a constant presence and an almighty power. Jesus says to you, "He that hath the Son hath life." The most extraordinary man in the first century, and whose trail of light has illumined all the subsequent centuries, declared, "I live; yet not I, but Christ liveth in me, and the life I live is by faith on the Son of God."

Perhaps you attend already some Christian church,

and enjoy a good sermon, and read often your Bible and accept it as the inspired Word of God. You may often pray, and even intend to become a Christian before you die. But churches, sermons, Bible-reading, prayers and good intentions do not save your soul. Jesus Christ makes the Christian. He says: "Come unto Me." The Holy Spirit saith, "Come;" and of all the multitudes who were seen by John as praising God in the white robes of heaven, it is declared that they had "washed their robes and made them white in the blood of the Lamb." The Christ whom they praise in Heaven is the Christ whom they obeyed and followed on earth. That life is only the continuation, enlargement and consummation of the life begun here when they received Jesus Christ into their souls.

"Just how shall I come to Christ?" To this proper question I would reply that "coming" implies action on your part; it is more than an opinion, a feeling or a desire. It is a positive step. The only faith in Christ that is of the least avail is the faith that acts. In two ways your faith may act—prayer and practice. Your sins lie as a heavy score against you; pray fervently for forgiveness. Your heart is unclean; pray for cleansing. You are morally weak, deplorably weak; pray for strength. All this prayer will not avail if you do nothing toward the answering of your own petitions. Obey Christ! Begin to do what he bids you. This touches the very core of character and conduct. This means the putting the knife right through your besetting sins. This means a radical change of conduct, and a ready, sincere, conscientious obedience to a new Master. The first thing you do simply to obey Jesus Christ marks the change; that is the first evidence of conversion.

Christ is very gentle and patient and kind with new beginners who are sincere in coming to him. He says, "Learn of Me" in very much the same way that a kind teacher overlooks a boy who is attempting his first "pothooks" in writing, or a loving mother directs and helps her baby who is making his first attempts at walking. The help He will give you is direct spiritual help acting on your will and your affections. Remember that you are dealing with a divine, all-powerful Person, who can act and does act directly on you and me in a supernatural fashion. If you do not accept that great fact, you reject the A, B, C, of Christianity. Jesus Christ, when He calls you, promises His supernatural help to you in the coming; and when you begin to obey Him, He tenderly says to you, "My burden I will make light; My yoke is lined with love; My grace is sufficient for you." The admission of Jesus Christ into your soul brings a new and a divine power.

"If I come to Christ, must I not deny myself and take up a cross?" Yes, you must deny sinful self. There is hardly a noble deed to be wrought in this world, but it requires self-denial of some sort. Jesus Christ does not make Christians simply to make them comfortable; he provides no palace cars for transportation of self-coddling disciples. It is what you and I give up for Christ and our fellow-men that makes

us rich. Rejoice that he who bore our sins on the cross seeks to have us "bear one another's burdens," and so fulfil the law of love. Do not, I entreat you, bargain for a cheap and easy religion. Following Christ brings some uphill climbs, but victory and holy joys await us at the top; crosses then will turn into shining crowns. Coming to Christ must not end with the coming; it is those who follow His leading and endure to the end who will be saved. "Abide in Me, and ye shall bear much fruit;" and that is the one sure way to be delivered from the curse and infamy of a barren life.

Brooklyn, N. Y.

FOR THE AMERICAN FRIEND.

THE INTERPRETATION AND USE OF THE BIBLE.

BY ELBERT RUSSELL.

XIV. Principles of Literary Criticism.

(Continued)

Turning to methods of composition, we find here, also, that Hebrew writers' ways are not ours. A modern historian seeks to examine sources, weigh evidence, decide probabilities, and then write history in his own language, reducing all to a single point of view. An examination of the works of Biblical historians shows that, as a rule, they followed an opposite course. They compiled their narratives of extracts from their sources, using now one, now another, to get the fullest or best account. Sometimes when they found divergent accounts, instead of choosing between them, they put both in, to make sure of getting the truth. Consequently, we often find great differences in style and representation, and double accounts of the same thing. Even Luke, who was, to some extent, under Greek influences, follows the Jewish method in his Gospel, and in the Acts. The language of his preface (Luke 1: 1-4) is an approximation to classical Greek; the rest of chapters 1 and 2 is in simple Greek, full of Aramaic idioms and syntax; parts of the rest of the Gospel are extracts from Mark, with, here and there, a little refinement of phrase. In the Acts, the first twelve chapters are quite distinct in style from the narratives of Paul's life. It is evident Luke has compiled his work in large measure, only retouching the expression at times. In the Old Testament we have a chance to see how a Jewish historian composed, by comparing Samuel and Kings with the parallel accounts in Chronicles. The writer of Chronicles has used the older works, as sources, omitting much matter, and adding some from other sources, but for the most part, copying the accounts in Kings and Samuel verbatim, or with slight changes by way of explanation or embellishment.

To determine, in any given case, whether a work is a compilation from different sources, and in what sense it bears some man's name, the greatest attention must be paid the diction, style, and point of view. A few illustrations will suffice for this. A reader of

the Old Testament soon learns to distinguish two different styles of composition. One, usually called the priestly style, is well illustrated in Chronicles. It is characterized by interest in the ritual worship; is fond of genealogies; is minute in describing rites, ceremonies, and buildings pertaining to worship; abounds in repetitions and set phrases; is given to representing everything in idealized terms, and done strictly according to the Levitical law, unless in cases of open and hastily punished sin, and tends to represent God as abstract and far from men. The other, the prophetic style, is well illustrated in the sections of the Book of Kings, which deal with the prophets. (See I Kgs. 17; II Kgs. 10.) They are characterized by vividness and picturesqueness of style; by human interest; by a tendency to represent God in human terms; are especially interested in the doings of the prophets and kings; are concerned with the struggle against foreign religion, idolatry and immorality, rather than with the Levitic worship, and represent things as going on with the sanction of the best kings and prophets, quite at variance with the later Levitical law.

If, after a little observation of the distinguishing characteristics of these two types of literature, one go to the Pentateuch, one will find, running through it, narratives in one style and then narratives in the other. Every child who reads Genesis, learns to skip the tedious genealogies and stories of the origin of ceremonial institutions, and lists of names, which belong to the priestly sections, and to select the exquisite stories of the prophetic sections. That these variations are due to compilation from different documents is evident when one notices that the names "God" and "Jehovah" vary with the change of style, and that things are often told twice with differences in the point of view. The account of Creation in Gen. 1: 1-2: 4, differs in the order of events, and in the name of God, in diction, and in style, from that in 2: 5-25. The meaning of the name Isaac is differently explained in Gen. 17: 16-19, and in 18: 9-15 (21: 6). Such names as Beth-el, Beersheba and Israel are twice explained (Gen. 28: 19; 35: 15; 21: 31; 26: 31-33; 32: 28; 35: 10.) In Gen. 17: 17, Abraham is represented as so old that his having a child was beyond natural possibilities. In Gen. 25: 1, 2, he is represented as marrying, after Sarah's death, and having six children. Section 27: 46-28: 9, differs appreciably in style as well as in the motive it ascribes for Jacob's departure to Padan Aram from 27: 1-45. These are evidently not from the same original writer. One learns to recognize, also, in certain parts of the Old Testament, the style that is usually called deuteronomic, because it uses the characteristic words and phrases, the hortatory tone and prophetic spirit, the hatred of idolatry, the passionate loyalty to Jehovah, which belong to the book of Deuteronomy. First Samuel, for instance, shows two strata of narrative, one of which is older and cruder, and the other is more near the Deuteronomic. (Read together consecutively, 1 Sam. 9: 1; 10: 13; 11: 1-15; 13: 1; 14: 48; 17: 1; 18: 16, and then 1 Sam. 8: 1-22; 10: 17-27; 12: 1-25; 15: 1-16; 23,

and note the difference in style and point of view.)

No theory of the origin of the books of the Bible that ignores matters such as these, or that does not give them the best possible explanation, can be accepted by those who love truth as they love God and the Bible. *The proper way to decide such matters is, not to make up an opinion as to how we would have inspired a book, if we were God, nor to say from our own imaginations how God must have produced His revelation, but to go earnestly to the Book we reverently believe God did inspire, and find out from it the method He did use to produce it.*

FOR THE AMERICAN FRIEND.

LESSONS OF NATURE.

BY ADA PARKHURST-CAMPBELL.

"We are never tired so long as we can see far enough." The very words rested me. I had been reading Emerson's "Nature," and when I came to this sentence it soothed and refreshed me as a cup of cool water on a midsummer's day.

Often had I felt the truth of this sentence, but in a vague, unexpressed way. In my early days, the days of dreams and day visions, it had taken the form of a strong desire to let my eyes look across a stretch of landscape so illimitable that only the horizon in the distance should be visible. I did not care for mountains—the thought of them smothered me—I wanted to see, to have free range for my sight, not to be hedged in by oppressive towers of earth. It may have been but provincialism, being prairie-born, but I longed to feel the breeze that came from the misty rim of the South and blew across the intervening stretch, free and unchecked, to the misty purple of the North.

That, I take it now, was merely an expression of the "deathless heathen." As the instincts of primitive man concern the physical, so in the child are the senses first appealed to.

Gradually, the intense desire to view the infinite with my physical eyes lessened, or rather turned into a new channel. With the first glimpse into the realm of science, I realized that here was a well so deep its waters could never run dry. The only limit was that of my own capacity, and I soon realized how restricted that was.

And yet this thought did not tire me. Instead, it was the inspiration that kept me from growing weary. Had I been able to comprehend, how cramped would have been the boundaries of the universe and how savorless existence in its self-sufficiency!

Nature took on a new immortal loveliness; marks that had heretofore been but marks of beauty became revelations of wonder. The veining of a leaf was no longer a beautiful witchery—it held the essence of a world and the seed which had sent up the tiny shoot was more marvelous in its inherent power than the force which built up the Pyramids of Egypt.

Then came the sight of the spiritual. The physical

and mental had been stepping-stones to the height from which we view with mortal eyes, the things of immortality. Here, indeed was the horizon boundless. At first, the very vastness seemed overwhelming and there came back again something of that sense of awe of the incomprehensible which the child had felt in the presence of the night when the heavens had been illumined with its myriads of stars. But just as the stars gradually brought assurance of the all-pervading goodness, so the illuminations of experience which time brought forth, softened the feeling of awe and brought with them a sweet sense of nearness to the Great Presence.

Georgetown, Ill.

LICENSE OF LIQUOR SALOON UNCONSTITUTIONAL.

*Decision of Judge Samuel R. Artman, of Boone Circuit,
rendered at Lebanon, Indiana.*

THE QUESTION AT ISSUE.

The ultimate question for decision in this case is whether or not the sale of intoxicating liquors, at retail, for beverage purposes, can be legally licensed.

The court has not inclination to evade or side-step this proposition. The conclusions at which it has arrived have been reached after long, patient and mature deliberation and the most consideration that the court is capable of giving the question.

THE STATUTE ON THE SUBJECT.

It must be conceded at the outset, that there is a statute of the State purporting to authorize such a license. Burns Revised Statutes, 1901, Sec. 7276 *et seq.* It is not every act of the Legislature that is the law. Only the valid acts of the Legislature are law. It necessarily follows that the decision of the ultimate question involves the determination of the validity or invalidity of this license statute. To insure a logical and intelligent discussion of this question, it is well to first ascertain and state the basis upon which it is to be determined.

It may be considered, as settled, that this statute was enacted in strict accordance, and hence the question of its validity will not be measured by the standard of constitutional formalities.

AUTHORITY OF THE LEGISLATURE.

Did the Legislature have the authority to enact the statute? Can the Legislature authorize the licensing for a consideration, of the sale of intoxicating liquors, at retail, for beverage purposes? This is the basis upon which the ultimate question is to be determined. It is a question of power, and not one of formality.

It is contended by counsel for the applicant that the right of the Legislature to authorize the granting of a saloon license is absolute and unqualified under the police power of the State.

In other words, he contends that this alleged right is to be measured by the fundamental principle of government, technically called the police power.

DEFINITION OF POLICE POWER.

It is, then, proper, in order that we may be fully understood in this discussion, to ascertain as nearly as possible what is meant by the police power of the State. This principle of government or power is, after all, not very easily defined. It may be said to be the power to enforce the right and prohibit the wrong. It is the power to enforce the chief end of organized government, which is the preservation and development of the good order, the peace, safety, health, morals and welfare of the people.

In the case of the State vs. Corhardt, 145 Ind. 451, the court said:

"The police power of a State is recognized by the courts to be one of wide sweep. It is exercised by the State in order to promote the health, safety, comfort, morals, and welfare of the public. The right to exercise this power is said to be inherent in the people in every free government. It is not a grant, derived from or under any written constitution."

SELF-PROTECTION CHIEF END OF GOVERNMENT.

Accepting this declaration as correct, which we must, the police power is, then, the inherent right in the people of every free government to promote the health, safety, comfort, morals and welfare of the people. The right being inherent, it does not depend upon the language of the written constitution. Self-protection is the chief end of organized government, and there is inherent in every free government, without regard to the language of the written constitution, the power to promote the health, safety, comfort, morals and welfare of the people, and, this being true, just ordinary common sense suggests the corollary proposition, that there is inherent in every free government, without regard to the language of the written constitution, a prohibition against doing anything that naturally and necessarily endangers the health, safety, comfort, morals and welfare of the people.

This gives the question, involved in this case, as wide a range, if not wider, than contended for by the remonstrators. In other words, there is contained in this inherent power and prohibition of government all, if not more, than there is in the specific provisions of the constitution set out by the remonstrators. To determine this question from the police power standpoint necessarily determines it from the constitutional standpoint.

Hence, we accept the challenge of counsel for the applicant to discuss and determine the question in this case from the viewpoint of the police power.

THE FUNCTION OF OUR GOVERNMENT.

By section one of the Bill of Rights it is declared that the government of this State is instituted for the peace, safety and well-being of the people. This is merely expressing in written language the inherent power of the State to provide for the self-protection of its constituent members; it is merely a direct expression of the grant of the police power. While

it is denominated the "Bill of Rights," it is equally the "Bill of Wrongs," because, when the people have thus expressed the ends to be attained by organized society, they, in legal effect, declare a prohibition against anything that will naturally and inherently endanger the accomplishment of those purposes.

LEGAL STATUS OF THE SALOON BUSINESS.

What is wrong cannot be lawful, and whatever is right is legitimate and lawful. In the absence of any license statute, what is the legal status of the saloon business? Does it stand upon the same basis as the business of the farmer, the manufacturer or the merchant?

In other words, is it one of the inherent common law rights of citizenship to engage in the saloon business? Upon this question courts of last resort and eminent attainments have taken different views. In fact, the Supreme Court of Indiana has answered the question in both the affirmative and the negative.

COMMON LAW PROHIBITION PREVAILS.

The quintessence of all these holdings is that, when measured by the common law, the saloon business is unlawful, and, therefore, without a legal existence. In other words, in the absence of a statute legalizing the business, common law prohibition prevails.

CAN STATE LICENSE SALOON?

But the question this court has to decide in the case at bar is, can the State, under the guise of a police regulation, looking to the preservation of public morals, license the saloon business?

Counsel for the applicant answers this question, first by asserting that it is the exclusive province of the Legislature to determine what measures are appropriate and needful for the protection of the public morals, the public health and the public safety, and that its determination of the question and the character of the measure can not be inquired into by the courts. That any enactment of the Legislature, as an ostensible exercise of the police power, no matter what may be its character, is absolutely immune from any investigation by the courts. If this proposition be sound, then it follows that the Legislature may license the saloon business even though the effect be to destroy, rather than to protect the public morals, the public health and public safety, and here is the place to punctuate with a period and close the discussion.

This court can not give its assent to this proposition.

In the case of *Calder vs. Bull*, 3 Dallas, 386, Judge Chase, speaking for the United States Supreme Court, said: "I cannot subscribe to the omnipotence of a State Legislature, or that it is absolute and without control, although its authority should not be expressly restrained by the constitution or fundamental law of the State. The purposes for which we enter into society will determine the nature and ends of the social compact; and as they are the foundation of the Legislative power, they will decide what are the proper objects of it. There are acts which the Federal

or State Legislature can not do without exceeding their authority. An Act of the Legislature (for I can not call it a law) contrary to the first great principles of the social compact, can not be considered a rightful exercise of legislative authority. The Legislature may enjoin, forbid and punish, and establish rules of conduct for all citizens in future cases; they may command what is right and prohibit what is wrong, but they can not change innocence into guilt." And Judge Chase might have very appropriately added, "they can not change inherent wrong into right."

Again, in the same case, he says: "The genius, the nature, and the spirit, of our State governments amount to a prohibition of such acts of legislation; and the general principles of law and reason forbid them.

To maintain that our Federal or State Legislature possesses such powers, if they had not been expressly restrained, would, in my opinion, be a political heresy, altogether inadmissible in our free republican governments."

The Supreme Court of Indiana in the case of *State vs. Gerhardt*, 145, 452, on this same question said: "It (the police power) is not, however, without limitation, and it can not be invoked so as to invade the fundamental rights of a citizen. As a general proposition, it may be ascertained that it is the province of the Legislature to decide when the exigency exists for the exercise of this power, but what are the subjects which come within it, is evidently a judicial question."

We have already shown that the courts generally have adjudged the saloon business to be unlawful at common law, because it invades the fundamental rights of citizens. Upon this same question the Supreme Court of Illinois, in the case of *Ritchie vs. People*, 40 N. E. 454; 29 L. R. A. 29, said: "The Legislature can not so use that power as to invade the fundamental rights of the citizen; and it is for the courts to decide whether a measure, which assumes to have been passed in the interest of public health, really relates to, and is convenient and appropriate to promote, the health."

(To be continued.)

Some Views on Present Day Topics.

SAVE THE SOCIETY.

BY BENJ. F. WHITSON.

If we would save the Society of Friends, we must first experience salvation ourselves. This experience comes by implicit obedience to the very gentle suggestions of the Spirit of God in our spiritual consciousness. This Spirit leads to repentance and a manner of life that is ever rising and expanding with its growth in grace. It leads, also, to an unreserved surrender, not as by force, but willingly, as having better things in store for us.

He or she who learns thus to obey, looking neither to the right hand or the left, not wasting thought or energy in speculation as to what this one or that one

shall do, but ever faithful to the Gleam, will do so in sweet forgetfulness of self. Theirs will be the language of those on the right hand, who said, "Lord, when saw we Thee hungry and fed Thee, or thirsty and gave Thee drink? When saw we Thee a stranger and took Thee in? or naked and clothed Thee? When saw we Thee sick or in prison, and came unto Thee?" And the King shall answer, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." "Love vaunteth not itself, is not puffed up, seeketh not her own." Love loseth itself, and, in so doing, is kept by the power of God eternally. Men and women are not saved by saying to themselves, "Let the world go on in wickedness, if it will; I am going to make sure of my salvation." The Society of Friends is not likely to be saved by a band of us saying, "The Society of Friends has a great mission and a great opportunity, we will go to work and advertise it and make it attractive and popular—we will organize First-day schools and reading circles—and temperance societies and leagues of various kinds; we will save the Society. These things are sometimes the outcome of a saving grace at work amongst the members, and, when such is the case, they should not be hampered in their operation—they should be aided and encouraged.

What I mean, is this, spiritual revivals are not a business proposition, though it is possible to foster them or obstruct them in a business-like way. They are the product of individual and collective anxiety of mind for individual and collective righteousness, and this does not come by making a constitution and by-laws, and electing a president, secretary and treasurer.

Growth in grace is not forced in this way.

The forces that make a great noise are mostly destructive forces. The constructive forces work silently and mostly by a process of transmutation—a change of nature, as from the slime of the stagnant pool to the delicate white of the beautiful lily.

Jesus Christ had a great mission, and He accomplished his work. But His biography is expressed in one sentence, "He went about doing good." His life was simply doing things as they came to hand. To Him no circumstance or opportunity was trivial. The stones in the pathway, the flowers by the roadside, the crows in the tree-tops, the farmers in the field, the woman at the mill, the beggar by the gate, afforded opportunities sufficient for His divine work. Need we ask more? Would we save our Society? Would we save ourselves? Would we save others? Then let us give place to the Spirit of God, "letting" that mind be in us which was also in Christ Jesus. In doing this, we shall go our way and do our work in the blest unconsciousness of the wayside flowers that spread their petals to the sun and let their fragrance fill the air. This "letting" the Spirit have free course in us will not cause us all to bloom exactly alike, or to cast exactly the same character of fragrance. There is one beauty of the rose, that blooms amongst thorns, and another beauty of pink.

The fragrance of the violet is different from the sweetness of the mignonette. Some flowers are flashy and grow where all may see them. Some love to hide in unfrequented places and cast their sweetness on the desert air.

The sweet lives of many saintly people are not exposed to public view, but the conspicuous service of other lives should not be condemned because of its seeming flashiness.

"Do thy duty, that is best,
Leave unto thy Lord the rest."

"Oh, House of Israel, come ye, and let us walk in the light of the Lord."

The International Lesson.

LESSON XI.

THIRD MONTH 17, 1907.

JACOB AND ESAU.

Genesis 27: 15-23, 41-45.

GOLDEN TEXT.—Lying lips are an abomination to the Lord, but they that deal truly are his delight. Prov. 12: 22.

DAILY READINGS.

Second-day, Third mo. 11.—The plan to deceive Isaac. Gen. 27: 1-14.
Third-day, Third mo. 12.—Jacob and Esau. Gen. 27: 15-23.
Fourth-day, Third mo. 13.—Jacob blessed. Gen. 27: 24-29.
Fifth-day, Third mo. 14.—Esau weeping. Gen. 27: 30-40.
Sixth-day, Third mo. 15.—Jacob and Esau. Gen. 27: 41-45.
Seventh-day, Third mo. 16.—A warning. Heb. 12: 12-17.
First-day, Third mo. 17.—The Lord hates lying. Prov. 6: 12-19.

Time.—Uncertain; possibly about 1800 years B. C.

Place.—Beersheba, in the southern part of Palestine.

From this time Isaac falls into the background of the narrative and Jacob takes the most prominent place. From the very time of their birth Esau and Jacob were rivals, and it is clear that the author of the narrative intends his readers not only to become acquainted with history, but also to recognize in the twins two different types of human character, afterwards pictured in the Edom and Israel of a later age. "Esau is the type of the 'natural man'—a man of strong animal instincts, free-handed and generous, but undisciplined, unresponsive to spiritual ideas and impulses, and therefore incapable of moral growth. He has none of the faults which mar the character of Jacob, but also has none of his capacity for greatness. Jacob, on the other hand, is a type of 'the spiritual man,' whose higher nature is slowly and painfully developed."

The whole of chapter 27 should be read.

15. "Goodly raiment." His best clothes, not his everyday attire. "Put them upon Jacob." To deceive Isaac.

16. "Kids." The hair of the kids would be soft and more like a man's hair.

17. "The savory meat." Such as Isaac had asked Esau to prepare for him.

18, 19. Isaac evidently was suspicious and asked who it was. The story of this deception shows the relentless truthfulness of the narrative. Though Jacob was one of the heroes of Jewish history, his deception and that of Rebekah are bluntly described. The deception once begun, it was easy to go on and

lie with the lips. His mother knew that she could trust Jacob to carry this deception to a conclusion. One lie often leads to another and another. So Isaac, still suspicious, keeps questioning Jacob. "So quickly." It was earlier than he had reason to expect the return of Esau. "Because," etc. Still another lie to support the others.

21. Isaac, perhaps, from knowledge of Jacob's character, still suspects and tries to test the fact by touch. Here the deception is successful, and, in spite of his just questions, his suspicions are lulled, if not dispelled. Isaac's words are pathetic—"The voice is Jacob's voice, but the hands are the hands of Esau."

23. "So he blessed him." The blessing is given in verses 27-29. Note that Isaac gives a blessing suited to Esau, for it relates almost wholly to worldly prosperity—the eldest son's part lies specially in the words, "Be lord over thy brethren, and let thy mother's sons bow down to thee." Compare 2 Sam. 8:14. The fraud was almost at once found out by Esau's return. The account in verses 30-40 is again very pathetic. It may be well to refer to the well-known passage in Hebrews (12:17), which is often misunderstood. The real meaning is Esau found no possibility of undoing his act—selling his birthright—it was done, and done once for all—no amount of sorrow or weeping could undo it. Compare the blessing Isaac did give him with that of Jacob.

41. "The days of mourning for my father are near." It cannot be long before he will die, and until then I will postpone my revenge upon Jacob.

42. "And these words." Probably Esau, in his rage, not only thought, but expressed his thoughts in words which were repeated to Rebekah. "Jacob." Her favorite. There is no mention of how much of his mother's share in the deception was known to Esau. "Doth comfort himself." Is planning to take vengeance on thee and is comforting himself with the thought.

43. "Flee, thou, to Laban, my brother, to Haran." "Laban." See Gen. 24:29; 11:31; Hosea 12:12. "Haran." In Mesopotamia. Compare Gen. 11:31 as above.

44. "Tarry with him a few days." Rebekah thought Jacob's stay in Mesopotamia would be short, but days of twenty-four hours cannot be meant, for Jacob would hardly undertake so long a journey for so short a stay; he could have found safety nearer home. How long Jacob was absent it is impossible to state. The accounts are not consistent—some mistake has crept in somewhere. Verse 2 (Gen. 27) implies that Isaac was almost on his death-bed, and yet, according to Gen. 35:28, he would seem to have survived eighty years (compare 25:26; 26:34); or, by comparing dates given in Jacob's life, forty-three years. The latter would make Jacob seventy-seven years old when he was tending sheep for Laban and seeking a wife. The matter has to be left unsettled.

45. "Then I will send." Though it is not stated so exactly, the inference is pretty clear that Jacob never saw his mother again. "Why should I be bereaved of you both in one day?" If Esau should

kill Jacob he would be compelled to fly on account of the custom of "blood-revenge," which was current at that time. See Gen. 9:6; 2 Sam. 14:7. Compare, however, Gen. 27:46—28:5, for a further account of the reason of Jacob's visit to Haran; though Rebekah may not have mentioned her real reasons and have deceived Isaac again.

PRACTICAL THOUGHTS.

1. Rebekah and Jacob were not willing to wait God's time, and suffered in consequence.

2. "Dare to be true: nothing can need a lie. A fault which needs it most, grows two thereby."

—Herbert.

3. The end does not justify the means.

4. A lie is almost sure to act like a boomerang and recoil sooner or later on him who tells it.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR THIRD MONTH SEVENTEENTH, 1907.

WHAT IS SUCCESS?

Prov. 3:1-18.

Second-day, Third mo. 11.—Success is God's favor. Ps. 12:1-8.
Third-day, Third mo. 12.—Success is character. Ps. 15:1-5.
Fourth-day, Third mo. 13.—Measured at the end. Job 42:10-17.
Fifth-day, Third mo. 14.—The fear of God. Prov. 1:1-9.
Sixth-day, Third mo. 15.—Common sense and religion. Prov. 26:1-10.
Seventh-day, Third mo. 16.—Keeping commandments. Eccl. 8:1-9.

Success is apt to be estimated by the measure of attainment of one's desires. If we get what we want, our first feeling, at least, is that we have succeeded. So if another man gains what seems to us desirable, we may set him down as successful without properly considering all attendant circumstances and results. Lot and his neighbors alike, no doubt, thought he had by far the best of the bargain when he pitched his tents in the well-watered valleys of the Jordan; but it was also "toward Sodom."

One of God's promises to Abraham was, "I am thy reward," and while we are in the Bible class we would all say that to gain such a reward would be the greatest possible achievement, though the test of the other one hundred hours, more or less, of the week's activities might lead a casual observer to doubt our regard for its sufficiency. The sense of His presence would restrain from many things that common usage sanctions; therefore, the casual mind does not like to keep God in remembrance. There is abundant proof of the importance of the weekly hours of worship in this one fact—that the standards of success that are forced upon us in the world are not in harmony with those that God establishes in His words, "My ways are not your ways," and we need them brought often to mind.

How many men, if asked to name the most worthy attainment of life, would answer, Peace? And yet it is perhaps the most wonderful of all of God's promises—that in Him we shall have peace. That surely does not mean Nirvana, loss of all desire and forget-

fulness of all that has been. Nor is it the mere sense of the forgiveness of sin and the removal of the fear of personal loss. God's peace is the contentment of mind and spirit that follows on duty faithfully performed, and a glad readiness for whatever may be appointed to us, with minds stayed on Him who promises perfect peace.

Wealth can not buy such peace, and if we may judge from observation, it is rarely accompanied by it. Place and power are not necessarily associated with it, and are often gained and held only by its sacrifice. It is God's gift to those who trust and obey Him. Yet this does not mean that good men can not have wealth nor influence. I believe they have the most reasonable hope for a right and reasonable amount of them of any class of persons in the world. No doubt "the times are out of joint" to an extent that must grieve every lover of righteousness, but it is still true that "God's in His world," and it pays from every point of view to be in harmony with His laws.

The "green bay-tree" of wickedness may flourish for a time as if wrong and not right was the way to success, but the "latter end" is to be counted in. No success that fails there is worthy of the name. Even if we could disregard quality, the element of duration comes in to effect the measure of quantity, and the words of divine wisdom and the experience of life are at one in favor of the man that "walketh not in the counsel of the ungodly."

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

BUSINESS AND MISSIONS.

BY W. IRVING KELSEY.

A few weeks ago a paragraph appeared in THE AMERICAN FRIEND which has the right ring to it. It stated that the Young Men's Christian Association had started the "Layman's Missionary Movement," the object of which is to promote missions on a purely business basis. This does not necessarily imply that business principles are not used in the carrying on of missions, some of which have the very best business talent at their command, both at home and abroad. Missions are essentially a philanthropic and gratuitous undertaking. Publishing, medical, educational, industrial and church work are carried on with no thought of an adequate money compensation from those benefited. Much effort is being put forth to make these enterprises self-supporting, and more is being accomplished along this line each year. But the natural expansion of the work and the opening up of new fields make an ever increasing demand for support on the home constituency.

Thus it is that any new movement to help solve this great financial question should be hailed with joy. As I understand it, the proposition is to go into the business of money-making in foreign lands, with

the purpose of furthering the Master's kingdom. Can such an undertaking prove a success? Can a man do this double work? Most assuredly and emphatically, yes. There are a goodly number of American business and professional men and farmers in Mexico, who are substantially aiding the mission cause, both morally and financially. These are at the same time successful in their several callings. It must be confessed that the great majority of Americans who come here are not animated by any missionary spirit. Many of this latter class are a positive hindrance to the cause of Christ.

The present is a time of great opportunity in Mexico. There are marks of progress on every hand. Excellent business openings present themselves everywhere. Agriculture, stock-raising and fruit-growing offer alluring inducements. The medical profession and dentistry are claiming their share of American ability and enterprise. The business and mining interests are also attracting recruits. Wherever one looks he sees openings for money-making. Why should these opportunities be improved by those who have no interest in the cause of Christ? Why should Friends wait for the Young Men's Christian Association? Our missionaries have been blazing the way here for over thirty years, and a good work has been started. We have a publishing house, schools and churches. The incoming of a number of self-supporting Friends with an interest in the work would greatly strengthen it at the present time. Especially would this be true if a community could be started, which would furnish work for our people, give them an opportunity to acquire small farms of their own, and serve as a center for future operations. By helping people to help themselves we would soon arrive at the long-desired goal of self-support.

Here is an opportunity that requires capital and business ability. We need a new "Volunteer Movement," both in our colleges and out of them, in which shall be enlisted not only ministers and teachers, but farmers, mechanics, professional and business men, who will go out and live the Christ life where their influence will count for the most, and yet where material success is almost sure to crown their efforts.

C. Victoria, Tamaulipas, Mexico.

Look not mournfully into the past—it comes not back again; wisely improve the present—it is thine; go forth to meet the shadowy future, without fear and with a manly heart.—*H. W. Longfellow.*

The problem of life is not to make life easier, but to make men stronger.—*David Starr Jordan.*

I am not afraid of becoming too familiar with beautiful things.—*William Black.*

What makes life dreary is want of motive.

—*George Eliot.*

Correspondence.

TO THE EDITOR OF THE AMERICAN FRIEND:

I feel that I must protest against the view of prayer presented in a recent article in *THE AMERICAN FRIEND*. Though there is much in the article that commends itself to everyone, it seems to limit the benefits of prayer to the reflex action upon the petitioner, and to consider the idea that prayer has any influence upon God's action as one of the childish notions that are to be put away when we come to spiritual and intellectual manhood. Such a position seems to view the course of human events as the workings of merely automatic machinery that the Maker has left to run itself without any interference on His part. I cannot believe any such teaching. God has, indeed, established certain laws in the material world, and paralleled them in the spiritual world, that we may know what to depend upon, and receive the reward of faithful compliance with those laws, and perceive the danger of neglecting them. But He has not abdicated His throne. He can still "do what He will with His own." He can give His laborers *more* than the stipulated reward. Love is still supreme, and gives above and beyond all law; not at the mere caprice or short-sighted longings and askings of the creature, but answering their requests according to His infinite wisdom, and in the light of the eternal consequences.

The scientist sits in his laboratory or study, and finds, by experiment or investigation, that certain results always follow certain conditions, and he is right as far as he goes. But there is one element that he cannot experiment with that he is apt to lose sight of, that may, and sometimes does, alter the result materially. It is the direct power of God when He sees fit to exercise it in answer to prayer, not only in bringing peace and spiritual blessings, but also in outward events. There are hundreds of well attested instances of this in modern times, as well as in the miracles recorded in the Scriptures; very many that cannot be explained in any other way than by Divine interposition. For anyone to refuse to believe well-attested facts, coming from many independent sources, is not an evidence of breadth of view, but of narrowness and prejudice. There are facts that cannot be proved or attested by laboratory methods, and yet must be taken into account in arriving at sound conclusions. To adopt a theory as conclusively right, merely because it fits the facts that come under one's own observation and the observation of those using similar methods, and to deny the possibility of results observed by others using a more comprehensive method, is both unfair and unscientific. The really scientific way is to first get all the facts obtainable, and then construct the theory, and to discard any theory that will not fit all the facts. I firmly believe that no theory can be made to fit all the facts that leaves out God as the immediate and personal ruler of the world, able and willing to act as He sees fit, even if, in rare instances, it differs from His ordinary way of working through natural laws. Even these are subject one to another, within their respective limits. Nothing is more sure, reliable and universal in its operation than the law of gravitation, yet the electrician, by the application of the law of electric or magnetic energy may, within certain limits, so overcome the law of gravitation as to apparently suspend its operation. Is it unreasonable to suppose that there may be other laws of still higher and wider powers that may have corresponding predominance when applied by those who have learned the secret? The Scriptures tell us that there is such a law, "the law of faith," and they record numerous instances of its triumphant application. Every generation, from those times to the present, has told of similar instances of wonderful answers to the prayer of faith when offered "according to the will of God." I think that the disbelievers in the existence or efficacy of such a law have not fairly examined its workings, and, therefore, are not competent judges.

Our friend may possibly have "the peace of God" with his view of prayer, but he cannot have the joy of those who are frequently receiving fresh evidences of God's loving interest and help in the practical affairs of life, as well as in the more spiritual matters. Jesus said to his disciples, "Ask, and ye shall receive, that your joy may be full." To invite a person, "in *everything* . . . to make his requests known unto God," if there be no possibility of his receiving any but a subjective answer, seems like mockery. Our hearts cry out for a "living God," not mere law; for a loving and responsive Father, not an inflexible ruler. I cannot but believe

that the universal longing gives good reason to expect that there is satisfaction to be found somewhere, if rightly sought. We have, above all, Christ's own words, "If ye shall ask anything of the Father, He will give it you in my name;" the name of Him whose whole attitude and desire was, "Not my will, but Thine be done." Those who act upon this promise in simple faith, in submission to God's will and wisdom, find ample reason to rejoice and give thanks for recognized answers. We need to encourage one another to pray more, rather than to discourage prayer by expressing disbelief in its being little more than a healthful spiritual exercise. Prayer and worship, though they coincide in some respects, are far from being identical.

JOHN C. THOMAS.

Baltimore, Second month, 1907.

Things of Interest Among Quakers.

Amos Sanders is now located as pastor in the meeting at Los Angeles, Cal. His address is 237 S. Flower Street.

Maurice Jones, West Milton, Ohio, preached a very acceptable sermon at Chester, Ind., Sabbath morning, the 24th ult.

Rachel C. Woodard and husband will engage in pastoral work the coming spring and summer at Prairie Center, Kas. Their address will be Eudora, Kas., R. R. No. 2.

Isaac Stanley, Bloomingsport, Ind., and Herbert Huffman, Winchester, Ind., acceptably attended services at New West-ville, Ohio, the 24th ult. The pastor, Edward Hartley, was away in evangelistic work.

Rufus M. Jones delivered an address at Twentieth Street Meeting House, New York, on Seventh-day evening, Third month 2d. His subject was "Development of Professional Ministry in the Early Church." He also attended New York City Meeting on First-day.

Many of our readers, especially those who are members of the New England Yearly Meeting, will regret to learn of the death of John Jones, China, Maine. He has for many years taken a very important part in the religious work of his neighborhood, and he has been a pillar in the China Meeting.

Friends at Langley, Wash., have organized a meeting. There are few in number, but eight new members have been added since they started. The First-day morning services are well attended, and the evening services even better. The Bible school is also thriving.

The Friends at Stafford, Kas., recently enjoyed a series of meetings, which continued one week, conducted by the local minister, A. J. Bond, and the quarterly meeting superintendent, M. F. Swofford. Eight professed conversion and some will unite with the meeting.

New Garden Quarterly Meeting was held Seventh-day and First-day, the 23d and 24th ult. Several ministers from other places were present. Ira C. Johnson, the yearly meeting superintendent of evangelistic work, and Daisy Barr, Fairmount, preached acceptably on Seventh-day, and President Robert L. Kelly, Earlham College, on Sabbath. Friends were exhorted to "walk softly before the Lord," as becometh His servants, and also to seek out and develop gifts in the Church.

After the Biblical Institute, which was held at Friends' University, Wichita, Kas., a series of meetings was held under the leadership of Alfred T. Ware. The meetings were held for a week and a decided interest was manifest on the part of the students of the University and others. The work was strong, deep and spiritual. A good number of young persons came out definitely for the Christian life, and many who already were professing Christians received a deeper experience in spiritual life.

Pres. Edwin H. McGrew writes from Newberg, Ore.:—"We are now having what I regard the greatest meetings we have ever had in our meeting, and we have had about all kinds. Charles Replogle is with us, and is leading the nearest Quaker revival I have ever known. He is preaching a most precious Gospel, quietly and powerfully. There is no outward demonstration in the meeting save a manifestation of most deep and tender feeling. Friends speak to one another in quiet tones, pray softly, but feelingly, speak in testimony calmly, but full of assurance. It is most refreshing, and I believe there is a work going on all unseen, that is most marvellous, and which will last through eternity."

C. H. Parkhurst, the well-known minister and social purity worker, New York City, recently preached a sermon, in which he severely condemned the excessive military demonstrations proposed for the Jamestown Exposition. We quote some of his words: "It is gratifying to be informed that the Administration is not back of it, and that the appropriation made in its behalf by Congress was secured by chicanery; but it will exert its militarizing effect, notwithstanding; it will have the appearance of being a national kick at Christianity, a square affront put upon all that was most distinctive of the teaching and spirit of Christ, and will firmly root in the minds of people all the way from the Atlantic eastward and out into China, India and Japan, the conviction that with all the honey-tongued missionaries that America sends out to gospelize the Orient, what America really believes in at heart is not love and peace, but blood and the enginery of slaughter."

A. W. Macy sends us a few words in further explanation of the recent changes in Chicago Quarterly Meeting. He says, in part, "It is true, as stated, that the meeting at Western Springs, with a membership of about 48, has been discontinued, and that a new monthly meeting has been established on the West Side, in Chicago, with a "charter membership" of about 30. It is also true that there is a church building at Western Springs, and none on the West Side. It should be stated further, however, that a large percentage of the membership at Western Springs is non-resident, and that a large majority of these non-resident members are nearer the West Side meeting than they are to Western Springs. Furthermore, the meeting house at Western Springs is not the property of Friends. Western Springs is one of the prettiest suburbs of Chicago, with a population of about 1,000, and heretofore with a church to each 200 people. The Friends' meeting was established there about twenty-two years ago, with the expectation that Friends coming to Chicago to live would take up their residence here. This expectation has not been realized, except to a very limited degree."

Kokomo Quarterly Meeting was held in Kokomo, Ind., the 22d and 23d ult., and was a time of great blessing. On sixth-day, Gurney Dix, minister from Fairmount Meeting, Ind., was favored of the Lord in preaching an impressive sermon on some of the principles underlying right action. He showed that the members of the meeting on ministry and oversight must live and act from principle if they would win people to Christ, and maintain Quaker standing.

Richard Haworth, pastor in the Union Street Meeting, in Kokomo, gave an address on "The Pastoral Movement in the Friends' Church." He drew a parallel between the early Jewish history and that of Friends, and presented the subject in such a manner as to create a great interest in the subject; so much that the meeting unanimously asked him to write the address in full, and read it at the next quarterly meeting on ministry and oversight, and have it freely discussed.

Gurney Dix preached again on Seventh-day, a strong sermon, and James Ellis, now eighty-two years old, preached on First-day. All seemed greatly blessed, and highly pleased with the quarterly meeting.

James Ellis preached with as much fervor and vigor as a young man, and his message was well received by the congregation.

The quarterly meeting is only held, at Kokomo, once a year. The next session will be held at New Hope.

A number of our readers will be interested in reading the little sketch concerning "Woodbrooke," which recently appeared in the *London Friend*:

"All through the history of the Society, Friends have been found willing to give up business and the making of money so that they might be able to do work for the Lord. The Wardens of Woodbrooke have been examples of this. The first Wardens were Joshua and Isabella A. Rowntree; the former was a member of some thirteen public bodies or committees in Scarborough, and at much self-sacrifice took the office. They were followed by William and Margaret Littleboy, who, for two and a-half years have, at no small sacrifice, consecrated themselves to the work, but they have found the strain too great to continue in the office beyond the spring term.

"Now we understand that Isaac and Mary Snowden Braithwaite are willing to take the office for the summer term, and if they have a clear sense that it is the Divine will, and health is granted them, they may be willing to continue to occupy it for a further period. Isaac Braithwaite, like the predecessors mentioned, is a busy man, and one of the most

esteemed citizens of Kendal, taking part in almost everything that concerns the interests of the town. He is a student, and will be able thoroughly to enter into the studies of the residents. Mary Snowden Braithwaite needs no introduction. We can but believe that her joyful, happy spirit will permeate the establishment, and there can be no doubt that the knowledge in America that a member of the much beloved "Thomas" family will be there, will draw many from that country. Every term there have been American Friends at Woodbrooke; last term there were four, the term previous to that there were five; they have belonged to the various bodies into which Friends are divided in the United States. When thus brought together with the desire to know more of the Lord, the little differences that have separated them in the United States have apparently vanished. One of the most interesting features of Woodbrooke has been the bringing together of Friends of various schools of thought from this country as well as America.

"Next week we shall give an illustration of the new Holland House, which has just been built and presented by George and Elsie Cadbury as a further gift to Woodbrooke. It contains twelve separate student's cubicles, each fitted up with heating apparatus, desk for study, bed, etc., and a common sitting-room. It is on the site of the little cottage which was called Holland House, by the first Warden, Joshua Rowntree, in reference to the presence of Dutch students. There is also accommodation for the Warden or one of the teachers, consisting of two sitting-rooms, four bed-rooms, kitchen, etc. Even with this increased accommodation, we would advise those who are wishful to come during the summer term to make early application. The terms are £16 per term, and there are a considerable number of scholarships at the value of £10 for students in this country, also scholarships for American students."

DIED.

BRADFORD.—At her home, in Fairhaven, Mass., First month 26, 1907, Mary B., wife of the late William Bradford, in her eighty-first year. She was a woman of beautiful character, and her life was full of noble deeds.

COOK.—At her home in Richmond, Va., Second month, 9, 1907, Mary J. Cook (nee Whitlock), age 59 years; widow of the late Joel Cook. An earnest Christian, faithful in attending her meetings, and an officer in the Church.

CROSMAN.—At his home, in Swampscott, Massachusetts, First month 30, 1907, John Henry Crosman, aged eighty-four years. He was educated at Friends' School, Providence, R. I., and taught for a year in "Nine Partners" School, New York. He has lived since 1852 at his late home, in Swampscott. He has throughout his life been a deeply interested member of the Society of Friends, and for more than half a century he has been a prominent worker in the meeting in Lynn. He was a public-spirited citizen and interested in all moral and religious enterprises.

JONES.—At her home in South Wabash, Ind., Second month 8, 1907, Anna M. Jones, a faithful elder of South Wabash Monthly Meeting, aged 46 years. She was one of the most active workers in the meeting. She will be especially missed in Bible School and Christian Endeavor work.

NEWSOM.—At the home of his birth, in Bartholomew County, Ind., Cader Newsom, First month 22, 1907, in his 80th year. He was a life-long member of Friends. He said he was ready for the change, and fell asleep.

PICKETT.—At her home in Kokomo, Ind., Second month 19, 1907, Nancy Pickett, aged 75 years. She was born in Richmond, Ind., a Friend, and for thirty-four years had been a minister of the Gospel. She labored and traveled extensively in the ministry for many years. She was a member of Union Street Meeting.

RICH.—At Kokomo, Ind., Second month 1, 1907, Minerva Rich, aged nearly 64 years. She was a birthright Friend, and lived an upright Christian life. She was a member of Union Street Meeting, Kokomo, Ind.

VARNEY.—At the home of her daughter, Eva V. Snow, Fullerton, Cal., Second month 18, 1907, Mary Stanton Varney, wife of Isaac B. Varney, aged 72 years. She was a member of the Society of Friends all her life, and died triumphant in the faith.

Notwithstanding the unwillingness of Germany, France and Russia to discuss the subject of disarmament and the limitation of armaments at the coming Hague conference, it now seems quite probable that such will be the case, since recent happenings indicate that Great Britain and the United States will insist upon it, and it is not unlikely that some definite steps will be taken by the conference toward disarmament. A recent bill in the English Parliament makes provision for limiting battle-ship construction "to conform to a possible action of the coming congress of the powers on the subject of disarmament and the limitation of armaments." This stands in happy contrast to the recent action of our own Congress in voting appropriations for more battle-ships.

For several weeks the Government has been examining bids from large contractors for digging the Panama Canal. A great amount of time has been spent over the details of such an arrangement, and considerable feeling has developed among some of the ambitious contractors, and the final outcome of the whole matter has been the rejection of all bids. Last week the administration completely changed its plans, deciding to let Army engineers supervise the work. This puts the general management of the canal work under Government officials, but allows contractors to bid on specific jobs. The recently appointed engineer, John F. Stevens, has resigned, and three Army engineers, George W. Goethals, David D. Gaillard, and William L. Sibert have been despatched to Panama.

The importance of every young per-

A DIFFERENCE.

IT PAID THIS MAN TO CHANGE FOOD.

"What is called 'good living' eventually brought me to a condition quite the reverse of good health," writes a New York merchant.

"Improper eating told on me till my stomach became so weak that food nauseated me, even the lightest and simplest lunch, and I was much depressed after a night of uneasy slumber, unfitting me for business.

"This condition was discouraging, as I could find no way to improve it. Then I saw the advertisement of Grape-Nuts food, and decided to try it, and became delighted with the result.

"For the past three years I have used Grape-nuts and nothing else for my breakfast, and for lunch before retiring. It speedily set my stomach right, and I congratulate myself that I have regained my health. There is no greater comfort for a tired man than a lunch of Grape-Nuts. It insures restful sleep, and an awakening in the morning with a feeling of buoyant courage and hopefulness.

"Grape-Nuts has been a boon to my whole family. It has made of our two-year-old boy, who used to be unable to digest much of anything, a robust, healthy little rascal weighing 32 pounds. Mankind certainly owes a debt of gratitude to the expert who invented this perfect food." Name given by Postum Co., Battle Creek, Mich. "There's a reason."

son learning some useful occupation, and learning it well, is forcibly brought to our attention from time to time by the scarcity of professional laborers. A good story is told by Henry Walters, head of the Atlantic Coast Lines. He was recently making an investigation of his lines, and found six locomotives steamed up, ready to start, at one round-house, without a single engineer in sight. He asked the foreman why the locomotives were not starting out, and was informed that the six engineers who were to have taken the engines had reported sick that morning. Somewhat surprised at this, Walters asked:

"But are they really sick?"

"No," was the reply. "They have all gone to the fair, and just reported sick."

"Why, then, don't you discharge them?" was Walters' rejoinder.

"Because," the foreman replied, "I cannot get six other men under the sun to take their places, and these men know it."

If Henry Walters made any suggestion that would get around the difficulty thus tersely put, it was not repeated as part of the story.

A recent bill introduced in the New York Assembly calling for the appointment of a commission to investigate the matter of abandoned farms and the depopulation of the rural districts of the State calls attention to a very interesting situation. The balance of population has been shifting for many years from the country to the cities and larger towns. In fact, this movement has gone so far that New York is no longer an agricultural State, either in the extent of acreage under cultivation, the value or volume of products, in relative capital invested, or in the relative number of persons employed. The main cause of this is the lure of the towns. The opportunity for higher wages and fewer hours of work of a less laborious nature and the promises involved in the larger contact with life in the shops of the towns, not only drew the younger generations from the farms, but prevented labor from going to them. Inability to work the farms to their full capacity and the small profit on crops produced made the result inevitable. The acreage of cultivation was diminished yearly until the stage was reached when not a farm in New York, outside of a garden market district, could be sold for a price which is based on its productive capacity.

FOR THE AMERICAN FRIEND.

DAWNLIGHT ON THE HEIGHTS.

The lonely peaks of mountains catch the glow,

When day's bright king first paints the orient,

And to the darksome, misty valleys throw

The rosy light which he to them has lent.

E'en thus do martyr-souls serene and high,

Catch the first beam the sun of Progress sends,

And flash it where life's darkling valleys lie,

And ignorance her way in sorrow wends.

—Romney Blakefield.

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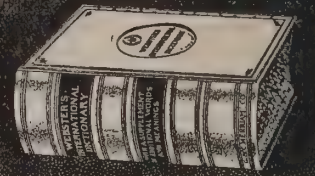
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NOTICES.

A public meeting for Divine worship is appointed by a committee of Philadelphia Quarterly Meeting, to be held in the meeting-house at Forty-second Street and Powelton Avenue, on Sixth-day evening, Third month 8th, at half-past seven o'clock, to which Friends and others interested are invited.

Examination questions on the course of study for ministers of Western Yearly Meeting are ready, and may be had by applying to Richard Haworth, Kokomo, Ind. The questions may be answered with or without the use of the books.

The annual meeting of "The Earnest Workers" will be held at 20 South Twelfth Street, Philadelphia, Third month 12th, 1907, at 8 o'clock P. M.

Herbert Roswell Bates, of the Spring Street Neighborhood House, New York, will tell of his work among the people, which has proved so remarkably successful.

We feel that we are unusually fortunate in obtaining Mr. Bates, as we know of no one better qualified to talk of settlement work. A cordial invitation is extended to all those interested.

No one is useless in the world who lightens the burden of it for anyone else.—*Charles Dickens.*

Not only strike while the iron is hot, but make it hot by striking.—*Cromwell.*

COFFEE THRESHED HER

FIFTEEN LONG YEARS.

"For over fifteen years," writes a patient, hopeful, little Illinois woman, "while a coffee drinker I suffered from spinal irritation and nervous trouble. I was treated by good physicians, but did not get much relief.

"I never suspected that coffee might be aggravating my condition. I was down-hearted and discouraged, but prayed daily that I might find something to help me.

"Several years ago, while at a friend's house, I drank a cup of Postum, and thought I had never tasted anything more delicious.

"From that time on I used Postum instead of coffee, and soon began to improve in health, so that now I can walk half a dozen blocks or more with ease, and do many other things that I never thought I would be able to do again in this world.

"My appetite is good, I sleep well, and find life is worth living, indeed. A lady of my acquaintance said she did not like Postum, it was so weak and tasteless.

"I explained to her the difference when it is made right—boiled according to directions. She was glad to know this, because coffee did not agree with her. Now her folks say they expect to use Postum the rest of their lives." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

GROWING OLD.

It is not that our spirits shrink
Because we near the river's brink
That rolls along the plain,
And feel the breaking link by link
Of love's earth binding chain.

We know each link that's severed here
Strengthens the chain that draws us
where

Sad partings never come,
And past are every pain and fear
In God's eternal home.

And if to feet grown weak and old
Death's turbid waters feel too cold,
We know they'll soon be past,
And in the warm and sheltered fold
We shall be safe at last.

But, O, to feel the weakening hand,
The brain grow slow to understand,
The daily waning sight
Of eyes that once the distant scanned
And faced the noontide light.

To mark the weary, stumbling feet
That once were strong and sure and
fleet,

The quickly deafening ear,
The heart's slow pulses feebly beat,
The spirit faint with care.

To feel the failing hour by hour
Of every high God-given power
In which we took such pride,
And know that life's rich, precious
dower

Must soon be laid aside.

But let us not, old friends, forget
There is a dower more precious yet
Whose glory will not fade,
The life renewed when death's stern
debt

Hath been forever paid.

In realms we'll find once more
Each power returned in tenfold store
Never to pass away,
And there, all pain and weakness o'er,
We'll work through God's long day.
*Annie Barnwell Morton, in Christian
Observer.*

Life is not so short but that there
is always room for courtesy.—*Emerson.*

A man's own good breeding is the best
security against other people's ill man-
ners.—*Chesterfield.*

Jim Jackson was brought before a Western judge charged with chicken stealing. After the evidence was all in, the justice, with a perplexed look, said: "But I do not understand, Jackson, how it was possible for you to steal those chickens when they were roosting right under the owner's window, and there were two vicious dogs in the yard." "Hit wouldn't do yer a bit o' good, jedge, for me to 'splain how I kotched dem chickens, fer you couldn't do hit yerself ef yer tried it fohty times, an' yer might git yer hide full er lead. De bes' way fer you ter do, jedge, is jes ter buy yo' chickens in de market, same ez odder folks does, and when yer wants to commit any rascality, do hit on de bench, whar yo' is at home."—*Exchange.*

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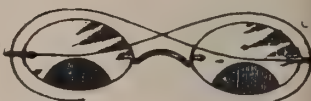
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LOSS AND GAIN.

When I compare
What I have lost with what I have gained,
What I have missed, with what attained,
Little room do I find for pride.

I am aware
How many days have been idly spent,
How like an arrow, the good intent
Has fallen short or turned aside.

But who shall dare
To measure loss and gain in this wise?
Defeat may be victory in disguise;
The lowest ebb is the turn of the tide.

—Longfellow.

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Events and Comments.

A bill proposing to give women the same right of franchise as that granted to men in England was prevented from coming to a vote on the date scheduled, and will probably not come up again in this Parliament.

German archaeologists are reported to have found the remains of an ancient city in the Island of Ithaca, which is supposed to date back to the Homeric

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LINEN SHEETS—spoke-stitched hems. For single or three-quarter beds—\$4.25, \$6.00 and \$7.00 a pair; for double and extra-large beds—\$4.75, \$6.50 and \$7.50 a pair.

LINEN PILLOW CASES—hemstitched hems, size 22½ x 36 inches—90c., \$1.25, \$1.75 a pair.

LINEN BOLSTER CASES—hemstitched, size 22 x 72 inches—\$1.00, \$1.25 and \$1.75 each.

EMBROIDERED BED LINENS—hand-embroidered and hemstitched. Top Sheets and Pillow Cases to match. Sheets, 72 x 108 inches—\$8.00 each; 90 x 108 inches—\$9.00 each; Pillow Cases, 22 x 36 inches—\$2.50 a pair.

EMBROIDERED BED SPREADS—handsome designs in blind embroidery and eyelet work, hemstitched hems; for single or three-quarter beds—\$10.50 to \$32.50 each; for double and extra-large beds—\$5.00 to \$40.00 each.

STRAWBRIDGE & CLOTHIER

age. Remnants of walls, and of monochrome decorated earthen ware were found, as well as a number of elaborately ornamented vases.

The new Russian Douma spent most of its time last week perfecting its organization. Feodor Golovin, from Moscow, was elected president. He belongs to the Constitutional Democrats, one of the moderate parties. The other officers were selected from the Radical elements, and, on the whole, the Douma seems to be in their control. It is to be hoped that they have learned something by past experience, and will exercise moderation in attempting to carry their schemes into effect.

It is reported that the sultan of Turkey has prohibited the removal from his dominions of all archæological treasures and antiquities. The decree, if persisted in, puts an end to all the great exploring enterprises of Americans, Germans and English on the ancient sites of Babylon and Nineveh. Had it been made earlier and been enforced, all the wealth of historic knowledge which has been gained since Layard's time would have slumbered still in that ignorance which belongs to that decrepit anachronism, the Mussulman monarchy.

The original manuscript of "Hiawatha," written in pencil by Henry W. Longfellow fifty-two years ago, was recently exhibited in New York. It is, with one exception, the most highly prized of the Longfellow manuscripts extant, the exception being "Evangeline." This original draft of "Hiawatha" consists of between 350 and 400 sheets, octavo size, closely written in the well-known hand of the poet. The pages are bound in tooled leather. They are excellently preserved, and look as though they were written only a few months ago instead of more than half a century.

One of the most interesting recent experiments with radio-telegraphy is the transmission of music. The feat was accomplished by Dr. Lee DeForest. Electric waves were transmitted from the Tel-Harmonic Hall to the Times building, in New York City. Dr. DeForest has contrived an apparatus which can be placed over the ear much like a telephone receiver, and the sounds are reproduced quite as accurately as in an ordinary telephone. The work of perfecting the invention will be carried forward this summer, and it is not unlikely that we will be able to do long distance telephoning by means of radio-telegraphy before many years.

It is gratifying to know that the differences between the Pennsylvania Railroad Co. and its trainmen, over the question of increased wages and shorter hours, have been adjusted without a strike. It is a favorable comment on the growing sanity of workingmen and their employers. During the past two years the Pennsylvania Railroad Co. have made a number of concessions to those in its employ with a view of avoiding differences. And the laboring men, on the other hand, have made a number of concessions, which show that they are ready to respond to fair treatment.

FOOD POISONS.

90 PER CENT. OF ALL DISEASES THE RESULT
 OF UNDIGESTED PUTREFYING FOODS.

Men of affairs, women of society and children with active brains are too often sedentary in their habits, giving little time to exercise. To this evil is added that of high and irregular living—as a result, the stomach cannot stand the demands made upon it. The abused and overtaxed stomach does not properly do the work of digestion, food taken in ferments and the poison permeates the whole system. The body loses in weight and becomes a prey for the attack of whatever disease it may encounter.

Did it ever occur to you how busy that stomach of yours is? It only holds three pints, but in one year you force it to take in 2,400 pounds of material, digest it and prepare it for assimilation into the blood. No wonder it rebels when overworked. We crowd it with steaks and pastry, irritate its juices with spices and acids, and expect the stomach to do its work. It can't do it.

All over the inner layer of the stomach are glands which secrete the juices necessary to digestion. The entrance of food into the stomach is the signal for these glands to do their work. The more the food, and the more indigestible, the greater the demand upon them and upon the muscles of the wall adjoining.

Think of the tons of high-seasoned game, sweetmeats and appetizers crammed into this little four-ounce mill, and then wonder, if you will, why you are dizzy or nauseated or constipated. Don't blame your stomach or curse your fate that you should be born so unfortunate. Blame yourself and apply the remedy.

First, get a small package of Stuart's Dyspepsia Tablets, taking one after each meal and at bed time. They are not a medicine, but a digestive. Your stomach is worn out and needs help, not medicine. Stuart's Dyspepsia Tablets will do the work that the stomach fails to do. There's enough power in one grain of Stuart's Dyspepsia Tablets to digest 3,000 grains of ordinary food, so you needn't fear that anything you eat will remain in your stomach undigested.

Stuart's Dyspepsia Tablets will rout the poison because they remove the cause—food fermentation. They are nature's own cure for dyspepsia. The host of troubles dyspepsia is father of cannot be numbered, for a healthy stomach is the source of all health.

Seize your opportunity before worse conditions confront you. Send to-day for a free trial package of Stuart's Dyspepsia Tablets. They will bring your stomach relief. F. A. Stuart Co., 83 Stuart Building, Marshall, Mich.

The 50-cent size for sale at your druggist's.

EARLIEST, MOST DELICIOUS, PRODUCTIVE AND HARDY
MELONS, and how to grow in water and musk, any soil or climate
 Sample packet free to all. A. M. PUNDY, Palmyra, N. Y.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, THIRD MONTH 14, 1907.

No. 11

DOES OUR RELIGION MAKE ANY DIFFERENCE?

The worst criticism that can be made of a man's religion is that "it does not make any real difference in his life." It seems to me," says Prof. William James, in substance, "an incredible proposition that no concrete particular of life should be made different by a man's religious belief." And yet there are persons all about us who could change their religion over night without having anybody discover the difference in their lives next day. The trouble is that such persons *carry* their religion very much like baggage. It is something "taken on" and always remains outside like a turtle's shell, instead of being inside as the source and spring of all moral and spiritual activity.

A little London girl, in a school essay, recently, said: "The only place in the city where you can see wild beasts is in the *Theological Garden*." The little girl slipped up on her word, but she hit too near the truth. There are too many "theological gardens" that still contain wild beasts. We have not got all the snarl and growl out of our theology. There is still a good deal of the feeling left that a religious system is weak unless it is well supplied with teeth. This spirit of the wild beast in theological controversy is one of the instances where a "system" is "held" without any corresponding transformation of the life. The man is so absorbed in his "views" that he neglects to gain the spirit of life which would justify and verify the "views." His religion has made a "difference" with his "views," but it has not made any real "difference" with his life and spirit. A very ignorant city-child, whose mother had just received a new religious experience, said to her teacher: "I don't know what's happened to mother. She seems to have got a new inside!" That is it. The woman *had* got a new inside, and that produced a new outside. Her religion made a "difference" and the child felt it. The simple people of the primitive days felt that way about the disciples. "They took note that they had been with Jesus." They had done more than get views; they got a new spirit which made everybody *take note* of them that something had *happened*.

The man who stands guard over the masses of

immigrants pouring in at Ellis Island, recently, said to a visitor there: "This is a splendid work I have to do, to care for these poor people, and the best of it all is that they cannot even thank me." There is a religion that makes a difference. Contrast him with the ordinary "official" for whom immigrants are nothing but human atoms. You know at once that something has come into that commissioner's spirit that has made it like the spirit of the Galilean, something infinitely better than a theology which makes its owner hostile to his human fellows.

Our strenuous President, in his Harvard address the other day, told the students that "the religious man who is most useful is not he whose sole care is to save his own soul, but the man whose religion bids him strive to advance clean living and to make the world a better place for his fellows to live in." That is a religion that makes a difference, and it is the supreme need of our time to have men and women in our towns and cities who exhibit *the kind of religion that makes a difference*.

R. M. J.

THE METHOD OF LOVE.

Often after a prolonged struggle for reform which ends in apparent defeat there comes a disposition to abandon the fight or resort to violence, but such is not the method of love. Centuries ago the great prophet of the exile grasped the force of the true method and clothed it in vivid language. He saw the servant of Jehovah with his face set like a flint, steadfast and patient. He likened him to a flail with teeth, mighty in preparing a road for advance. And yet, on the other hand, this servant is gentle and kind. A broken reed will he not disturb, and a low-burning candle will he not quench. In the midst of persecution he is calm and resolute, and, as a sheep in the hands of the shearers he will go, if need be, to a martyr's death without a word of complaint. How perfectly our Divine Master fulfilled this method, and yet how imperfectly has it been carried out in Church and State.

Not a few of us who may possess many Christian virtues have need to learn more perfectly the method of love. In spite of our efforts and prayers to down the liquor traffic, the saloon continues to thrive and

we are prone to "take a hatchet and smash" the bottles and glasses or chop the heads out of the kegs and barrels. Or, we may vote for good men year after year, only to see the other candidates elected. Such things have a tendency to dampen our enthusiasm, for right seems

"Forever on the scaffold,
Wrong forever on the throne."

And we sometimes try to make ourselves believe that good men should retire from the struggle. This should not be. Neither violence nor despair belong to the method of love.

But these are not the only occasions which call for this method. Often in a meeting or on a committee there are those who seem to hinder the cause by refusing to subscribe to the plans and opinions which we believe should prevail, and we are tempted to rule them out or quit. Now, it is not the part of a true disciple to acquiesce in anything which appears to be wrong, or neglect a single opportunity to advance the truth as he sees it, but, at all times, he should respect the honest opinions of those who disagree with him, and his mind should ever be open to greater light. The very occasions which afford opportunity for friction, or ill-feeling, should be the occasions which foster the highest Christian virtues.

The method of love requires our constant effort and our best thought, not as things final or infallible, but as contributions to the great world movement. We should do everything in our power to promote the cause of Truth, granting to our brothers who differ from us the same privileges we approve for ourselves.

To do less is to neglect a duty, to do more is to miss the real meaning of the message of the Master, for, after all, the end to be attained is not the establishment of our opinions and our plans, but that justice may prevail in society, and love abound in the life.

EDITORIAL NOTES.

We do not want to enter in any way into the controversy over R. J. Campbell's views, but we do want to stamp our approval on the noble words of R. F. Horton, the famous Congregational minister. He is one of the wisest leaders in the Church, and his spirit on this matter is the right one. The passage quoted is from the *London Daily News*, which is owned by our Friend, George Cadbury:

If Mr. Campbell is wrong, free ventilation of his views, brotherly sympathy with him, and affectionate prayer for him will bring him right. If he is right, if he is coming like Amos from the fields and the herds, untrammelled with the theology of the schools, to speak the new truth which Christendom is

failing and fainting for, what more terrible mistake could Christian men make than to discourage, wound, and perhaps kill, this man of God, as the Pharisees killed our Lord?

One thing is clear to me. Mr. Campbell gets the ear of that large class of thoughtful and educated English people who do not go to church or hear preaching. These unsatisfied souls recognize in him an original teacher, who is making the Christian Gospel credible to this age. If I were able to help these men and women—if I could honestly say that I meet their needs, and draw them to my church—I should feel justified in criticising my friend. But when I see that he is doing what I cannot do, reaching those whom I cannot reach, and bringing to Christ hundreds who will not listen to me, I can only pray God to bless him, and suspend my judgment in all humility upon the novel statement of the old truths until I have had time to examine and test it.

I deprecate with all my soul not only the clamor against Mr. Campbell, but the party spirit and theological sectarianism which would throw us into two hostile camps—the Old Theology and the New. While nothing is harder than to reach truth in the shadowy spiritual realm, into which only fools rush with hasty confidence and dogmatism, nothing is easier than to make parties and schisms, and to excite the ignorant fanaticism of narrow minds. That is the worst and most fatal heresy of all.

We want to call the attention of all our readers to the Educational Bureau which has been established by the Educational Board of the Five Years' Meeting. The particulars are given in the advertisement, which appears in another column. This is a very valuable undertaking, and it ought to prove a real assistance, both to teachers seeking positions and to institutions in need of teachers.

FOR THE AMERICAN FRIEND.

PALESTINE AND THE WORK OF FRIENDS.

BY ROSA E. LEE.

"Does it not seem strange that missionaries have to be sent to the very country where Christianity had its birth?" is a question often asked one who has just returned from the land of the Bible.

The majority of people in the homeland know something of Palestine, but they do not stop to think that most of their knowledge is confined to Biblical history.

In order to understand the conditions of the people there to-day and to appreciate what Friends are doing for them, it is necessary to have a short outline of what has happened to the country in the last two thousand years.

The Jewish persecution arose in the time of the apostles, and before the Bible history closes we find the center of Christian activity moving westward, and at a very early date the church sent missionary contributions back to Jerusalem (Acts 24:17; I Cor. 16:1-3; Rom. 15:26).

Syria, which includes Palestine, is so situated that it connects three continents, Europe, Asia and Africa. With the desert on one side and the sea on the other,

we find a narrow strip of inhabited land, which has been called the "Bridge of the World."

Because of this position, it has always been a battle-ground of the nations. One writer has said, "Palestine has been but a door-mat on which the conquerors have wiped their feet."

A glance at the annals of the country shows us that from

A. D. 38 to 66—Palestine, under Roman governors, had a time of turmoil. The Jews persecuted the Christians. The land was overrun by robbers and assassins, many with professed religious motives;

A. D. 138—Emperor Hadrian rebuilt Jerusalem as a Roman city and placed a heathen temple on Mt. Moriah.

From A. D. 150 to 330—Roman emperors were friendly to the Jews and persecuted the Christians.

A. D. 330—The mother of Constantine visited Palestine, made a search for sacred places, built a church over the place of nativity at Bethlehem, and also one in Jerusalem over what was thought to be the place where Christ was buried. These, with various additions, stand to-day as the oldest Christian churches in existence.



THE HINNOM VALLEY, NEAR JERUSALEM.

Showing the city walls on Mt. Zion to the right and the modern city in the background. The road in front leads from the railroad station to the Jaffa gate.

finally the hatred between the Jews and Gentiles culminated in war, A. D. 66.

A. D. 70—Jerusalem was destroyed by Titus. The Christians fled. Many Jews were killed and others scattered over the world.

From A. D. 70 to 125—The Christian church grew in the West and the Jews in Palestine seemed to flourish.

A. D. 135—Palestine, under Bar Cochba, attempted to throw off the Roman yoke. They were defeated and the whole of Judea was made like a desert; 985 towns and villages burned, and 50 fortresses destroyed.

A. D. 614.—The country was conquered by the Persian king, Chosroes.

A. D. 628—Restored to the Emperor Heraclius.

A. D. 637—Fell into the hands of the Mohammedans from Arabia, under Calif Omar, who had the large mosque built which now bears his name and stands on the site of Solomon's Temple.

A. D. 1077—Passed under the rule of Seljuk Turks, who persecuted the Pilgrims visiting the sacred places, and thus brought on the crusades.

A. D. 1099 to 1244—The land was held as a Christian Kingdom, under the crusaders.

The ruins of many churches and a few children

with fair skin, blue eyes and light hair remain to-day as evidences of this two hundred years' occupancy of foreigners from western Europe.

A. D. 1244—The country was conquered by Ottoman Turks.

A. D. 1382—Palestine was captured by the Mamelukes.

A. D. 1517—Recovered by Sultan Selim, whose son, Soliman, built the wall which at present encloses the old part of the city of Jerusalem.

Since then other conquerors have tried to add Palestine to their conquests, but have failed, and she still remains under the hand of a despot, the Sultan of Turkey, who resides in Constantinople. Under this government, the people have been kept in a state of poverty, ignorance and superstition.

The poverty is brought about by heavy taxes, sickness and the absence of modern improvements. A man's crops, whether grain or fruits, must be divided with the soldiers, who often demand more than the government asks, because they, also, must make their living. A tax of \$2.00 per year is paid on every boy from the time he is enrolled, which is soon after his birth. A Syrian must buy the privilege to travel in or to leave his own country. Sickness is often caused by the unsanitary conditions of the home and a lack of knowledge in nursing. The wheat is sown by the hand, gathered with the reap-hook, tramped out by the cows, and ground in a hand-mill. Wool is twisted by hand and woven in an old-fashioned loom.

Ignorance and superstition abound everywhere, and especially in the villages. This is due to the absence of schools and to the presence of false religious teaching.

In Palestine women have been kept as the slaves and toys of their husbands, who, as their master, could divorce them and marry again when they pleased. This has often been done when the wife bore only girls. The parents made the arrangements as to whom their daughters should marry, and stated the amount of money to be paid for them. They did not consult the wishes of the children, for often the little girl would be only eleven or twelve years old when taken from her home and placed under the control of her mother-in-law to work for her and her son. Thus robbed of home and childhood, she began her life of drudgery.

But there is a brighter side to the picture. The land, which, at the close of the dry season, looks so barren and desolate, is, on the contrary, very fertile. As soon as the winter rains come the soft limestone turns to soil and vegetation takes on new life. It has been stated, by men who should know, that, under proper management, Palestine could easily support ten times the population there now. With the same climate and many of the same physical features of lower California, it could be made as beautiful as that land of fruits and flowers.

The native Syrians are quick and intelligent, and yield readily to European influences and to Christian education.

The customs, beliefs and lives of the people are slowly but surely changing.

The Light of the Gospel of Jesus Christ, which shone first in Palestine, was driven out by storm and tempest with only a dim ray left behind, and this was almost blotted out by theological disputes and later covered up with the forms and ceremonies of the Eastern church. But this Light was not extinguished; it was only driven to foreign shores, and here it has proven such a help and blessing in the forming of our nations and in the welfare and happiness of our people that now, after many years, we are carrying it back again to the country that gave it birth.

(To be continued.)

FOR THE AMERICAN FRIEND.

DECLARING HIS NAME.

BY D. R.

The three children were playing in the large, sunny living-room. Business and household duties occupied the grown-ups of the family, and the children grew large in their lone enjoyment of that big room. Alice and Ruth were at the real work of life, making and fitting doll clothes. Flossy was not old enough to use the needle, but she could mother and squeeze her pet kitten, Midge, and she could also spell out wonderful words and some sentences with her picture-blocks. They were religious children, orthodoxically so. In fact, the great living-room in which they played wore a seriously orthodox air. There was Quaker plainness and rather severe dignity in the furnishings and arrangement, and something made you feel on entering the room that you *did* want to change things a bit to ease and please the eye: Just turn that table 'round or place a chair at a different angle, or push some other piece of furniture into a careless or rather an unconscious attitude. Every piece seemed to be consciously and properly the preserver of fixed rules of arrangement. But you were quite sure you had better not do so, for habit was so thoroughly marked that chairs might not be recognized as chairs save in their respective places. Doctrinal and religious books abounded on the book-shelves and religious periodicals piled up on the center-table. Religious controversy and discussion, as well as exhortation and prayer, were common to that room, and it was natural that the conversation and plays of the children should savor of the same. "Flossy, do you love J-e-s-u-s?" asked Ruth of her baby-sister. Flossy lifted her large, mild-brown eyes from her pet blocks with a look of some uncertainty at first, but which quickly settled into certainty and answered, "No." "Oh, Flossy, it's wicked not to love J-e-s-u-s! Now, don't you love J-e-s-u-s?" But Flossy was honest and knew that she did not love things which she did not know, so again she sweetly said, "No," though she felt herself under the ban of a prevailing judgment. As the older girls remonstrated and warned, the door opened and Ruth, thirsting for greater victory, spoke up

in tones that were supposed to add force to her words, "Oh, Aunt Kate, Flossy says she don't love Jesus." With smiles and a cheery interest in their play, Aunt Kate dropped down by them and asked, "Doesn't my Flossy love Jesus?" Quickly, the little heart looked out of the brown eyes and the little lips proudly said, "Yes, I love *Jesus*." Ruth's superior ability in spelling had completely hidden the meaning and the sound of the name to the little mind less world-wise than her own. And I was reminded of the select meetings, the committees, and the people in authority "who feel themselves equal to preparing lists of doctrinal questions, which shall cover the whole ground of religious truth, and which are declared to be essential to a living faith in Christ, and further find themselves able to pronounce sentence on all who cannot subscribe to such list as the finished truths, declaring them unsound in the faith of Christ and unfit in experience to lead other men into the knowledge of God. Much of our religious orthodoxy spells the name of Jesus so dogmatically and so confusedly that Christ Himself, in His beauty, in His living, comforting, saving power is not recognized therein. Brethren, it is not the doctrines of the atonement, resurrection, sanctification, miracles, nor second coming which the world needs to have spelled out to it first. But the world and many, very many, church members do need to see and feel quickly the touch of the Son of God. The world has destroyed itself and longs for a present saving power. Church members have said their prayers and gone the round of their duties in an insecure confidence which no less needs the quickening, living sense of Christ in you. After all, life is the thing to live for, and real life is found in union with and faith in the living God. Jesus said, "I have declared Thy name unto them." If His disciples, it is ours to declare God's name and what He is like to men. How did Jesus do it? Not by spelling out a list of doctrines which men must subscribe to. One thing He asked of all, that they believe that God had sent Him, that God loved them as their Father, and that they bring *all their lives* into the light and under the power of this confidence. And such as did this should know themselves made sons of God.

FOR THE AMERICAN FRIEND.

AN UNPUBLISHED REMINISCENCE OF CAROLINE E. TALBOT.

BY M. T. WILLIS.

Having heard frequent expressions of disappointment that the letters and diary of our dear friend, Caroline E. Talbot, were destroyed in the burning of her home, I have been asked to send the following sketch for publication, trusting that a fresh lesson of Abrahamic faith may be revealed to its readers, strong in its quality and effective in its results:

This dear Friend, having as she thought, completed a religious service for which she had been liberated, was turning her face homeward, when, during the night-watches, she saw a locality before unknown

and felt the Divine call to find the place and, if possible, to hold a meeting. This extra journey would take her away from her home route and, remembering she had no extra money, her only thought was to borrow and return the same. Venturing to the room of her hostess, and asking if she might enter, the feasibility of reaching the place in time for an evening meeting was discussed. Her host, entering heartily into her concern, suggested sending a messenger in advance to make needful arrangements, he and his wife taking her by an evening train.

At that moment a married son, living near by, entered the room, drawn thither by seeing a light in his parents' room and, fearing some one might be ill, had come to inquire. The father at once suggested that this son should take a train nearly due to the town in question, find a suitable building, have circulars printed and distributed, and make all things ready. This was accomplished with some difficulty. In the distribution of the notices, one was handed to a man, who, in a season of sore dejection and discouragement had left his home with the one thought of ending his life, but, observing that a woman would preach that evening, he decided that he would first hear what she might say.

The novelty of a woman-preacher brought together a large audience, several officials of different churches being present. Caroline Talbot chose a text of Scripture and, after speaking a few minutes upon it, she looked around and said, "There is some one present who is contemplating taking his life," and, addressing herself to him, she warned and entreated until the purpose of his life was changed. Then, taking up her subject where she had dropped it, the service was concluded to the peace of her own mind. The young man addressed at once rose to his feet, saying, "I am the one the sister has been speaking to and have the implements of death in my pocket." He then told his story, his discouragements, the hard things that had been heaped upon him, and so forth, but that he now saw the better way and that life looked changed. Then rose another in the audience, confessing that he was in part to blame for the condition the brother was in, that he had said hard things, censuring, instead of pitying. Others followed, ministers confessing their failures and lack of brotherly love toward each other, and a season of genuine fellowship followed.

Before leaving the house, a sweet-faced boy came up to Caroline Talbot with a sealed envelope from his mother, and this was found to contain just the amount of money to take her to her home.

The above was narrated to Caroline E. Talbot by the writer with the query whether it was all correct. She answered, emphatically, "Yes, but that is not all." Then she added, "After this I felt it laid upon me to visit Friends across the Atlantic, and after my meeting had liberated me, two sisters offered to accompany me, while I greatly desired that a way might open for my husband to go." Just before the meeting that was to decide the matter of companionship, a letter of unknown authorship came to

hand, containing a draft of \$400, and saying, it was for my husband's expenses in accompanying me across the Atlantic. Caroline Talbot adding in her emphatic way, "I shall always believe that this came from the man whose life was saved."

Poughkeepsie, N. Y.

LICENSE OF LIQUOR SALOON UNCONSTITUTIONAL.

*Decision of Judge Samuel R. Artman, of Boone Circuit,
rendered at Lebanon, Indiana.*

UNRESTRAINED TRAFFIC MAY BE TREATED AS NUISANCE.

As a second reason why the court should not lay hands upon the saloon license statute, counsel for the applicant contends that to strike down this statute would subject society to the innumerable woes and vices of an unrestrained liquor traffic, without any means of protection; that, in such a case, there would be no criminal law by which it can be suppressed.

Admitting, but not deciding, this last statement to be true, yet the position of counsel is not well balanced. The effect of counsel's position is to maintain that an unlawful business must be legalized before it can be suppressed. If it were legalized, the most that could be done would be to regulate and control it as a lawful business, but, treating it as unlawful, it can be suppressed, abated, prohibited and absolutely annihilated, and this can be effectually done without any criminal statute.

It is the settled law of the land that any occupation that naturally and inherently endangers the health, peace, safety, morals and welfare of the people is unlawful and a public nuisance.

Wood on Nuisance, Sec. 24.

State vs. Tabor, 34 Ind. Ap., 393.

A public nuisance may be abated, under the civil law, by injunction, and, if the nuisance-keeper fail to obey the injunction, he must face the court for contempt. In all probability, their remedy would be preferable to criminal proceedings.

So, this contention, in my judgment, presents no legal obstacle to an inquiry as to the validity of the saloon license statute, for common law prohibition can be enforced and society protected without a criminal statute. If a criminal statute be necessary, it is the duty of the Legislature to provide it. The failure of the Legislature to do its duty should not deter the court from the discharge of its sworn obligation.

NOT A COMMON LAW PRIVILEGE.

Is the licensing of the saloon business an invasion of the fundamental law? We have already determined that a person can not engage in the business as an inherent, common law privilege of citizenship, because the business is treated as dangerous to the public health, public morals and public safety. We have also reached the conclusion that a license to engage in the business legalizes the traffic (if it can be legalized) to the extent that it authorizes it. Can

the Legislature legalize the destruction of the public health, the public morals and the public safety? Can the Legislature make lawful for a price that which is unlawful, because it contravenes the fundamental principle of government? Surely not.

In the absence of a license, the police power of the State regards any business, the inherent character, tendency and effect of which is to destroy the public health, the public morals or the public safety, as immoral and unlawful.

This is what the cases, heretofore cited, mean by holding that the right to engage in the sale of intoxicating liquors is not a common law privilege inherent in the rights of citizenship.

It is not a right of citizenship, because, as the cases hold, its existence is detrimental to society and is dangerous to public and private morals and to the peace and good order of society.

This court might rest its decision of the case at bar upon the holding of the cases cited, that the sale of intoxicating liquors is detrimental to society and dangerous to public and private morals, and, for that reason, is unlawful at common law. To so rest the decision, would, of course, assume that this holding of these cases is well founded.

In order to disclose more fully the foundation for this holding, I quote from some of the leading courts, as to the character and effects of the saloon business:

Supreme Court of Kansas in *State vs. Durion*, 80 Pac., 987: "The commodity in controversy is intoxicating liquor. The article is one whose moderate use, even, is taken into account by actuaries of insurance companies, and which bars employment in classes of service involving prudent and careful conduct—an article conceded to be fraught with such contagious peril to society, that it occupies a different status before the courts and the Legislatures from other kinds of property, and places traffic in it upon a different plane from other kinds of business. It is still the prolific source of disease, misery, pauperism, vice and crime. Its power to weaken, corrupt, debauch and slay human character and human life is not destroyed or impaired because it may be susceptible of some innocent uses, or may be used with propriety on some occasions. The health, morals, peace and safety of the community at large are still threatened."

Supreme Court of Iowa in *Lantz vs. State*, 2 Iowa, 164: "There is no statistical or economical proposition better established, nor one to which a more general assent is given by reading and intelligent minds, than this: that the use of intoxicating liquors as a drink, is the cause of more want, pauperism, suffering, crime and public expense than any other cause and perhaps it should be said than all other causes combined. Even those who are opposed to restriction, oftentimes admit this truth. Every State applies the most stringent legal power to lotteries, gambling, keeping gambling houses and implements, and to debauchery and obscenity, and no one questions the right and justness of it; and yet how small is the weight of woe produced by all these united, when

compared with that which is created by the use of intoxicating drinks alone."

Supreme Court of Missouri in *State vs. Bixam*, 82 S. W., 828: "The evils that result from the use of intoxicating liquors generally occur at the place where they are consumed, and the tendency to crime and pauperism follows in that place, and it can readily be seen why a Legislature would make a discrimination between the burden on a business which naturally breeds disorder, and which casts upon the general taxpayer an additional burden in the cost of prosecutions and increased police force, and a business which exports the intoxicating liquors to other States."

Supreme Court of South Carolina in *State vs. Turner*, 1 S. C., 106: "Experience has demonstrated that the unrestrained traffic in spirituous liquors is dangerous to the peace and welfare of society, and therefore it has long been settled that the law-making power may throw such restraints around that traffic as in the judgment of that department of the government may be necessary to secure the peace and welfare of society."

Supreme Court of South Carolina in *State ex rel. George Vs. Aiken*, 26 L. R. A., 352:—"We do not suppose there is a more potent factor in keeping up the necessity for asylums, penitentiaries and jails, and in producing pauperism and immorality throughout the entire country, than liquor, and yet it is argued that it is to be placed on the same footing with the breadstuffs and other ordinary commodities of life."

Supreme Court of Kansas in *State ex rel. vs. Crawford*, 42 American Reports, 186: "Probably no greater source of crime and sorrow has ever existed than social drinking saloons. Social drinking is the evil of evils. It has probably caused more drunkenness and has made more drunkards than all other causes combined, and drunkenness is a pernicious source of all kinds of crime and sorrow. It is a Pandora's box, sending forth innumerable ills and woes, shame and disgrace, indigence, poverty and want; social happiness destroyed; domestic broils and bickering engendered; social ties sundered; homes made desolate; families scattered; heart-rending partings; sin, crime and untold sorrows; not even hope left, but everything lost; and everlasting farewell to all true happiness and to all the nobler aspirations rightfully belonging to every true and virtuous human being."

Supreme Court of Indiana in 1855 in *Beebe vs. the State*, 6 Ind., 542: "That drunkenness is an evil, both to the individual and to the State, will probably be admitted. That its legitimate consequences are disease and destruction to the mind and body, will also be granted. That it produces from four-fifths to nine-tenths of all the crime committed, is the united testimony of those judges, prison-keepers, sheriffs, and others engaged in the administration of the criminal law, who have investigated the subject. That taxation to meet the expenses of pauperism and crime, falls upon and is borne by the people, follows

as a matter of course. That its tendency is to destroy the peace, safety and well-being of the people, to secure which the first article in the Bill of Rights declares all free governments are instituted, is too obvious to be denied."

Supreme Court of the United States in *Mugler vs. Kansas*, 123 U. S., 205: "It is not necessary, for the sake of justifying the State legislation now under consideration, to array the appalling statistics of misery, pauperism and crime which have their origin in the use or abuse of ardent spirits. For we can not shut out of view the fact, within the knowledge of all, that the public health, the public morals and the public safety may be endangered by the general use of intoxicating drinks; nor the fact established by statistics accessible to every one, that the idleness, disorder, pauperism, and crime existing in the country are, in some degree at least, traceable to this evil."

Supreme Court of the United States in *Crowley vs. Christenson*, 137 U. S., 86: "By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dram shop, where intoxicating liquors, in small quantities, to be drunk at the time, are sold indiscriminately to all parties applying. The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source."

CONDEMNED BY LEGISLATIVE ENACTMENT.

The Legislature of Indiana has enacted its condemnation of the business by requiring that the nature of alcoholic drinks and their effects on the human system shall be included in the branches to be regularly taught in the common schools of the State. R. S. 1901, 5984 a.

FRUITS OF THE LIQUOR TRAFFIC.

It is not making the case too strong, to say that it is within the knowledge of every private citizen, of average information as to current events, that the business kills many, makes widows and orphans, fills almshouses, jails, penitentiaries, orphanages and insane asylums; that it frenzies the brain and directs the murderer's hand to plunge the fatal knife and discharge the deadly weapon.

The last sentence of the quotation from *Crowley vs. Christenson*, 137 U. S., will bear repeating: "The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these retail liquor saloons than to any other source."

If the proposition that any business, the inherent tendency and effect of which is to destroy the public health, the public morals or the public safety is immoral and unlawful is sound, it must follow, as the day follows the night, that the business, which is the source of a greater amount of crime and misery in every State, than any other cause, is the most immoral and the most unlawful business that there is in any State.

This is an inevitable conclusion from the premise. Logic will lead to no other result. So that the question for determination may now be stated in another form. Can the State sell the privilege or indulgence of producing the greatest amount of crime and misery? The natural tendency and effect of the saloon business is dangerous and detrimental to public and private morals and to the peace and good order of society, and because of this fact it contravenes the fundamental principle of self-preservation and because it does this, it is unlawful and does not have the inherent right to exist. It can not legally exist at all, unless the State can sell and delegate to it the right of existence. The State is organized for the self-preservation of its citizens in health, morality and safety. It is organized to enforce the right and prohibit the wrong. This is the paramount duty of the State to its constituent members, and it can not surrender the execution of it for a price. It is the imperative duty of the State to exercise the police power for the promotion and preservation of the public health, the public safety, the public and private morals and the general welfare.

Blue vs. Beach, 155 Ind., 121.

City of Frankfort vs. Irwin, 34 Ap., 280.

By Section 1 of the Bill of Rights, it is declared that the State of Indiana was founded for the peace, safety and well-being of the people, and, by Section 1, Article VIII, of the State Constitution, it is made the duty of the General Assembly to encourage, by all suitable means, the moral and intellectual improvement of the people.

(To be continued.)

The International Lesson.

FIRST QUARTER.

LESSON XII.

THIRD MONTH 24, 1907.

WOES OF DRUNKENNESS.

Isaiah 28: 7-13.

GOLDEN TEXT.—Wine and new wine take away the heart. Hosea 4: 11.

DAILY READINGS.

Second-day, Third mo. 18.—Woes of drunkenness. Isa. 28: 7-13.
Third-day, Third mo. 19.—The mocker. Prov. 20: 1-13.
Fourth-day, Third mo. 20.—Good counsel. Prov. 23: 15-25.
Fifth-day, Third mo. 21.—Woe to the drunkard. Isa. 5: 11-24.
Sixth-day, Third mo. 22.—God's punishment. Neh. 1: 1-10.
Seventh-day, Third mo. 23.—Danger of drink. Amos 6: 1-11.
First-day, Third mo. 24.—Drunkards shut out. 1 Cor. 6: 1-11.

Time.—Probably about 725 B. C.

Place.—Jerusalem, though the prophecy is applicable to the northern kingdom, as well.

Kings.—Hezekiah, king of Judah; Hoshea, king of Israel.

The twenty-eighth chapter of Isaiah is one of the most striking in the whole book—in beauty of style, strength of statement, analysis of character, and uncompromising truthfulness, it can hardly be surpassed.

The truths which it sets forth are just as applicable to the people and conditions of to-day, as they were to the men to whom they were originally addressed. The state of affairs in Jerusalem must have been

very bad to justify the prophet in denouncing his countrymen in such strong language; but that he was justified, there seems no manner of doubt. He begins the chapter with a description of the sins of the people in the neighboring kingdom and states what will be the result there. He finds a similar condition in Judah, and he uses similar language. He saw the danger impending and warned his hearers to take heed. The Assyrian, who was to be the scourge of Samaria, would descend upon Judah, and the only hope for the nation was in righteousness. "No prophet ever threatened judgment more inexorable and complete than he. Yet, he never failed to tell the sinner how possible it was for him to be different." It is evident that the northern kingdom had not fallen when Isaiah spoke these words, and as Israel was carried away 722 B. C., Isaiah must have spoken about 725 B. C.

7. "But these also." The inhabitants of Judah. The Amer. R. V. makes the picture even stronger, "And even these reel with wines, and stagger with strong drink, they are swallowed up of wines, they stagger with strong drink; they err in vision, they stumble in judgment." Could there be a more accurate description of the effect of strong drink physically and mentally? The men who should have been the leaders of the people in righteousness were guides into sin; wine, not reason or truth, is their master.

9, 10. These verses are the reply of the accuser to Isaiah's arraignment. Note the ill-concealed insolence of the words, "Whom will he teach knowledge, and whom will he make to understand the message?" Are we infants just weaned? "For it is precept upon precept, line upon line, here a little and there a little." The words in Hebrew are short and simple and sound very much alike, so it is impossible to bring out the full force of the intended scorn. It is somewhat as if one should say, "I am tired of this continual dinning in my ears with such an a, b, c, a, b, c, a, b, c, as yours. 'Be good,' 'Be good,' 'Be good!'"

11. Isaiah now begins his reply to the mocking speech just quoted. Here the Revised Version should be followed. "Nay, but by men of strange lips and of another tongue will he speak to this people." You have not heard the true prophets of Jehovah; now strangers, the Assyrians, will speak to you, and you will have to hear them, and their language you will understand, for you will not be able to help yourselves.

12. "To whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet, they would not hear." R. V. Jehovah has offered you rest and refreshing, but ye refused.

13. "Therefore shall the word of Jehovah be unto them precept upon precept," etc. You have scorned what I have sent unto you, calling it fit for little children, now "by these irritating monosyllables of gradual penalty shall God instruct you the second time."

The application of the whole lesson to the evils of drink is so obvious that it needs no comment.

PRACTICAL THOUGHTS.

1. "Preach the depravity of men, but never apart from the possibilities that remain in them." Isaiah 1:18, 19.

2. God's ways with men are mostly commonplace; that is the hardest lesson we have to learn. . . . He speaks "not in undue excitement of soul and body, not in the stirring up of our passions, nor by enlisting our ambitions, not in thunder or in startling visions, but by everyday precepts of faithfulness, honor, and purity."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR THIRD MONTH TWENTY-FOURTH, 1907.

THINGS YOU HAVE LEARNED FROM NOBLE MEN AND WOMEN OUTSIDE THE BIBLE.

I Thess. 1:2-8.

Second-day, Third mo. 18.—Noble Abraham. Gen. 18:1-8.
Third-day, Third mo. 19.—Noble Moses. Ex. 4:18-23.
Fourth-day, Third mo. 20.—Noble David. 1 Sam. 17:33-37.
Fifth-day, Third mo. 21.—Noble Ruth. Ruth 1:14-18.
Sixth-day, Third mo. 22.—Noble Mary. Luke 1:39, 45.
Seventh-day, Third mo. 23.—Noble Saul. Acts 9:1-9.

The word that is used to describe the characters we are to consider has been more fortunate than some of its companions. "Good," for instance, has been much abused, and a "good fellow" may lack much that goes to make up real manhood if only he is complaisant toward his friends' weaknesses and a ready partaker with them in their chosen diversions. On the other hand, we hear people spoken of as "good," or "too good," in a tone that implies anything but compliment. But of a noble man or woman, we feel we need no definition, or at least are sure that those who call them so intend only approval and commendation.

We do not always attain to what we admire, but it is always hopeful to find the power of appreciation and the spirit of admiration of that which is noble. In fact, this may be said to be the one pathway of hope for us all—that there is in us some chord that is in unison with the divine, that the likeness to God in which we were created is still such a fact that we can be made to realize our relationship. And it is this realized and outwrought relationship that makes the nobility of men and women, whether in the Bible or out of it.

If we should hunt for flaws in Abraham's life, the honest biographer has furnished us with material to reward such a search; the one asset which he seems to have possessed above his fellows is that of accessibility. God found him a man who could be got at and whose mind was open to impressions. Abram leaving Haran was obedient, but he was far below the interceding Abraham at Mamre. The course of tutelage might have been shortened, so far as we can judge, if only Abraham and Sarah had not hindered their own blessing. Yet, what is that but a mirror

of ourselves? But faith remained and grew until its full proof and flower at Mt. Moriah, where the promised son was given a second time as from the dead.

The examples that follow—Moses and David, Ruth and Mary—are brought before us in a setting that emphasizes the individual relationship each one had in the plans of God; but their lesson to us is largely lost if we fail to apply the method to the lives of the men and women of to-day. What God wrought through them was their work, but His labors are not done, nor are His methods changed. Human agents are still His instruments, and men are still responding to His call and teaching. Nobility is still about us, veiled sometimes, but none the less the present manifestation of God if we can but read it.

An oyster dredger on the Mississippi coast—uncouth and unwholesome in appearance, almost to repulsiveness—recently narrated to me his experience in the great storm of September last. The water had risen around his rough little cottage until it was waist high to him as he stood on his doorstep urging his wife to let him try to get her and the children to higher ground. She did not think it possible, and told him to go and leave them and save himself. "But, you see, I could not do the like o' that," so he stepped into the house, and as he did so the steps on which he had stood floated away. The water still rose, and he and his eldest son broke up the ceiling and got the others into the space above. Again his wife urged him to go. "But I couldn't do it, mister. All we could do was stay there and trust to One above." And so they stayed until the little shanty was swept down the stream and lodged between two trees, where they remained until all were rescued after hours of uncertainty. But had he not "won his spurs?"

The inward influences and illuminations which come to us through those who have loved us are deeper than any that we can realize; they penetrate all our life, and assure us that there must be a fountain of life and love from which they and we are continually receiving strength to bear and to hope.—*F. D. Maurice.*

It is always safe to do right; and the truest expediency is simple justice.—*Whittier.*

There is nothing the unbeliever honors like belief.—*Phillips Brooks.*

Beware of trusting to Providence matters which Providence has plainly trusted to you.—*Agnes Morton.*

Love is ever busy with his shuttle;
Is ever weaving into life's dull warp
Bright, gorgeous flowers and scenes Arcadian,
Hanging our gloomy prison-house about
With tapestries that make its walls dilate
In never-ending vistas of delight.

—*Longfellow.*

Talk not of wasted affection! Affection never was wasted.
If it enrich not the heart of another, its waters returning
Back to their springs like the rain, shall fill them full of
refreshing.
That which the fountain sends forth returns again to the fountain.

—*Longfellow.*

[FOR THE AMERICAN FRIEND.]

WORSHIP.

I.

... patching together other men's writings and observations, so much as will hold him speaking an hour, while the glass runs . . . —Barclay.

He from the pulpit for an hour will bawl
His sermon, well and properly "prepared";
But not a whit is any yokel scared,
He not a whit disturbs the drowsy Hall.
The 'Squire, who—(like a prize ox in its stall)—
Looked out the text, then at the preacher stared,
Into the realm of Sunday Slumber peered.
The Hourglass down, the Clerk rose with a drawl.

A wheezing of the organ, and a trill
Of psalmody; a crowding to the porch;
A clearing for the Quality a way
Across the churchyard. And was this the torch
Of worship, lit? Saints gather to fulfil
Their Lord's behest to meet, and watch and pray.

II.

This is a divine and spiritual worship, which the world
neither knoweth nor understandeth; which the vulture's eye
seeth not into.—*ibid.*

The silence of the bare place was so sweet,
Where many sat, feeling no call to speak.
They'd been attacked by Persecution's beak,
Whose bodeful wings did at their dwellings beat.
With Peace are shod the blessed Gospel's feet.
Yet, by all evidence of strength judged, weak
Were these poor worshippers; both mute and meek;
Not worthy recognition in the street!

A row outside!—posse of pikemen stern,
And musketeers with crafty magistrate.
Burst in! Make havoc with the Friends ye find.
King Charles need not suspicious or irate
Become. From Quakers he has yet to learn
True worship monarchs may not loose, or bind.
—A. W. Webster.

Things of Interest Among Ourselves.

John Chawner, clerk of California Yearly Meeting, has changed his address from 1072 Kulswood, to 765 Summit Avenue, Pasadena, Cal.

A notice of the Friends Summer School of Religious History, to be held at Bryn Mawr College, the 14th to the 22d of Sixth month, appears in another column.

A. M. Hinshaw, Iowa Yearly Meeting, is engaged in evangelistic work in the limits of Sterling Quarterly Meeting, having been at Calvary Meeting, in Barton County, Kan., for the last two weeks.

The Bryn Mawr Club, Chicago, has just secured between \$13,000 and \$14,000 to add to the endowment fund of Bryn Mawr College. The energy and devotion of this club is greatly to be admired and commended.

We hope Friends will be well represented at the great National Peace Congress, which meets in Carnegie Hall, New York City, the 14th to 17th of next month. Judging from the information sent to this office, the program promises to be a good one.

Oscar Roberts writes from Luipaardsylei, Transvaal, South Africa, calling our attention to the fact that in an introductory sentence to the missionary matter published Twelfth month 6, 1906, we spoke of Eruwa as being in the Transvaal. We should have located it in Lagos Colony, West Africa.

The "meeting for sufferings" of Philadelphia Yearly Meeting has published a pamphlet, entitled, "An Invitation to Attend Meetings for Worship of the Society of Friends, with a Few Particulars of the Manner of Holding Them." It will be handed to visitors at regular and appointed meetings or to possible visitors, and explains the rather "unusual mode of worship."

Our missionary, W. Irving Kelsey, from C. Victoria, Tamps, Mex., informs us "that the Mexican press is just now making a crusade on bull-fighting. Also several anti-bull-fighting organizations have been formed. American tourists are among the best patrons of this barbarous pastime. In some places they could not be a financial success were it not for the American contingent."

J. Arthur Wollam has just closed a three-weeks' meeting at Grassy Run, Wilmington Yearly Meeting. The preaching was excellent and the attendance good. The spirit and methods of the evangelist were above criticism. In addition to general good effects, there were several conversions and renewals, and some additions to the Church will probably result. A few established Christians made very real and marked advance in spiritual life.

Sterling Quarterly Meeting was held at Sterling, Kan., the 22nd to 24th ult. This is one of the smallest quarterly meetings of Kansas Yearly Meeting. It was specially favored at this time by having L. Clarkson, Hinshaw, the general superintendent of Evangelistic and Church Extension Work, present. His ministry commended itself to the intelligence of the people, being of a highly spiritual character. Friends who are thinking of changing their location would do well to look this way, as the country is beautiful and productive.

Bloomington Quarterly Meeting (Indiana) was held from the 15th to the 17th ult. The weather was most favorable, and attendance large, considering the prevailing ailments. The business of each day was quickly dispatched in harmony. Louis E. Stout, yearly meeting Superintendent of Evangelistic Work, was present and preached each day; also addressed the Bible-school conference, taking the parable of the good Samaritan for the foundation of his discourse. The Academy Association, on Seventh-day evening, took on a new feature. The entire program was responded to by students of thirty years ago, which was much enjoyed by the audience.

A ten-days' series of meetings has just concluded at Newberg, Ore. Charles Replogle, of Everett, Washington having felt for some time a concern to visit this meeting; labored in the love of the Gospel most acceptably. His ministry was marked by a quiet, tender, powerful setting forth of the glorious personality of Jesus Christ, and hearts felt the strange, wondrous thrill of the Master's appeal. No sensational methods were used, but the living evidence of the Holy Spirit's work was manifest. The meeting has been remarkably quickened in its love and loyalty to the person of Christ, and seed has been sown which will bear a rich and abiding harvest.

Washington's Birthday was observed in a unique and very fitting way by Pacific College. It was made the occasion of the formal raising of a United States flag, which Joshua L. Baily had presented to the College some weeks previous. A letter from Joshua L. Baily on his presenting the flag was read by Mabel H. Douglas. A short address on the history of the American flag and its significance to us, as well as our duty as Friends, was given by Prof. P. K. Jones. O. W. Holmes' poem, "God Bless Our Fatherland," was read by Prof. W. C. Woodward. Prof. H. D. Crumly closed the program by a stirring plea in behalf of peace as held by Friends.

A recent communication from Farmland, Ind., says: "A revival is now in progress in Farmland particular meeting, conducted by the pastor, John L. Kittrell. There have been more than 20 conversions already, and the meetings continue with increasing interest. Charles E. Hiatt and wife, from Muncie; Ira Johnson, yearly meeting superintendent of Evangelistic Work, and Fred. Smith, of Spiceland, have all acceptably attended some of the services."

Susie Wagner recently conducted a successful meeting at Parker, Ind. A large number of renewals and conversions were reported, and several have applied for membership with Friends.

On First month 21st, a most successful series of meetings began at Van Wert, Ohio. The first evening was prayer service, led by two of the members; the second evening was directed by two C. E. officers and workers; the third evening by the Bible-school superintendent and teachers; the fourth, by the Ladies' Aid Society, Anne Lewis giving a splendid explanation of the work of the society, its object and place, and the fifth evening all united in the service. The pastor,

Tennyson Lewis, took an active part in all the meetings. The meetings which followed were largely occupied with preaching. The second week, Virgil Brock, a young man, twenty years of age, from another part of the quarterly meeting, assisted in the meetings, especially in the song service. As a result, between 60 and 70 were converted and reclaimed, and 32 united with Friends. Other names will come before the next monthly meeting. The meetings were of great interest from the beginning to the close, and were largely attended.

Friends in and about Van Wert, Ohio, are greatly encouraged. Several have recently united with Friends, both in Van Wert and at each of the three country points. Tennyson Lewis and family are doing pastoral work in town, and John McMillan and wife have charge of the country points. The C. E. and Junior Endeavor in town are enjoying a great increase in membership.

T. H. and H. M. Jessup write from Elmwood, Cal., from whom we quote the following: On Second month 22d, the foundation of our church at Elmwood was begun, not in commemoration of the great "Father of his Country," but it is a sweet thought that it is so.

Elmwood is a town situated on the Santa Fé R. R., 125 miles south and east of San Francisco, in the fertile valley of the San Joaquin River. Within a year's time the membership has grown to over 30, and others will be here after the school year closes. With a longing to gather in others and hold those who are here, we have organized for work. Thomas Armstrong, our yearly meeting superintendent, visited us in December, at which time we had a temporary organization. He had wonderful liberty in service with the people holding two meetings, and conducted the Sabbath services, all of which were a great uplift to those who attended, which included almost the entire community. The next week Elmwood Mills was with us, who spoke morning and evening with much earnestness. The unity of the different churches, as we have met to worship, has been something beautiful. This, we consider, has been a blessing to us all, and think it fruitful for good. The Christian denomination has bought the building in which we have been holding our meetings, and we thought the time had come for action on our part. The congregation also was outgrowing the accommodations of the old building. We will, it is hoped, be worshipping in our own house in a short time. We have a temperance community, which is building up fast with people of nearly all denominations. With good land and reasonable prices and with abundance of irrigation water, the country will, with the hundreds of acres of fruit trees and grape vineyards being put out, blossom as the rose. May the vineyard of the Lord also be fruitful.

The remodeled Denver Friends' church building was dedicated at the eleven o'clock meeting on Sabbath, Second month 24th. The Penn College board very generously arranged for President Rosenberger to stop at Denver to attend the service on his way to California. He preached the dedication sermon, and his beautiful message on "Worship" was very helpful and inspiring. His presence and service were greatly appreciated by the large audience, which completely filled the house, and especially by the members, who have borne the burden and responsibility of the work. There were many Penn graduates and old students in the audience, to whom the service was very interesting and precious.

The addition to the building provides a well-lighted Sunday-school primary room, a library-room, a pleasant basement-room for Sunday-school and social uses, a well-furnished toilet-room, and a furnace by which the whole building is heated. The work was done at a cost of \$900.00, only \$400.00 of which had been provided. The committee in charge of the building work had asked Chas. E. Lewis, of Paoni, Colo., to request subscriptions, at the close of the dedication service, to cover the remaining \$500.00. In a brief way, at the close of President Rosenberger's sermon, he presented to the audience the nature and purpose of the work, and asked for subscriptions to cover the deficit. In opening the subscription, he announced the generous gift of \$100.00 to the work from the pastor, George D. Weeks and his wife, and the people, responded joyfully with a willingness rarely seen on such occasions. In fifteen minutes the amount was more than subscribed. It was a day long to be remembered by Denver Friends, and closed with a lecture by President Rosenberger on his visit to Palestine. In this meeting, also, the president was greeted by a large and appreciative audience, who listened with great interest to his address of an hour and a half. Many words of appreciation were heard.

BORN.

COX.—To Joseph D. and Mary Riddick Cox, at High Point, N. C., Third month 4, 1907, a son, Joseph John.

GREIST.—To Alva O. and Helen M. Greist, Chicago, Ill., on First month 18, 1907, a son, Alva O. Greist, Jr.

MARRIED.

MADDOCK—HUMRICHOUSE.—At St. Joseph, Ill., Second month 24, 1907, Edward Maddock and Josephine Humrichouse. Both parties are members of Stanton Monthly Meeting, Champaign County, Ill.

DIED.

ADAMS.—At the home of her daughter, in Watertown, N. Y., Second month 17, 1907, Cynthia Adams, aged eighty years. The deceased was very active in a number of church activities; for many years she was president of the W. C. T. U. Twenty-two children were sent from her home to school. She was the founder of the Bible school in her particular meeting, and she conducted one in her own home for several years. She was an elder in the meeting for a number of years.

BEARD.—At Kokomo, Ind., Second month 13, 1907, Sarah Beard, in her 96th year. She was a birthright Friend, and had been an invalid for over 19 years, the result of a fall. She was a faithful Bible student, and a wise counsellor in the Church. She was born at Waynesville, O.

BOND.—At Iowa Falls, Second month 23, 1907, Silas W. Bond, in his ninety-seventh year. In 1835 he was married in Wayne County, Ind., to Rebecca Williams, who survives him. They recently celebrated the seventy-second anniversary of their marriage. The deceased was a birthright member of Friends, and lived a consistent Christian life, honored by all who knew him.

HADLEY.—At her home, in Stuart, Iowa, Second month 12, 1907, Mary M., widow of the late Simeon W. Hadley, in her sixty-eighth year. She was the daughter of Evan S. and Nancy Moorman Griffith. She has been a member with Friends, and a devoted Christian since early childhood. She was one of the "shut-ins" for many years, but always had words of counsel to all who came to her home.

HUNNICUTT.—At the home of his son-in-law, Albert J. Jessup, near Economy, Ind., First month 10th, 1907, John T. Hunnicutt, in his 91st year. Although born in Prince George County, Va., he was for more than seventy years a beloved member of Springfield Monthly Meeting, Ind.

HUNT.—At Sterling, Kas., Second month 27, 1907, Ann Hunt, daughter of Robert and Ruth Hunt, in her seventy-fourth year. The deceased was a much-beloved member and elder of Sterling Monthly Meeting, faithful in life, triumphant in death.

IRWIN.—At her and her sister's home, Lick Run Mills, Pa., First month 11, 1907, Mary A. Irwin. The deceased was an esteemed member of Curwensville Monthly Meeting. Her broad sympathy in church work and in the W. C. T. U. endeared her to many.

TABER.—At his home, in Vassalboro, Maine, Second month, 24, 1907, Henry Taber, aged nearly eighty-eight years. Throughout his long life he was a valued member of the Society of Friends, a consistent Christian, and for many years an elder.

THOMAS.—At Fairmount, Ind., Second month 24, 1907, Eli Thomas, son of Amos and Nancy Thomas, in his thirty-ninth year. The deceased was a member of Fairmount Monthly Meeting; leaves a widow and five young children.

WALL.—At Stafford, Kas., Second month 7, 1907, Alson R. Wall, in his 80th year. The deceased was a recorded minister.

WOODARD.—At his home, near Bloomingdale, Ind., Second month 24, 1907, Duncan Woodard, aged fifty-nine years. He was a sincere Christian, quiet and unassuming; a useful member in the church, being an elder and Sabbath-school teacher at the time of his death.

The Salvation Army has a peculiar faculty for looking after the extreme classes of society. Their work for those in destitute circumstances, their care of the insane, for those in prisons and like classes, are well known. They now propose to establish an anti-suicide bureau in all the large centers of population. The plan is, briefly, to form a center or station, supplied with funds and equipped with the machinery of philanthropy, in charge of tactful officials, who will supply the means and encouragement to divert persons bent upon self-destruction from their purpose. The officials will reason with the wretched and desperate, and place them on the path to self-support or in the way of alleviating their misery, whether of mind or body. A similar undertaking was tried in Cincinnati sometime ago by courageous philanthropists, but it failed, because those reached were scheming imposters rather than those really in despair. Men who are desperate enough to kill themselves are not, as a rule, in a frame of mind which would induce them to seek palliation; but we know of no organization better fitted for this difficult undertaking than the Salvation Army.

Some students of household economy have been recently projecting schemes of co-operation, which will remove some of the perplexing and undesirable features connected with housekeeping. A Prof. Otto Fick, from Copenhagen, has recently come to this country to inaugurate what he considers a practical way out. All that is required is the building of co-operative flat houses, each not less than five stories high, and to contain not less than

AS TO FLAVOR

FOUND HER FAVORITE AGAIN.

A bright young lady of the Buckeye State tells how she came to be acutely sensitive as to the taste of coffee:

"My health had been very poor for several years," she says, "I loved coffee and drank it for breakfast, but only learned by accident, as it were, that it was the cause of the constant, dreadful headaches from which I suffered every day, and of the nervousness that drove sleep from my pillow and so deranged my stomach that everything I ate gave me acute pain.

"My condition finally got so serious that I was advised by my doctor to go to a hospital. I went to one of the largest in Detroit. There they gave me what I supposed was coffee, and I thought it was the best I ever drank; but I have since learned it was Postum. I gained rapidly and came home in four weeks.

"Somehow the coffee we used at home didn't taste right when I got back. I tried various kinds, but none tasted as good as that I drank in the hospital, and all brought back the dreadful headaches and the 'sick-all-over' feeling. At last one day I got a package of Postum Food Coffee, and the first taste of it I took I said, 'that's the good coffee we had in the hospital!' I have drank it ever since, three times a day, and eat Grape-Nuts for my breakfast. I have no more headaches, and feel better than I have for years." Name given by the Postum Co., Battle Creek, Mich. "There's a reason."

25 families. Most of the flats will be three-room affairs, all the cooking to be done in a big central kitchen. The company owning the building will keep a corps of servants to supply all the service required by tenants. Meals are sent to each family by a dumbwaiter. Capital is to be provided by the subscription of the tenant to a certain amount of the company's stock—about as much as the rent would amount to. In each proposed building there is to be a kindergarten in which children may be left while parents go out. The plan would, it is said, make the cost of living 20 per cent. lower than at present. Professor Fick has been instrumental in starting up co-operative flats in Copenhagen and Stockholm. We will not venture a prediction as to the outcome of this scheme; but this much seems quite certain, changes toward co-operative house-keeping are likely to become more prevalent in the near future.

The Inter-Synodical Convention of men of the Presbyterian Church in the United States met in Omaha, Neb., recently with more than 1,000 delegates present. Their action concerning missionary efforts is suggestive. They declare it to be their judgment that the number of human beings in non-Christian lands for which the Presbyterian Church is directly responsible in the work of evangelization in this generation is approximately 100,000,000. Also, that their foreign missionaries, native pastors, Bible women and teachers, ought to be increased, in the immediate future, until it reaches the number of one worker for each 25,000 unevangelized persons. This would mean for them 4,000 American missionaries, or about five times as many as they now have. It is their judgment that not less than \$6,000,000 a year should be their appropriation for mission work. In order to meet this demand, they believe that churches should strive for an average contribution of \$5.00 per member. Their resolutions closed with the following: "Recognizing that the successful accomplishment of this project involves not only the expenditure of wealth, but also of lives, we set ourselves to pray that the Holy Spirit of God may choose and send consecrated men and women into this work of foreign missions in sufficient numbers to secure the evangelization of the world in this generation."

A CAPITOL JOKE.

"John, dear," said the wife, coaxingly, "instead of buying an expensive ready-made dress I could get the material for \$20. Isn't that a capital idea?"

"If that's all a new dress would cost, go ahead," replied the faithful John.

A little later he was scanning the bill, which mentioned \$24 for making, \$29 for lace, \$6 for buttons, and \$11 for findings.

"When you spoke of a 'capital idea,'" he commented reproachfully, "I did not suppose that you meant the Harrisburg Capitol idea."—*Coast Seaman's Journal*.

Self-control, I say, is the root of all virtue. It is at the very centre of character.—*King*.

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FRIENDS TEACHERS AGENCY

A Teachers Agency for Friends has been organized by the Board of Education of the Five Years Meeting. This agency will assist teachers seeking positions and employers seeking teachers. There will be no charge for services rendered except that teachers who join the Agency will pay a fee of \$2.00 to cover cost of clerical work and postage. Communications should be addressed to

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A MESSAGE.

Joy follows sorrow,
Rest follows pain,
In God's to-morrow
All is made plain.

Clouds that envelop,
Touched by the sun,
Rise into glory,
When day is done.

Out of night's darkness
Stars brightly shine;
Thus, to the trusting soul,
Comes light divine.

Life is a parable,
And, rightly read,
We can accept it,
Feeling no dread.

He who created
Can keep to the end,
Our Savior, Redeemer,
Deliverer and Friend.

Alix.

"Mix together the flour of love made from the whole kernel, giving the all-inclusive flavor and quality; the leaven of spirit, the salt of common sense; the water of life appreciated. Let them rise in the encouraging atmosphere of patience. Knead and mould in the silence. Butter with cheerfulness, and serve to the entire family."

When one begins to turn in bed, it is time to turn out.—*Wellington.*

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A Philadelphia lady, after being benefited herself, persuaded her husband to try Grape-Nuts for stomach trouble. She writes:

"About eight years ago I had a severe attack of congestion of stomach and bowels. From that time on, I had to be very careful about eating, as nearly every kind of food then known to me, seemed to cause pain.

"Four years ago I commenced to use Grape-Nuts. I grew stronger and better and from that time I seldom have been without it; have gained in health and strength, and am now heavier than I ever was.

"My husband was also in bad condition—his stomach became so weak that he could eat hardly anything with comfort. I got him to try Grape-Nuts and he soon found his stomach trouble had disappeared.

"My girl and boy, three and nine years old, do not want anything else for breakfast but Grape-Nuts and more healthy children cannot be found." Names given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in pkgs. "There's a reason."

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NOTICES.

To Sunday-school Workers throughout the World: Christian Greeting:

The Executive Committee of the World's Fifth Sunday-school Convention, American Section, earnestly invites Sunday-school workers in all lands to unite in observing Sunday, Fifth month 19, 1907, as World's Sunday-school Day by engaging in private and public prayer as occasion may offer for Sunday-schools throughout the world, and especially for the World's Fifth Sunday-school Convention, which will then be in session in the city of Rome.

Ministers are asked to preach a special sermon, placing fresh emphasis upon the Sunday-school as a most promising field for Evangelization and character building.

A universal compliance with this suggestion will make this the greatest day in the history of the Sunday-school. Not all may go to Rome, but each one may have a share in promoting the cause which the convention represents.

By direction of the committee.

GEORGE W. BAILEY,
Chairman.

WM. N. HARTSHORN.

Secretary.

A session of the Friends Summer School of Religious History will be held at Bryn Mawr College, Sixth month 14 to 22, 1907. There will be two morning courses of lectures, one on the "Religious Message of the Bible," and the other on the "Mystical Movements in Church History." A Bible class will also be held each morning. Out-door conferences on Quaker problems and on teaching religion to children will form important features of the school. A course of evening lectures by eminent speakers is also being arranged. The expense will be \$1.25 per day, or \$10 for the whole time, for each person. Application for rooms should be made to

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Manners must adorn knowledge and smooth its way through the world.—*Chesterfield.*

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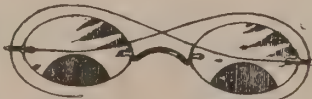
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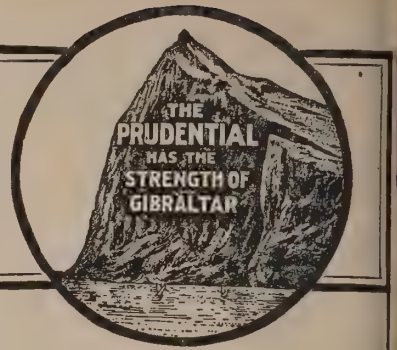
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DEPT. 67

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American Friend

Vol. XIV

THIRD MONTH 21, 1907

No. 12

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New Beatitudes

Blessed are they that heal, for theirs is the
royalty of service.

Blessed are they that cleanse and clothe the
body, for they give the soul a chance.

Blessed are they that teach the dignity of
labor, for they shall regenerate the earth.

Blessed are they that hunger and battle for
justice, for they are brothers of the Christ.

Blessed are the cheermakers, for they shall
be called the sons of the morning.

Blessed are they that minister of the mind of
Christ, for they are of the inner house-
hold of God.

—Herbert A. Jump, for the "Grenfell Calendar."

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Events and Comments.

The date for the next Hague Conference has not yet been announced, but it is quite certain that it will be held in the early part of the sixth month.

"Gipsy" Smith, the noted English evangelist, has made a profound stir in Brooklyn. Large crowds have been attending his meetings, and the results have been very gratifying to the promoters.

Acting in compliance with the new immigration law passed Second month 20th, President Roosevelt has issued an order prohibiting Japanese and Koreans from entering continental United States from Hawaii, Canada or Mexico.

Does the fact that some of our Wall Street financiers have recently called on President Roosevelt to discuss proposed legislative measures indicate that the National Government is to become a leading factor in high finance? Some of our journalists seem to think so, and the drift certainly has been in that direction.

It was reported some weeks ago that Henry Van Dyke, the eminent poet and author, who has been Professor of English Literature in Princeton University for the past few years, had offered his resignation. Overwhelmed by petitions and letters which came from alumni, students, faculty and trustees, he has decided to remain.

Local option in Vermont now appears to be working well. Last week's elections resulted in but 25 towns voting to license saloons, there being 30 the year before and many more in 1903 and 1904. Burlington, which started out in 1903, after the repeal of the State prohibitory law, by going for license by 1760 plurality has this year gone for no license by 431.

Thaw does not seem to be the only person who has "brain storms." With abundant crops, high wages and business of all kinds active and profitable, one of the most remarkable panics in recent

years seized Wall Street last week. The movement was irresistible. No one has an adequate explanation. The whole affair seemed to be psychic. The uncertainty caused by so much State legislation affecting corporate interests, and the stringency in the money market which has prevailed for several months, are possibly responsible for the mental condition of Wall Street financiers; but neither are adequate explanations for the great fall in stocks.

Secretary Root believes in small colleges. In a recent talk before the Hamilton College Association of Washington, he expressed a number of thoughts of interest to all concerned in higher education. "You cannot raise a strong and virile people," he declared, "with paving stones between them and mother earth, and it was with deep thankfulness and real joy that I sent my sons away from the crowded city to spend the four years of their college life among the hills and valleys of old Oneida." And he continued: "The men who make the popular will are not those known to fame or in high political places. They are the doctors making their daily rounds along country roads, the lawyers who counsel in town meetings, the ministers in country places, the teachers in village schools. These are the real molders of the public mind, these the leaders of the people; and the men in more conspicuous positions merely do their will."

It should not escape attention that the right of the States to pass laws prohibiting the use of the flag of the United States for advertising purposes has been affirmed by the Supreme Court in an opinion written by Justice Harlan. The case had been appealed from the Supreme Court of Nebraska on behalf of two Omaha liquor dealers, who had been convicted of selling beer in bottles decorated with the national colors. Justice Harlan's opinion affirmed the decision of the State courts, and upheld the right of the State to protect the flag, the emblem of the nation's power, against indignity. He said that the use of the flag as an advertisement on beer bottles cheapens and degrades it, and the court was unwilling to hold that legislation prohibiting such a use of the national colors is an abridgment of personal rights as contemplated by the national constitution. It should be added that Justice Peckham dissented. The action of the highest federal court in this matter is of wide interest, for most States have passed laws forbidding the use of the flag for advertising purposes.

John Alexander Dowie, the founder of Zion City, and the first Apostle of the Christian Catholic Church, died in Zion City, the 9th inst. During the last few years factional strife has almost consumed the energy of his followers. Most of them deserted him, even his own family. Many of our readers will remember how this remarkable community was formed, where all things should be shared in common, and all disease healed by a Divine touch. The remarkable thing about the movement was its phenomenal success. Great numbers of people flocked to Dowie's community. A partial explanation can possibly be found

CHARCOAL STOPS GAS ON YOUR STOMACH.

WONDERFUL ABSORBING POWER OF CHARCOAL WHEN TAKEN IN THE FORM OF
 STUART'S CHARCOAL LOZENGES.
 TRIAL PACKAGE SENT FREE.

Charcoal, pure, simple charcoal, absorbs 100 times its own volume of gas. Where does the gas go to? It is just absorbed by the charcoal,—the gas disappears and there is left a pure, fresh, sweet atmosphere, free from all impurities and germs.

That's what happens in your stomach when you take one or two of Stuart's Charcoal Lozenges, the most powerful purifiers science has yet discovered.

You belch gas in company, sometimes, by accident, greatly to your own humiliation. That is because there is a great amount of gas being formed in your stomach by fermenting food. Your stomach is not digesting your food properly. Gas is inevitable. Whenever this happens, just take one or two of Stuart's Charcoal Lozenges right after eating, and you will be surprised how quickly they will act. No more belchings; no more sour risings. Eat all you want and what you want, and then if there is any gas going to be formed, one of these wonderful little absorbers, a Stuart Charcoal Lozenge will take care of all the gas.

And it will do more than that. Every particle of impurity in your stomach and intestines is going to be carried away by the charcoal. No one seems to know why it does this, but it does, and does it wonderfully. You notice the difference in your appetite, general good feeling, and in the purity of your blood, right away.

You'll have no more bad taste in your mouth or bad breath, either from drinking, eating or smoking. Other people will notice your bad breath quicker than you will yourself. Make your breath pure, fresh and sweet, so when you talk to others you won't disgust them. Just one or two Stuart Charcoal Lozenges will make your breath sweet, and make you feel better all over for it. You can eat all the onions and odorous foods you want, and no one can tell the difference.

Besides, charcoal is the best laxative known. You can take a whole boxful and no harm will result. It is a wonderfully easy regulator.

And then, too, it filters your blood,—every particle of poison or impurity in your blood is destroyed, and you begin to notice the difference in your face first thing—your clear complexion.

Stuart's Charcoal Lozenges are made from pure willow charcoal, and just a little honey is put in to make them palatable, but not too sweet.

They will work wonders in your stomach, and make you feel fine and fresh. Your blood and breath will be purified.

We want to prove all this to you, so just send for a free sample to-day. Then after you get it and use it, you will like them so well that you will go to your druggist and get a 25c. box of these Stuart's Charcoal Lozenges.

Send us your name and address to-day and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 54 Stuart Bldg., Marshall, Mich.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XIV.

PHILADELPHIA, THIRD MONTH 21, 1907.

No. 12

THE EPHESIAN BENEDICTION.

When an intense situation is reached in Paul's correspondence and one looks for a sweeping condemnation of some faction, suddenly there is a pause and then a benediction breaks forth, which includes and unites the entire body. The most uniting of all these matchless benedictions is the one at the end of the Ephesian epistle: *Grace be unto all those who sincerely love our Lord, Jesus Christ.*"

We need a pause now, in the midst of the noise and confusion which is disturbing our own peace and endangering our future prosperity, for this uniting benediction to spread over our church and settle upon us all: *Grace be unto all those who love our Lord Jesus Christ in sincerity.* This touches at once the fundamental basis of our Christianity. It is this common love for the Lord Jesus Christ that makes us a church. There never has been a time when the followers of this Savior have held the same views; there never will be a time when the thoughts of individual men will run in the same mould. That would destroy individuality and personal freedom. It is, too, impossible to have a dead level of unvarying practice in all our churches and communities, and it would be wholly undesirable if it were possible. So long as there are peculiarities in disposition and character there will be variety in the ways of expressing religious feeling. There always has been, and there always will be, a conservative and a progressive wing. The type will shift from generation to generation. What was progressive in one period will become conservative in the next period, but the two extremes will always be there, and they will always find it difficult to be patient with each other. The one important thing—which cannot be missed without utter peril to the church—is love to our Lord Jesus Christ. Where that prevails in sincerity it cements *hearts*, even though *heads* do not agree. "Knowledge" is distinctly on a lower level. We all know in part, and one Christian's bit of knowledge seems to contradict another Christian's fragment, and there arises contention and confusion. It seems as though the seamless robe of truth would be torn in twain. The moment a controlling love for Jesus Christ floods the two men's hearts they rise to a higher level of unity and the chasm is bridged.

So, too, with divergent practices. When "forms" are given the place of first importance they raise disagreement and provoke dissension. There have been no fiercer hates than those engendered over religious forms and practices. When a sincere love for the Lord Jesus Christ comes into the *first place* forms grow weaker and sink into the background. Men who have been bitter in their oppositions gather 'round the same Divine Figure and find unity in their common love.

This happens even with conservative and progressive wings. The issues seem vital, and the situation gets often to the point of intense strain. Each wing believes the other is ruining the church, and they pin offensive labels on each other. But let a warm flood of love for Jesus Christ sweep into the two wings so that their common Christ grows more important to them than their partisan battle cries, and immediately the distance between the two wings diminishes. Conservative and progressive discover that they are brothers with common tasks, because they have a common Savior. Let us keep saying this Ephesian benediction until it sinks down into our souls, and we have a revelation of the uniting power of unfeigned love for the Lord Jesus Christ.

R. M. J.

ESPECIALLY MEMBERS OF THE HOUSEHOLD OF FAITH.

"As the opportunity occurs," writes the Apostle Paul, "let us treat everyone with kindness, and especially members of the household of faith." How sweeping the first part of this most pregnant passage. How far it carries us out on the wings of imagination to compass the whole world. Be kind to everyone. The thought comes with a thrill which inspires, and we think of far off men, and golden days and distant deeds. But what is the matter with the Apostle in his second thought? What can he mean by this narrowing *especially*? We are not in the right frame of mind to be held up in this fashion. As a Friend said recently, "I am surprised that Paul should have said it, it seems so contrary to his broad democratic spirit." But let us not be hasty in our judgment. Possibly it is not so narrow after all. The

Apostle may have been thinking of a number of very good people who were neglecting their own meeting and at the same time burning up with zeal for the heathen or the needy in a distant city. It is not altogether unlikely, if we can judge the Galatian Christians by those of our own time, that the very ones who were so lavish with their general sympathies did less, as a rule, than those who began to practice kindness at home. Whatever else the Apostle may have had in mind the passage admits of this application, and the lesson is pertinent to us. It is a unique way of telling us where and how to begin. Not to the person who is absent, but to the one who is present; not with the equipment of to-morrow, but with what we have to-day, are we to be kind. Kindness should begin at home. The genuine article goes farther, even, as opportunity offers, embracing the whole world, but it is centrifugal, not centripetal, in its growth.

Opportunity for this kind of growth presents itself in every local meeting. If we can learn the lesson of kindness to our neighbors then we can face the world with confidence. If kindness prevails in all the perplexing situations confronting our Society, then we can expect victory in the world. And how potent is the force of victory begun—how strong the force of example and consistency—the force of the sermon of a life. Viewed in this light, Paul's "*especially*" to the household of faith, are words of wisdom from a broad-minded, practical apostle.

Here, also, is a principle especially applicable to the home—that sacred center on earth where kindness should have its birth, and from which it should overflow. We remember living for a time in a family where Scripture reading and prayer were regular morning exercises. The church and pastor were always remembered, likewise the rulers of the land, and sometimes we were led to foreign fields. Before each meal, also, thanks were offered to our Heavenly Father for the fresh manifestation of His goodness spread before us. But we never shall forget the morning when our host finished saying the blessing with one breath, and with the next severely scolded his wife for burning the pancakes. The peoples in the remote corners of the earth were remembered with tenderest entreaty, the choicest blessings were evoked for those high in the State, but the one who lived and toiled and cared for him, his truest, closest friend on earth, was rebuked. May we learn more perfectly as the opportunities occur to "treat everyone with kindness, especially members of the household of faith."

[FOR THE AMERICAN FRIEND.]

A MISSIONARY OPENING.

BY JOHN R. CARY.

The call for workers in foreign lands is just now loud and insistent, but I want to call attention to a field presenting most of the characteristics of foreign work and yet lying at our doors. Thousands of ignorant, superstitious people whose need of the Gospel is as great as that of the Mexicans, for instance, are located within a few hours of such great cities as Philadelphia, Baltimore, Washington and Pittsburgh; and the call to enlighten them is supplemented by the instinct of self-preservation, for they are acquiring citizenship as time goes on.

In the soft coal district of western Pennsylvania dozens of little, raw, unkempt villages are clustered about the mouths of newly-opened coal mines, the houses built by contract in the cheapest possible manner, located among the fresh stumps, connected only by foot-paths, the surroundings decorated only by tin cans and piles of rubbish. Packed into these rough houses are the large families of the foreign miners, largely Slavs and Italians, rough, ignorant, but kindly of disposition and prompt to respond to kindness. They speak but little English, only acquiring enough to get along in matters of business, yet they learn quite readily.

Our attention has been called to this situation in Baltimore, for the district is within our nominal limits, and we have isolated members living in some of these villages, men whose training as miners makes them available for positions as foremen. One of our ministers visiting these members last year was much impressed by the opening for work, the one family of Friends in a place making a nucleus from which to begin. In one village a minister of another denomination has made a start very wisely by securing employment in a "company store," thus providing for his support and getting into contact with the people in a natural way.

Baltimore Friends would be very glad to give such support as they can to work among these people, but their whole problem in the Pennsylvania meetings is a hard one. It is exceedingly difficult to keep any meeting active and strong without the encouragement and support of other parts of the organization, and we have three small meetings located from 40 to 80 miles apart and from 125 to 200 miles from the rest of the yearly meeting. One is in a village of perhaps 200 residents, another in a town of, say, 2,000, and the third in a larger place of perhaps 4,000 inhabitants. In all these places there is a kindly feeling for Friends, and good audiences greet the visiting minister, but in two of the meetings there is no resident minister. Does not the whole situation present as strong claims as can be formulated? And does it not possess very hopeful features not always to be found?

Baltimore, Md.

FOR THE AMERICAN FRIEND.

PALESTINE AND THE WORK OF FRIENDS.

BY ROSA E. LEE.

(Continued from last week.)

The first Protestant missionary in Palestine was Levi Parsons. He was sent out by the American Board of Foreign Missions, which was succeeded in 1870 by The American Presbyterian Board. He reached Jerusalem in 1821, but died the next year. This Board then decided to open in Syria, north of Palestine. They chose Beyrout as a center, and for eighty-five years have carried on almost continuous missionary labor there. At the end of the first forty years, with the exception of two boarding-schools founded and a translation of the Bible into Arabic begun, they saw very little visible results from their labor.

Let us review the situation at the close of the year 1905. The Arabic translation of the Bible was finished in 1865, and of the 59,000,000 pages of literature published by the American Press at Beyrout, over 47,000,000 were Holy Scriptures. From this press our own mission at Ram Allah gets its Arabic school-books, tracts, hymn-books and Bibles. One of their first boarding-schools grew into the Syrian Protestant College, now controlled by a Board of Trustees in New York City, and carrying a staff of 63, with about 800 students. The other became the American Seminary, a large boarding-school for girls. The Presbyterians have about 40 American men and women as missionaries in eight large districts, 200 native workers in 100 centers, a church membership of 2,500, with 7,000 children in their mission-schools, and over 6,000 of these belong to the Sunday-school and are known as Protestants.

Thus, we see what has been wrought by God through our sister mission in the North, and to some extent the same opportunities are offered to us, and there is no reason why we should not expect as much and more to be accomplished by Friends if we are as faithful to the work in Palestine in the next forty-five years as the Presbyterians have been to the work in Syria in the last forty-five.

We are the only American denomination doing mission work in Palestine.

The Christian Alliance are doing some undenominational work.

Samuel Gobat, a young German, visited Palestine in 1827. He afterwards went as a missionary to Abyssinia, but returned to Jerusalem in 1846. He was appointed by the King of Prussia to be bishop in Jerusalem. He began his missionary labors by establishing schools for boys. When Eli and Sibyl Jones first visited Palestine forty years ago they found a little day-school for boys at Ram Allah, which was under this bishop. At his death, in 1879, the Queen of England appointed a bishop to succeed him, and the Church of England still carry on the work commenced by Samuel Gobat. But there are many places untouched, especially many villages without either

church or school; some of these get only one visit a year from a missionary, and some get no visits at all.

THE WORK THAT FRIENDS HAVE DONE AND ARE DOING.

In 1868 and '69, Eli and Sibyl Jones made their second visit to Palestine. During this visit they started a day-school for girls at Ram Allah, with a native as teacher. In 1876, they made their third visit and the foundation stone for the Boys' Training Home at Brumana was laid, Theophilus Waldemeier having opened a day-school for boys at that place three years before. In 1880, The Girls' Training Home at Brumana was established.

Sometime after this the work was divided. The English Friends took charge of the work at Brumana, and the New England Friends took that at Ram Allah.

Since then the work at Brumana has grown and now they have 36 boarders and 24 day-pupils in the boys' school; 49 boarders and 20-day pupils in the girls' school, and over 1,000 children in 15 day-schools. They maintain a hospital with 19 beds and a cot. Besides this building and the large school buildings, they also own a comfortable meeting-house. Thirty-seven native teachers help in educational and evangelistic work, and 12 English missionaries are situated in three different stations.

The work at Ram Allah has had a slow but steady growth, and has shed an influence over the people of Palestine that only eternity can measure.

The number of American missionaries at this place has always been small, never over five, and now only three. The mission has been unfortunate in having had many changes in its American staff, but very fortunate in having had constant, faithful native help.

In 1889, The Girls' Training Home, in Ram Allah, was opened, with Huldah Leyton as matron. The first family of girls numbered 15. Since then the house has been enlarged, more land has been purchased, and now 34 girls, besides the superintendent's family and several teachers, reside in a well-furnished home, surrounded by grounds in which are beautiful flowers, well-kept walks, many kinds of fruit trees and a large vineyard. The girls are taught to look after their souls, minds and bodies. They often absorb as much from the Christian atmosphere as they get from their books. Some of the first girls have married and have nice, clean homes, which are quite a contrast to many of the homes around them. Those who have children are seeking to give them a Christian education. Last year the daughter of one of the first girls was received into the Training Home. Katie Gabriel, who, as preceptress, has so faithfully mothered the school during the eighteen years of its existence, laughingly said, "Now I have received a grand-child."

One of the teachers who was also educated in the Training Home, married a Syrian, who is a missionary in German East Africa, and went with her hus-

band to his labor of love among the poor blacks of that dark continent.

Several of the other graduates have become teachers, some in Palestine, some in Africa. One has a school near Cairo, another teaches at Khartum, in the Sudan. Two went to Brazil and two have come to the United States.

When the school was first opened the parents paid nothing toward the board, tuition or clothes, except to furnish the shoes, and it was hard to get enough girls to fill the home. Now almost all furnish their own clothes, and all pay something toward their board; those who take music pay for their music lessons, and more girls apply for admission than can possibly be taken.

The six day-schools, three in Ram Allah and three

can be done in the way of showing people how to live in this life, as well as to teach them how to be ready for the life which is to come.

In 1901 the Boys' Training Home, at Ram Allah, was opened with 15 boys. From the first, this has been an industrial school. In Palestine, a boy is the ruler of the home, and his great temptation is to be proud and arrogant. In his home he early learns to steal, to strike his mother and sisters, and to lord over things in general. So in our school, among other things, they are taught the honor of labor and to respect womankind. They are quick and ambitious to learn, and it is a pleasure to teach them. They have a Christian Endeavor and a Temperance Society.



A GROUP OF SYRIAN BOYS AND THEIR TEACHER, RAMALLAH, PALESTINE.

in other villages, are taught by eight native teachers, who received their education at the Training Home. The children in these schools are taught the Bible, Christian songs, reading, writing, arithmetic, a little geography, to sew and to do needle-work. The teachers also conduct a Sunday-school and have meetings for women and children. One teacher was so successful with her meetings that she has been relieved from school duties and now spends her time as a Bible woman. She has services each week in three villages.

Perhaps, sometime some American Friends will feel called upon to go and live in the out-villages where we have schools. They could help the native teacher and do missionary work in the village. Much

The girls have two Endeavor Societies and a Peace Society.

The Boys' Training Home now has 28 boys, who have been selected from a large number of applicants and have successfully stood an entrance examination. The two native houses in which the school is kept are small and inconvenient, but through the blessing of God, the generosity of Friends in America and the patient labors of Timothy B. Hussey, president of the New England Board, and A. Edward Kelsey, present and most efficient superintendent of the work at Ram Allah, a beautiful tract of over 12 acres of land has been purchased. Plans are being made for a building that will accommodate 100 boys, and the money with which to erect it is being collected. It is,

indeed, a good investment and promises to pay well in Christian manhood.

The monthly meeting at Ram Allah is in a healthy condition. It has 70 members and about 200 attend the Sunday services. The house in which the services are held is the largest native room in the village, but it is so small that the morning meeting and Bible-school are both held in two sections.

The natives themselves, with the help of the missionaries on the field, have purchased a plot of ground on which to build a meeting-house, and Friends at Haverford, Pa., have been moved to collect money for this building.

LICENSE OF LIQUOR SALOON UNCONSTITUTIONAL.

Decision of Judge Samuel R. Artman, of Boone Circuit, rendered at Lebanon, Indiana.

(Continued from last week.)

STATE CANNOT SELL PRIVILEGE TO PRODUCE CRIME AND MISERY.

It would seem to follow logically that this imperative duty can not be discharged by delegating, for a money consideration, to an inherently unlawful and immoral business the right to exist and subject the citizens of the State to its baneful influence. Logic and reason must certainly treat such a delegation of right as a suspension rather than an exercise of the police power. The exercise of the police power can not be suspended or surrendered lawfully.

Blue vs. Beach et al., 155 Ind., 129.

The logic of all this must lead to the conclusion that the State can not, for a license fee, give the saloon business a legal standing.

The Supreme Court of Indiana has, in effect, so held. In the case of the Columbia Club vs. the State, ex rel McMahan, 143 Ind., 110, that court declared that a statute which should attempt to authorize prize-fighting would be void. The language of the court is: "A statute which should attempt to authorize prize-fighting, would, most certainly, be opposed to the spirit of the constitution and, indeed, to that of the law itself, long since defined to be 'A rule of civil conduct, prescribed by the supreme power of a State, commanding what is right, and prohibiting what is wrong.' While prize-fighting is odious and degrading, its evil influences are insignificant when compared with the destructive results of the liquor traffic. The Supreme Court of the United States has held that the saloon business is the greatest source of crime and misery that there is in any State—more than that, the greatest source in each State.

HIGHEST AUTHORITY CONDEMNNS LESS INJURIOUS BUSINESS.

The position of this court then is this: The highest judicial authority of the State has declared a less injurious business inherently unlawful, and beyond the power of the State to delegate to it a legal existence, and this court is now asked, in the face of this declaration, to hold that the business, which has been declared by the highest judicial authority in the

nation to be the most unlawful business in any State, can be given a legal existence by the State, for a fixed consideration. This court will not walk into this dilemma. The law should be harmonious.

In the case of *Commonwealth vs. Douglass*, 100 Ky. 116, 24 S. W. Rep., 233; 66 Am. St. Rep., 328, the Court of Appeals of Kentucky, distinguished the exercise of the police power from contract obligations, holding that a license to conduct a lottery was not a contract, but an attempted delegation of a right, which the State could not grant, because a lottery is vicious and demoralizing in the community. I quote from this opinion the following:

"The reason for this distinction must be apparent to all, for, when we consider that honesty, morality, religion, and education are the main pillars of the State, and for the protection and promotion of which government was instituted among men, it at once strikes the mind that the government, through its agents, can not throw off these trust duties by selling, bartering, or giving them away. The preservation of the trust is essential to the happiness and welfare of the beneficiaries, which the trustees have no power to sell or give away. If it be conceded that the State can give, sell and barter any one of them, it follows that it can thus surrender its control of all and convert the State into dens of bawdy houses, gambling shops and other places of vice and demoralization, provided the grantees paid for the privileges, and thus deprive the State of its power to repeal the grants and all control of the subjects as far as the grantees are concerned, and the trust duty of protecting and fostering the honesty, health, morals and good order of the State would be cast to the winds, and vice and crime would triumph in their stead. Now it seems to us that the essential principles of self preservation forbid that the commonwealth should possess a power so revolting, because destructive of the main pillars of government.

"The power of the State to grant a license to carry on any species of gambling, with the privilege of revoking the same at any time, has an unwholesome effect upon the community and tends to make honest men revolt at the injustice of punishing others for engaging in like vices. We have, for instance, at this day, men confined in the State penitentiary for setting up and carrying on gambling shops whose tendencies are not much more demoralizing, if any, than the licensed lottery operator, who goes free under the protection of the law. The one wears a felon's garb, and the other is protected by license, which he claims as an irrevocable contract because he has paid for the privilege. The privilege ought never to be granted, and under the present constitution can never be. As said, to impress the privilege with the idea of contract because it was paid for might fill the whole State, and especially the cities, with gambling shops and enterprises, protected by contract, and the few gamblers that might not be thus protected and who would be liable to be punished for gambling, would not be, because it would strike the honest man as unjust to punish the poor wretch for

doing that which was made lawful for others to do by paying for the privilege."

To the same effect is the holding of the United States Supreme Court in the case of *Stone vs. Mississippi*, 101 U. S., 814, in which that court said: "The question is, therefore, directly presented, whether, in view of these facts, the Legislature of a State can, by the charter of a lottery company, defeat the will of the people, authoritatively expressed, in relation to the further continuance of such business in their midst. We think it cannot. No Legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants. The supervision of both of these subjects of governmental power is continuing in its nature, and they are to be dealt with as the special exigencies of the moment may require. Government is organized with a view to their preservation, and cannot divest itself of the power to provide for them. For this purpose, the largest legislative discretion is allowed, and the discretion cannot be parted with any more than the power itself."

To the same effect in *Ritter's Moral and Civil Law*, Chap. X.

People ex rel, etc., vs. Squire, etc., 14 N. E., 820, and cases there cited.

In view of these holdings, based, as they certainly are, upon good reason and sound common sense, it must be held that the State cannot under the guise of a license, delegate to the saloon business a legal existence, because to hold that it can is to hold that the State may sell and delegate the right to make widows and orphans, the right to break up homes, the right to create misery and crime, the right to make murderers, the right to produce idiots and lunatics, the right to fill orphanages, poor houses, insane asylums, jails and penitentiaries and the right to furnish subjects for the hangman's gallows.

HIGHEST COURTS HAVE PASSED MIDDLE OF STREAM.

The Supreme Court of Indiana, the Supreme Courts of many other States and the Supreme Court of the United States have already so far passed the middle of the stream upon the question involved in this case that return would now be more difficult than to go over. "Go over" is merely to draw the natural, logical and inevitable conclusion from the declarations and judgments of the courts. To return would mean either to abandon the adjudication that the saloon business is unlawful at common law, or to hold that a business which has been adjudged, by the courts, to be unlawful, at common law, because it naturally and inherently endangers the health, comfort, safety, morals and welfare of the people, may be legalized for money. Some court may so hold in this case, but it will not be done by this court. If it is done by any court, it must be done by the court that has already held the business to be unlawful, because of its inherently destructive effects upon society.

AMENDED REMONSTRANCE SUSTAINED.

With due appreciation of the responsibilities of the occasion, conscious of my obligations, under my oath to Almighty God and to my fellow-man, I can not, by

a judgment of this court, authorize the granting of a saloon license, and the demurrer to the amended remonstrance is, therefore, overruled, the amended remonstrance is sustained and the application is dismissed at the costs of the applicant.

MISS CANDACE'S LIGHT.

Nobody ever thought of Miss Candace West as intellectual, but doubtless had any one supposed that she would take literally the text, "Let your light so shine," half a dozen worthy and well-meaning friends would have hastened to try to convince her that it did not mean wasting kerosene oil every night to light the bit of road in front of her house when she could so ill afford to do it.

Miss Candace never forgot the way the command flashed upon her. She had finished her frugal Sunday dinner, and her tiny house being in immaculate Sunday order, she sat down by the window, as she always did, to read her three chapters. She always read the Bible through in order, but it must be confessed that the prophecies and the epistles were a difficult duty. Now she had come to Matthew again, and was reading with the simple, unquestioning interest of a child. And then she came to it—"Let your light so shine before men."

Miss Candace started and turned her eyes to the narrow, unlighted little street before her door.

"Why, I never thought of that!" she exclaimed.

But having thought of it, she never questioned the matter. The only problem was to think how she could save enough oil to burn till 10 o'clock every night. Miss Candace thought till 10 o'clock would be long enough, it was so seldom that anybody passed at night.

So her duty began, and as the weeks passed, the lighting of her lamp became a humble act of worship.

One day the minister's wife called, and learned about the light, and the tears came to her eyes as she listened.

"Dear Miss Candace," she said, "I wish that we all lighted our bits of road as well as you do."

Five years later Miss Candace died. In all those years she had kept her lamp lighted, although, so far as she knew, nobody had ever needed it. She had never thought to inquire about that part of it.

At her funeral the minister spoke of her lamp. It had probably done no material service, he said, but no one could estimate the moral influence of it. As he ended, there was a little stir in the company, and a young woman rose.

"It isn't customary for friends to speak, I know," she said, "but I must. Some of you here may remember me; I was Maggie Anderson. You used to call me wild, and I was. But none of you ever knew that I almost ran away with a man five years ago.

"I knew what it meant, but I was hard and bitter, and didn't believe any one, and I agreed to meet him on a certain night.

"When the time came I slipped out, but I never

got to him. Do you know why? I couldn't pass Miss Candace's light. I tried it again and again, but each time shrank back because I felt as if it would show how bad I was, and yet at the same time, when I looked away from it, I was afraid to go around through the dark. It seemed to me as if that light somehow came straight from heaven, and if I crossed it I should be lost.

"I went back, and a few days after that I got to work in Canton. I am married now, and happy, but if it hadn't been for Miss Candace's light—Oh, I wish I had come back and told her! I always meant to some time."—*Youth's Companion*.

MONOTONOUS WORK.

"I wouldn't mind the work so much, if only there were more variety to it," said a wearied, somewhat discontented woman one day. "It's doing the same thing week after week—the over and overness of it—that tires me so."

Yet over and over appears to be the law of the universe. The sun rises and sets, the seasons come and go, the tides ebb and flow as they have done for centuries. Nature follows a ceaseless round, and the stars that nightly whirl into their places look down upon us exactly as they looked down upon our fathers.

Still, through it all, there runs an endless variety. No two seasons are ever quite the same, and the earth in its ceaseless journey round the sun is yet moving rapidly forward to something, somewhere—a goal unexplored and unknown. The same is true of our busy, monotonous days. They may seem tiresomely alike in their passing, and in the common duties they bring, but look back over the years and see how they have changed. When was it that the careless banging of doors, the tumult of young voices, and the toys scattered over the house fretted you so? There was no definite time when these things ended, but your grown-up boys and girls are done with them now. It is the same with almost all the duties that fill the days—they have gradually changed. The tasks that irked so last year are ours no more, though we scarcely noticed when or how they passed. And the swiftly whirling, slowly changing years are bearing us somewhere—away beyond it all. Let us not chafe at the over and over of life, but view it reverently, care for it faithfully; it is not for long.—*Exchange*.

Hate is an exhausting passion. It takes time and thought and strength. It has been said that a great hate is more strenuous and passionate than a great love. But it is negative. It accomplishes nothing except destruction and evil. Any young person who makes room in life for a large, active hatred of anybody is committing a fearful blunder. It will crowd out a hundredfold more than it ever can replace, even in its fullest satisfaction; and as a matter of fact, it never is satisfied, and its reaction is forever greater than its satisfaction. Keep hatred out; welcome love in—that will bring strength and blessing.—*Exchange*.

The International Lesson.

FIRST QUARTER.

LESSON XIII.

THIRD MONTH 31, 1907.

REVIEW.

Read Psalm 104.

GOLDEN TEXT.—The Lord knoweth them that are His. II Tim. 2: 19.

DAILY READINGS.

Second-day, Third mo. 25.—God the creator. Gen. 1: 1-25.
 Third-day, Third mo., 26.—Man made in image of God. Gen. 1: 26-2: 3.
 Fourth-day, Third mo. 27.—Man's sin and God's promise. Gen. 3: 1-6, 13-15.
 Fifth-day, Third mo. 28.—Cain and Abel. Gen. 4: 3-15.
 Sixth-day, Third mo. 29.—Noah saved in the Ark. Gen. 8: 1-16.
 Seventh-day, Third mo. 30.—Abram called to be a blessing. Gen. 12: 1-8.
 First-day, Third mo. 31.—Lot's choice. Gen. 13: 1-13.

In the lessons of the past quarter we have a sort of picture gallery, the different scenes of which are intended to convey some idea of the creation of this world we live in, and the conditions—especially the moral conditions, which surround men. The teaching is clear that man's nature, that which we call human nature, has undergone no essential change since the earliest days. Temptation is just as enticing as it was in the Garden of Eden, and the results of yielding to temptation are just as sure now as then. On the other hand, righteousness and faith, and the results which flow from them, are just as strongly set forth.

Besides these moral lessons, as they may be termed, the writer has a further purpose—that of tracing the history of his race, of which he was so proud, to the earliest source, and in Abraham we find the great progenitor of the Jews—one of the noblest characters to be found anywhere, and, for the age in which he lived, far outshining any other.

In Lesson I, "God the Creator," we have God portrayed as the creator of all things, who out of chaos shapes and forms the world, and all things.

In Lesson II, is the story of "Man made in the image of God"—a being next to God. We are also taught the place of rest in man's economy.

In "Man's sin and God's promise," we have the graphic picture of temptation, the yielding to temptation, and the consequent suffering. But with the sin is given the promise of One who will be the conqueror of sin.

"The story of Cain and Abel" shows the result of evil thoughts, evil passions, evil deeds. Man cannot help being, in some sense, his brother's keeper. "No man liveth unto himself, and no man dieth unto himself;" we cannot escape responsibility for our influence, as well as for our deeds. "Noah saved in the Ark," teaches God's protecting care, and the blessing which comes from faith with obedience.

Still more, in "Abram called to be a blessing," is seen an example of faith and obedience. In "Lot's choice" is shown the danger of giving up one's life to the pursuit of wealth and worldly advantages alone. In "God's covenant with Abram" we see again the rewards of simple faith and unquestioning obedience.

In "Abram pleading for Sodom" is an example of a generous, merciful heart, longing that no innocent ones should suffer.

In "Isaac a lover of peace" there is a beautiful

picture of a man of peace who would rather suffer a wrong than fight, or even quarrel. No greater courage can be shown than by that man who, where no principle is involved, knowing himself to be in the right, gives way, rather than contend for justice. "The meek shall inherit the earth."

In "Jacob and Esau" we have again a picture of temptation to do wrong, deceit and lying lips, and the results of the sin. The "Woes of drunkenness" are graphically pictured by Isaiah. All that he says is, if possible, truer to-day than when he spoke. The only absolutely safe course is total abstinence.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR FIRST MONTH THIRTY-FIRST, 1907.

HOME MISSIONS: THE PROGRESS OF THE AFRO-AMERICAN.

Ps. 116: 16-19.

Second-day, Third mo. 25.—We are lights. Matt. 5: 13-16.
Third-day, Third mo. 26.—Our country first. Matt. 10: 1-15.
Fourth-day, Third mo. 27.—Expect discouragement. Mark 4: 14-20.
Fifth-day, Third mo. 28.—Peter a home missionary. Acts 9: 32-35.
Sixth-day, Third mo. 29.—The strong help the weak. Rom. 15: 1-5.
Seventh-day, Third mo. 30.—Giving systematically. 1 Cor. 16: 1-3.

The achievements of one hundred years or less, moving from a point of absolute barbarism, is what we have to consider when the present state of the African in America is before us. A high form of transmitted and long-nurtured civilization, embodying a type of morality that is perhaps the most exacting that the world has ever seen, is brought into sharp contrast with the negroes' imperfect comprehension and defective expression of the principles of personal and social right and duty.

Forgetfulness of such facts by the friendly is hardly less hurtful to the interests of the race than is their disregard by the indifferent and hostile. Men of high station who proclaim friendship for the negro declare that he is absolutely without moral sense; while others, from the single premise of his humanity, ask of him and for him the same standards and treatment as if the inheritance of a thousand years of progress were his.

The unprecedented advancement of a race from naked savagery to a forced contact with modern civilization, and, within a generation, to the exercise of the high privilege of self-government, could not be classed as other than a hazardous experiment, involving the darkest guilt in the first step, and an ill-considered political measure in the second. That the results have been other than satisfactory in some of their most striking aspects is only a vindication of the words, "As a man soweth, so also shall he reap"—and if to the wind, the whirlwind. But nothing of this affords any excuse for shirking by this generation, whose duty is measured by the needs of its time, however they may have arisen.

The men and women who have given their lives

for the colored race have, in many instances, made sacrifices hardly less than those who go into the dark lands of heathenism, while they have had to undergo an ostracism and persecution that the latter have rarely been called on to endure; and their reward is with Him in Whose name they went out. To say that their efforts have not been or are not always wisely directed is but to give them rank with the rest of us as human. But to condemn every sort of intellectual culture because there are moral shortcomings can but be regarded as unjustifiable, even though it must be admitted that the need is for emphasis on the doctrines of truth, and honor, and honesty, rather than on advanced scholarship.

The lack of a right thrift, of a more highly-developed economic sense, seems to be one of the great drawbacks to the development of the race. Money in unprecedented amounts and acquired with unprecedented ease flows through their hands and leaves nothing but a hurtful habit. To enlarge the circle of his needs by encouraging a higher standard of living, to make him want more about him before he is content with his home, is one of the proposals of the negro's friends; while the learning of a more profound knowledge of the relations between mere religious sentiment and the Christian life—to make him dissatisfied with an emotional activity that leaves the grosser propensities of man unchecked, is a need in which he is not alone among men, though he may have it in larger degree than many.

To claim superior rank or capacity and then to abuse it by taking advantage of the one regarded as inferior, is to betray one's rank and forfeit his claim of superiority.

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

A LETTER FROM OMAJA, CUBA.

EDITOR AMERICAN FRIEND:

I have been very much interested in the articles published in thy paper, written by the various missionaries in Cuba, but feel that volumes remain unwritten. Cuba, the Pearl of the Antilles, was described by Columbus over four hundred years ago as "the most beautiful land the eye ever looked upon." To-day we see it in many parts just as he saw it then, unchanged by the hand of man, and it is truly beautiful, but where man has fulfilled his command and subdued the land and planted flowers, fruits and vegetables, it is ten times more beautiful, whether it be the hills of Guantanamo and Santiago, covered with chocolate and coffee; the low lands of Banes, with their bananas and sugarcane; the rocky palm-covered sabanas of Holgyn, that are such good places for roads; the parana and Guinea grass lands, where thousands of cattle feed the year round, or the truck-garden and fruit-farm of the American colonist. But, aside from its beauty, it has utility. Our gardens and fruit farms are the most productive in dollars

and cents of any on earth. Then, why do we continually hear the cry of poverty and the asking for money to carry on the mission work? Simply because we have not taken hold of what God has given us, and have fallen short in two great commandments. We have not yet subdued all the earth; neither have we preached the Gospel to all people. There are many missionaries in Cuba to-day, but only a very small per cent. of what is needed. The mission boards are calling for men and money to carry on the work. It is true that men are in waiting for the work, but they have not taken hold of God by faith, and are waiting for the boards to send them out. When the apostle, Paul, saw the man beckoning to him and heard him saying, "Come over into Macedonia and help us," he did not wait for a mission board to raise the funds. Man's extremity is God's opportunity. Men have failed in their methods to raise money to send missionaries to convert Cuba. God is pointing to His way in which it may be done. He has prepared a splendid climate, much more healthful than in most parts of the United States, and given us a soil that is more productive and wages higher than in many parts of the United States.

One year ago there were but three or four Americans in this colony. Thirteen months ago the first one arrived; to-day there are about 150, and I am happy to say that most of them are Christians, but I seriously doubt if very many of them came here to preach Christ to the people. About three-fourths are here because the doctor told some member of the family they must look for a better climate. Others came for money, pure and simple, or to make a home. But God is turning all to his glory, and we have regular services by the Dunkard minister and Union Sabbath-school and a public day-school, with an enrollment of about 30. There are about 10 denominations represented here, of whom the Dunkards have more than any other. I think the time is not far distant when they will "pull off" and build a church to themselves, and leave the way clear for others. Who will be next? Why not Friends? We already have three members here, and have an advantage over any church working here in having one who talks the language. All the Christians here are having an influence for good among the natives, by their example; but we can do more good by word and example. Old people can come here to give an example, for their health, or financial reasons; young ones can come for these same reasons, and, if zealous for God, can soon learn the language and teach the people.

A candle by the side of an electric light adds but little to its brilliancy, but put out on the Western plains will light a traveler many miles on his way. So is a life lived for Christ in the United States, where there are many shining lights of the Church, and here, where there are so few.

If any one thinks of coming here for any of the above reasons, have no fears. If you work here with the same zeal as in the United States, God will

bountifully provide. Will some one "come over into Cuba and help us?"

Any questions will be gladly answered.

Sincerely,

N. K. WILLIAMS,

Second month 25, 1907.

Correspondence.

THE EDITOR OF THE AMERICAN FRIEND:

I was very favorably impressed with the inclosed report of H. R. Fincher's paper. I wonder if it would not be a good item for THE AMERICAN FRIEND? I submit it respectfully.

Thy Friend,

MARY S. KNOWLES.

The Oalswood Seminary, Union Springs, N. Y.

[The following is the "paper" referred to above. It is an extract taken from the pen of H. R. Fincher, Presbyterian minister, Batavia, N. Y.:]

"The outlook depends on one's point of view. My view is that there will be a blending of the old and the new. Not new wine in old bottles, but old wine in new bottles. There will be old positions largely reaffirmed in terms of modern criticism, science and interpretation. There are two ideas of God in our conception of His transcendence. The one as brought out in Harnack's 'What is Christianity?' and the other as explained in Fisk's 'Through Nature to God,' will be brought together in the idea of God in all and God over all. The great poem of the creation of man will stand—'God breathed into man the breath of life, and he became a living soul!' That explains His dual nature—nothing else does. Evolution has gaps. God fills these gaps.

"To explain sin as less than willful choice of evil is to make sin less than sin. With wide and varying interpretations, the Bible stands, and will stand as the book of life; wondrously human and more wondrously divine, 'whose leaves are for the healing of the nations.'

"The outlook for Christian truth is that it will be in form a simple statement. There will be no attempt to state more than we know. The great essentials alone will appear. There will be more Scriptural theological problems. Christ did not explain the nature of His person. Perhaps the world will not try to by and by. He stands the supernatural person, however you may explain His birth or resurrection, although I hold to the old position.

"In the coming creed the Cross will not be torn, as in the past, into doctrinal splinters. 'He died for us' will tell the great work of reconciliation. A simple, practical handling of Christian truth for the pressing needs of the busy age is what the twentieth century promises. The real righteousness of God in all His works and the real righteousness of men, as the result of salvation, will be emphasized.

"Underlying all upheavals of society, all the unrest of the times, all movements tend towards integrity and political righteousness. We see the longing of the human heart for Christ, and Christ is Christianity. All our doctrines find a setting in His life. All our problems will find a solution in His teaching. All our hopes and aspirations for a better world and a higher state of society will be centered in that kingdom of which He is King, whose coming is ushering in for us the glorious morning of a new day."

TO THE EDITOR OF THE AMERICAN FRIEND:

In the "Correspondence" column of THE AMERICAN FRIEND of the 7th inst., John C. Thomas offers serious and sound objections to rationalizing views of prayer, and it is my pleasure as well as my duty to support him in it. None may fairly doubt that there is a very wholesome reflex influence of prayer upon the petitioner, and it is perfectly proper to make use of this fact in our thinking. But the instant the petitioner begins to plead with the reflex influence in mind prayer gives place to faithless form, and even the reflex influence is an unhealthy one. In prayer we face as children our gracious Father, the high and lofty One, King Eternal, who also dwells within, to revive the spirit of the humble and the contrite. Our very life is lived in the law of the Spirit of life, which is the law of our new, that is, our renewed, being and the will of our Maker, ever present and almighty, ready "to help us in time of need." In faith we neither seek miracles,

nor seek to set them aside; we seek Him and His gracious will, the highest possible good. The best answer of prayer is a fuller revelation of God, whose own Son taught us by precept and by example to pray *believing*.

All the universe is open to the sincere truth-seeker according to the measure of his ability; but the seers see God, over all, through all, in all; and they take heed that pure religion is a personal matter. The order of nature is so certain and invariable as to give us confidence in the character of the Creator; otherwise faith would be impossible. But the kingdom of God is a kingdom of a living, free Spirit, not lost in the creation, and the man of God is not wholly subject to physical powers and chemical combinations; otherwise faith would die, and our spirits would faint for want of converse with the kingdom of the Spirit and kindred spirits.

God's imminence and His transcendence are co-ordinate truths, both essential to clear conceptions of Him. He is neither too far off to hear us, nor hidden away in our mystical union with Him. We are consubstantial with Him and have finite faculties which, so far as they go, correspond to His own infinite ones. Hence we may consciously, as well as unconsciously, partake of His fulness, the totality of the divine attributes and nature and become complete in all our finite attributes and powers. But this is realized only as we are conscious that the law of the Spirit of life is the law of the free Holy Spirit who effectually moves our free spirits to ask what the faithful Father freely gives in Christ's name. "For through Him we have our access in one Spirit unto the Father," who gives "good things to them that ask Him."

WILLIAM L. PEARSON.

Friends' University, Wichita, Kan.

TO THE EDITOR OF THE AMERICAN FRIEND:

I am in full unity with the expressed views of John C. Thomas, Baltimore, in THE AMERICAN FRIEND, for Third month 7.

The article on prayer that he is discussing, found in a previous number, leaves one in the hopeless, helpless condition of having to *understand God* in all His workings, in order to receive anything from Him. The new Testament teaching is that not a sparrow falls without notice, and the "very hairs of our head are all numbered," and without knowing *how* He can answer, we are to ask and trust, and expect. God is in heaven, we upon the earth; we are children, He is our Father. And, as the child is not expected to understand all its father does and knows before wishing its desires known, neither are we, or the most illiterate of his children, required to understand more than our need and God's supply and His willingness to hear us.

ELIZA C. ARMSTRONG.

Plainfield, Ind.

TO THE EDITOR OF THE AMERICAN FRIEND:

That the Editor may know how much, and whether his paper is appreciated or not, I will pen a few thoughts. This morning, while I was out breathing the pure, fresh air my mind dwelt on God's wisdom and goodness; how He put the air and water in motion, and the motion is what purifies it, and He has so ordered it for our well-being. Thus we should also exercise our souls and bodies to be in a healthy state. And as I entered my home, I spoke of my thoughts to my daughter, and at the same time read an editorial of THE AMERICAN FRIEND. I said he is not afraid to tell us the plain Gospel truth, regardless of criticism, and this is an example for us. And then I read Theo. Cuyler's piece, under the head of "Has the Gospel Run Out?" But as he explained the Gospel is not in the unregenerate heart; his heart has not let in the life-giving presence of God. It often saddens my heart that there is not more spirituality in the church, so that Christians might build one another up in the most holy faith. But, instead of this, some are scheming to build self up into some coveted position.

In conclusion, I would ask, cease not to publish the whole Gospel truths.

Thy Friend,

ELLEN S. TIMBERLAKE,

Scotts' Mills, Ore., Second month 28, 1907.

30 KOUN MACHI, TOKYO, Second month 2, 1907.

EDITOR THE AMERICAN FRIEND:

The generous donors to the "Famine Fund of American Friends" will wish another final word, telling of the distribution of the sum remaining at the time of the last report in

Tenth month, 1906. The following quotation will explain why we felt justified in using the last sums for the famine orphanage:

"The Sendai Orphanage is an institution in the famine district, which was opened during the famine, for famine children. All of the 250 children came when the famine was worst. Until now the institution has been supported entirely by famine funds. Nearly all the children are sleeping in the same building that is used for school, work rooms and practically everything else. In my opinion, unused famine funds could not possibly be used for a better purpose than this famine orphanage. This worthy institution would be greatly helped if you would send on at once whatever amount you have on hand, or are willing to contribute.

"WILLIAM E. LAMPE,

"Chm. Famine Relief Com."

The following statement of accounts will show that the final payment was made to the above institution, the other 10 yen going to an orphanage in the south of Japan, which received into its home several hundred of the famine children.

FINAL STATEMENT OF ACCOUNTS.

Dr.	
To balance on hand Tenth month 12, 1906.....	172.455
Cr.	
By Okayama Orphanage.....	10.000
By Sendai Orphanage.....	162.455
	172.455

ALICE J. LEWIS,

Auditor.

GILBERT BOWLES,

Treas. Japan Friends' Mission.

Things of Interest Among Ourselves.

J. O. Binford, Knightstown, Ind., is not enjoying good health this winter.

S. Adelbert Wood, Knightstown, Ind., finds liberty to do some evangelistic work, and is blessed in his labors.

Thomas Woodard is using his talent as a minister in the meetings near his home, Knightstown, Ind., as the way opens.

Mary J. Weaver concluded a series of meetings at Tillson, N. Y., on the 1st inst. Good results attended the services. Some were definitely helped.

Walnut Creek and Northbranch Monthly Meetings, Kan., have recently contributed \$46 toward the Relief Fund for the Chinese Famine Sufferers.

Prof. William Carleton Wood, of Penn College, preached at New Providence, Iowa, the 24th ult., and Gilbert L. Farr at the same place on the following First-day.

The meeting at Knightstown, Ind., has been greatly favored by visiting Friends. Luke Woodard, J. Williamson, S. Frazier and Alice Laurence, have all been there.

Albert Copeland, Marion, Ind., recently held a series of meetings at Paoli, Ind. The teaching was good and the church was strengthened. There were several conversions and a few accessions to the church.

On the 17th ult., George Willis closed a very successful series of meetings at Knightstown, Ind. There were about 25 professed conversions or renewals, beside much enthusiasm aroused in the meeting. Similar results are reported from Kingstown, Ind.

We extend our hearty congratulations to our Friends, Charles F. and Rhoda M. Coffin on the approaching sixtieth anniversary of their marriage, which will occur on the 25th of this month. There will be a gathering of their friends at their home, 3232 Groveland Avenue, Chicago, on the evening of that day. There will be many who will wish to send them a word of greeting.

B. H. Albertson, a minister of Haviland Monthly Meeting, recently held a series of meetings at Pleasant Ridge, in the limits of Haviland Monthly Meeting, Kan.—20 sessions in all. The entire community was revived. Six conversions are reported, and six applications for membership have been received.

A very successful revival was closed at South Union, Ind., in Amboy Monthly Meeting, the 6th inst., conducted by Fred. Tormohlen, assisted by Clyde O. Watson. Eighteen conversions and renewals are reported. One of the notable features of South Union Meeting is the considerable number of young people who are following the Master.

Four weeks of revival services were held at Carthage, Ind., leaving the church in a better spiritual condition than it has been for years. The meetings were conducted by C. O. Whitely, the pastor, who worked faithfully both in the meetings and in family visiting. The sermons were especially fitting for the church. There were a number of renewals and some conversions.

Walnut Creek Quarterly Meeting was held at Northbranch, Kan., the 9th and 10th ult. L. Clarkson Hinshaw, Yearly Meeting Superintendent of Evangelistic and Pastoral Work, was present and delivered two very able discourses. He also gave helpful addresses on the subjects of Temperance and Foreign Missions. Anna M. Votaw, a minister from Indiana, was also in attendance and had acceptable service. Her presence was an inspiration to all.

Geo. W. Willis, Ohio, held a series of evangelistic meetings at Webster, Ind., beginning on the 20th ult., and continuing seven days. The preaching was direct and forcible, and was presented with clearness and earnestness. Considerable interest was aroused amongst both members and outsiders. The effect on the meeting and Sabbath-school is seen in increased attendance and interest. Those who have stood faithfully by the small meeting so long are greatly encouraged.

Spiceland Quarterly Meeting, Ind., held the 8th to the 10th inst., was favored with the presence and ministry of Allen Jay. A. S. Frazier, New Castle, was also acceptably present. Nearly all of the delegates reported present. Esther Cook was chosen as delegate to attend the opening of the new quarterly meeting at Seattle, Wash., next Sixth month. Fred. Smith presented the need of Friends for mission work, and a collection of \$60 to \$70 was raised for that purpose.

The small meeting of Friends in Santa Ana, Cal., has little to report in gains or losses during the year, but the following is taken from a recent letter: "We are all in good fellowship and love one another. John Cook, Pasadena, is our pastor. He comes every First-day and holds morning and afternoon meetings, and it seems his Gospel labors are growing more spiritual all the time. Our city is growing rapidly, and this certainly is a good field for Friends. Homes can be had reasonable, and I will gladly correspond with any inquirers on this subject." T. E. CHANTRY.

A series of meetings was held at Penn College Chapel, Oskaloosa, Iowa, from Second month 20th to Third month 3d, conducted by Richard R. Newby, of New Providence, Iowa. The Friends of Oskaloosa Meeting and the students of the college, co-operated in these meetings. Richard R. Newby was greatly blessed in presenting the Gospel clearly and forcibly. There were several conversions and others made a definite consecration. On First-day afternoon the 24th ult., Richard R. Newby spoke to a union meeting of the college Y. M. C. A. and Y. W. C. A., upon "The Claims of the Ministry." The address made a deep impression.

Salem Quarterly Meeting, Iowa, was held the 22d to 24th ult. W. J. Hadley, Yearly Meeting Superintendent of Evangelistic Work, was in attendance and gave the Gospel message in a way that reached all hearts. His presence and help were greatly appreciated in the Doctrinal Conference, Seventh-day evening. The titles of the papers and discussions (as arranged for three months before) were "The Message of Quakerism of the Past," "Quakerism of the Present," "Quakerism of the Future." Some of the points made were "The Spirituality of Worship," "The Equality of Men and Women in Religious Service," "To Create Public Sentiment Against Slavery Until the Slaves Were Freed," "Peace and Temperance." The first paper was written by Anna Frazier, the second by George Bond, the third by Alice Cook.

The ministers' meeting of Western Yearly Meeting, which met at First Friends' Meeting, Indianapolis, Ind., the 5th inst., was well attended and proved to be a time of blessing and profit to all. In the forenoon Ellis A. Myres read a paper, subject, "The Preacher for the Young People," which was full of good practical thoughts and resulted in a lively discussion. "The Doctrine of the Atonement" was the subject

of an excellent paper, by Thomas C. Brown, at the afternoon session. Many took part in the discussion of the paper. The association accepted a proposition from Indiana Yearly Meeting to meet in joint conference in Fifth month, which will take the place of the regular meeting at Indianapolis for that month.

A two-weeks' meeting was recently held in Winchester, Ind., by Edward M. Woodward, of Bloomington, assisted by the pastor, Wm. J. Sayers. The Gospel was preached in great power, and with the quiet and dignity befitting an ambassador of the Most High. Deep conviction seemed to rest upon the meeting at every session, and there were many conversions and renewals. Since the beginning of the year there have been 35 received in membership, of which 14 (heads of families) were a direct result of the meeting. The meeting closed with a very large audience, indeed. Julia Winemiller, of Attica, Ohio, rendered valuable service as a worker in the meeting, and her services were much appreciated.

On the evening of the 4th inst., about 70 persons gathered at the home of the pastor at Fairmount, Ind., to attend the first public meeting given by the Church History and Literature Committee. A lively interest was manifest in this, the beginning of a series of such meetings, one to be held each month, for the purpose of gaining better knowledge of Friends, their history, doctrines, and message to the world. A home reading course has been arranged, this month's subject being, "George Fox; the Man, His Environment; His Teaching." A special study class is also being organized for those who wish a more detailed investigation. Friends are taking up this work with enthusiasm, believing that it will help to the establishment of Truth, and to a knowledge why and what our message is to the world to-day. Our correspondent also reports an increase of interest in all lines of church work, and in attendance at public service under the favorable influence of Daisy Barr, as pastor.

The members of the meeting at Tillson, N. Y., discovered that the 10th inst. was the birthday of their pastor, Alice E. Stevens, so a pleasant surprise was planned for her on the previous evening. She was adroitly decoyed to the meeting-house, to find more than 100 friends and neighbors assembled. A large blackboard on the platform, covered with a great device in the shape of a horseshoe twined with roses, and the words, "Birthday Greetings," left no doubt as to the object of the gathering. One end of the platform had been transformed into an attractive reception room. As Alice E. Stevens entered the door two ladies escorted her to an arm-chair in this cosy corner. A table nearby was strewn with birthday letters and cards from absent friends. A joint letter from Friends in East Greenwich, R. I., was read at their request by John MacDonald to the guests after they had, with hearty handshakes, extended their congratulations. An interesting musical and literary program was rendered. At the close of this a fine jardiniere and stand was placed upon the platform, and the clerk of the meeting, with some fitting remarks, presented the beautiful gift to Alice E. Stevens, who, deeply touched by all this unexpected demonstration responded by expressing something of the gratitude and appreciation she felt. Social pleasure and disposing of liberal refreshments occupied the remainder of the evening. The large birthday cake, made by one of her Bible class, was left for the pastor to cut. The wealth of flowers, sent from the "City of Brotherly Love" to grace the occasion, with their beauty and fragrance, may in their sweetness typify the memory of this happy occasion, but, unlike them, it will be unfading.

BORN.

CHARLES.—To Arthur M. and Carrie Lane Charles, Second month 26, 1907, a daughter, Mary Lane.

DIED.

BUSSELLE.—At Upper Montclair, N. J., Second month 19, 1907, Margaret, daughter of S. Marshall and Agnes Harris Buselle, aged two years and four months.

DIXON.—At her home, in Kokomo, Ind., Third month 2, 1907, Martha Dixon, aged about seventy-seven years. She was a birthright Friend, and a devoted Christian. For many years she was an active worker in Union Street Meeting.

in a trait of human nature which betrayed itself at the funeral services. If newspaper reports are reliable, a panic was almost precipitated by the rumor that another of Voliva's followers was dying. Dowie had pronounced a terrible curse upon his enemies just before his death. He declared he would bring evil upon them after his departure; and it is said that this afflicted disciple was the fourth who had been suddenly stricken since Dowie's demise.

The widow of Russell Sage has decided to set aside \$10,000,000 to be known as the "Sage Foundation," for the purpose of bettering social conditions in the United States. There has been a growing tendency in recent years for wealthy people to leave large sums in the hands of trustees to carry on charitable and philanthropic work, so that the proper administration of these vast sums is becoming more of a problem each year. When large public institutions for relieving distress of any kind become numerous, a new danger is bound to appear. An examination of any free hospital or dispensary at the present time will reveal a tendency on the part of intelligent and decent people to pauperize themselves and families. People who a generation ago would have been insulted if offered alms, now take advantage of such institutions as a matter of course. The "Sage Foundation" is to be used not for creating other public philanthropies, but for promoting a study of the questions of poverty and disease, and for aiding worthy institutions already established which need support. Possibly an extended investigation may develop new methods which will enable us to deal with these factors in our civilization more justly.

ON "THE ROAD."

AND IT'S REALLY LOTS OF FUN.

An Ind. woman solved the food question with good sound reasoning. She says:

"For almost ten years I suffered from poor health, which was plainly the result of improper food.

"I was always drowsy, had headache, stomach trouble, was getting a sallow complexion—in short was simply miserable.

"Yet I did not realize the real cause of my trouble until recently. I have given Grape-Nuts and the exercises in the little book, "The Road to Wellville," (which I found in the pkg.) a thorough trial, and they have worked wonders for me.

"I noticed a change from the beginning. My headache disappeared and at the end of the first week my stomach did not trouble me so much.

"Now, in less than a month, my nerves are strong, and I begin to have some ambition to do things. I have gained six pounds and feel full of life.

"Grape-Nuts food, with cream, makes a delicious dish, and I never grow tired of it. I consider "The Road to Wellville" one of the most valuable books ever printed, for I owe my present good health to it and Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Get the book from your pkg. "There's a reason."

NOTICES.

The Friends' Foreign Missionary Association asks thee to contribute to its boxes for the missions. Please mark gifts with the donor's name and the destination intended, and leave them at 20 South Twelfth Street, Philadelphia. It is a help to have the gifts marked with their value for the custom's duty and accident insurance.

The needs for Hoshangabad, India, are: Dolls, simple books, stationery, pocket-knives, marbles, beads, towels, bandages, muslin, outing flannel, gingham (7 yards makes a girl's dress), patchwork, notions, emery bags, work bags, knitted mufflers (1½ yards by 10 inches in size). This box closes on Fifth month 31, 1907.

The needs for Brumana, Syria, are: Dolls, scrap-books, picture-books (six alike), work bags, patchwork, notions, towels, single sheets, mufflers, outing flannel, summer blankets, strong stockings for children, baby clothes, knitted shawls (1 or 1½ yards square), dresses having long skirts and in one piece for girls from 4 to 15 years old, also skirts and aprons cut and basted for the girls to finish. This box closes on Fifth month 31, 1907.

The needs for Tokyo, Japan, are: Dolls, twenty scrap-books, simple games, cards, stamped stationery, ribbon, work bags, spool cotton, scissors, tea towels, outing flannel, handkerchiefs, babies' bibs, knitted scarfs, gingham aprons, dress goods. This box closes on Eighth month 31, 1907.

The needs for Ramallah, Syria, are: Dolls, games, toys, pencils, stationery, pocket-knives, dusters, towels, pillow-cases, unbleached sheets, patchwork, needles, cottons, thimbles, bandanas, gingham, muslin, outing flannel, knitted shawls (1 or 1½ yards square). This box closes on Fourth month 20, 1907. Contributions for it should be sent to Haverford Meeting House, Haverford, Pa.

Gifts of money will be appreciated and acknowledged by the superintendent of the box department.

EMILY STOKES,

1719 Arch Street, Philadelphia.

The Friends' Western District Dorcas Society will hold its annual meeting in the committee room of Twelfth Street meeting-house, 20 South Twelfth Street, Philadelphia, Pa., on Fourth-day, Third month 27th, after meeting. Subscribers and others interested are invited to be present.

ELIZA G. PETERSON,

Corresponding Secretary.

The sixtieth wedding anniversary of Chas. F. Coffin and Rhoda M. Coffin will occur on the 25th of the present month, at their home, 3232 Groveland Avenue, Chicago. All his children expect to attend and several of his grandchildren and great grandchildren. His friends throughout the United States can greet him by letter at the above address.

Break one thread in the border of virtue, and you don't know how much may unravel.—Cunningham Geikie.

Royal Baking Powder

Absolutely Pure

DISTINCTIVELY A CREAM OF TARTAR BAKING POWDER

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We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

WANTED—In a Friends family, a Mother's Helper to assist with the care of two children and help with sewing. Address "N" THE AMERICAN FRIEND, 1010 Arch St., Philadelphia, Pa.

SEVEN THOUSAND DOLLARS will buy one of the best farms in central Kansas. Three and one-half miles from town, one-half mile from Friends meeting. Want some Friend to buy it. J. S. BOND, Stafford, Kan.

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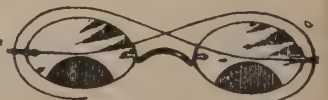
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An ex-Governor of Wisconsin, famous as a story-teller, once rejoiced a company of friends with an account of his experience at a New Jersey clambake. At the clambake there were plenty of people who enjoyed the speech of the Wisconsin man, but there was one serious-minded listener on whom it fell flat.

"I started off," said the ex-governor, telling the story, "by stating that I had eaten so many of their low-neck claims that I wasn't in the least sort of condition for speech-making. At that moment a long-faced old man directly across the table scowled at me, and said, in a stage-whisper:

"'Little-neck clams, little-necks—not low-necks!'

"I paid no attention to him and went on with my remarks. After dinner he followed me out of the hall.

"You're from Wisconsin, aren't you?" he asked.

"Yes," I answered.

"Don't have many clams out there, I reckon?"

"Well," I said, "we have some, but it's a good way to water, and in driving them across the country their feet get sore and they don't thrive very well."

"Why, man alive," said he, "clams haven't any feet!"

"Soon after that he buttonholed one of my friends.

"Is that fellow Governor of Wisconsin?" he demanded.

"My friend admitted that I was.

"W-a-l," said he, "p'raps he may be smart enough man for Wisconsin, but he's a good deal of a fool at the sea-shoe."

A healthful hunger for a great idea is the beauty and blessedness of life.—*Jean Ingelow.*

FOOLED THE PREACHER.

A DOCTOR'S BROTHER THOUGHT POSTUM WAS COFFEE.

A wise doctor found out coffee was hurting him so he quit drinking it.

He was so busy with his practice, however, that his wife had to write how he fooled his brother, a clergyman, one day at dinner. She says:

"Doctor found coffee was injuring him and decided to give Postum a trial, and we have used it now for four years with continued benefit. In fact, he is now free from the long train of ills that follow coffee drinking.

"To show how successful we are in making Postum properly, I will relate an incident. At a dinner we gave, Doctor suggested that we serve Postum instead of ordinary coffee.

"Doctor's brother, a clergyman, supposed it was old-fashioned coffee, and remarked, as he called for his second cup, 'If you do preach against coffee I see you haven't forgotten how to make it.'"

This goes to show that well-made—fully boiled—Postum has much the flavor and richness of good coffee, although it has an individuality all its own. A ten days' trial will prove that it has none of the poisonous effect of ordinary coffee, but will correct the troubles caused by coffee. "There's a reason." Name furnished by Postum Co., Ltd., Battle Creek, Mich.

WHEN 'THE PRESIDENT' GOT STUCK.

An old Harvard instructor was recently telling some people of the time when Theodore Roosevelt was a student in his class. One day young Roosevelt was rehearsing a poem to be recited for public declamation. He got as far as a line which read:

"When Greece, her knees in suppliance bent,"

when he stuck and couldn't get any further. And he repeated: "When Greece, her knees," and still he stuck. Once more he repeated the four words, when finally the instructor said:

"Roosevelt, suppose you grease her knees again, and then, perhaps, she'll go."—*Exchange.*

Hurry the baby as fast as you can, Hurry him, worry him, make him a man,

Off with his baby clothes, get him in pants,

Feed him on brain foods, make him advance,

Hustle him as soon as he is able to walk,

Into a grammar school, cram him with talk,

Fill his poor head with figures and facts,

Keep on a jamming them in till it cracks.

Once boys grew up at a rational rate, Now we develop a man while you wait.

Rush him through college, compel him to grab

Of every known subject a dip and a dab.

Get him in business and after the cash, All by the time he can grow a mustache.

—*Nixon Waterman.*

Pray for a short memory as to all unkindness.—*Spurgeon.*

Work is the inevitable condition of human life, the true source of human welfare.—*Tolstoi.*

You cannot dream yourself into a character; you must hammer and forge one yourself.—*Froude.*

Then give to the world the best you know, And the best will come to you.

—*Longfellow.*

Oh, long the paths of life, and long the tender, clinging dreams of youth, But truth leads up to beauty still, and beauty still leads up to truth.

—*Nixon Waterman.*

Of strife, others make us, we've little to fear,

Because we can surely defeat it; Few persons get into hot water, 't is clear,

But they furnish the fuel to heat it. —*Nixon Waterman.*

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References: Professors J. K. Jenkins and H. C. Fellow, Alva, Oklahoma.

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" Poppy American Flag	" Bouquet Chrysanthemum
" Phlox Drummondii	" Japan Morning Glory
" Pansies 10 colors mixed	" Petunia Hybrid
" Nicotiana Sandera, New	" Rose New Climbing
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1 Bejonis Splendens; 1 Summer Flowering Hyacinth; 1 Double Foxglove; 1 Double Tulip; 1 Double Gladiolus; 2 Double Peonies; 2 Cinnamon Vines; 2 Hardy Wind Flowers; 1 New Pedigree Canna.

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The American Friend

Vol. XIV

THIRD MONTH 28, 1907

No. 13

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What We Stand For

For the Christ of Galilee,
For the truth that makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

—J. H. Garrison.

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FOR THE AMERICAN FRIEND.
INASMUCH.

BY ANNA T. DAVIS.

O fair was the dawn of that Easter
morn,
Warm rays o'er the wide world
beaming;
Most joyful day on the whole year's
way,
Hope to the sick soul bringing.

Earth's angel fair all unaware,
Of her part in the day's great soul-
thrill,
Tripped lightly down in her pure white
gown,
On the way to the grand cathedral.

For a song of praise would the great
choir raise,
And a principal part in the singing
Was this girl's voice in the anthem
"Rejoice!"
And the church bells were loudly
ringing.

"To shorten delay I will turn down this
by-way,"
Said the girl as she fastened her
roses;
"O, beautiful day!—but stop, what's
this, stay!"
A sad sight a dark shadow encloses.

In a great city wide 'tis oft a short
stride,
From palace to poor tenement lane,
And a gilded church steeple may
shadow the people—
The people it holds in disdain.

There in a small heap as if fallen asleep,
Lay a woman unconscious and faint;
"O leave her I cannot!"—all else was
forgot

In the mind of this gentle girl-saint.

In a thin hand was clasped a medicine
flask,
Bought with hunger and want's sacri-
fice;
For love lifts no shield but will itself
yield,
And poverty pays this great price.

Just inside on the floor as she opened
the door,
Crawled a babe in its efforts at play;
And on a low bed where a faint light
was shed,
The sick husband in weariness lay.

With quick thought and hand did
courage command,
By fresh lease of strength the woman
she raised;
Restored and nourished a new hope
was cherished,
The suffering a risen Christ praised.

Sound of organ and choir died as
smouldering fire,
On the altar of worship that day;
Though missed in the choir that glad
note rose higher,
That was heard in the shadowed by-
way.

O Christ, truly risen, lead us out of this
prison,
The prison of pretense and forms;
O, our hearts new create that our lives
imitate
The Bearer of the cross and the
thorns.
St. Louis.

PENNSYLVANIA RAILROAD

Bulletin.

A TOUR TO SEE AMERICA.

May is a particularly delightful month for travel. Spring is well on with all its refreshing aspects, and nature is never more attractive. California is more beautiful in May than in February; the Grand Canyon, and the Colorado and Canadian Rockies are just as grand, and the expense of travel, in this instance, is *only one-half*.

A thirty-day tour of the continent, covering the scenic points of Colorado, the Grand Canyon of Arizona, twelve days in California, visiting Los Angeles, Pasadena, Redlands, Riverside, Santa Barbara, Del Monte, San Jose, and San Francisco, and a daylight trip through the magnificent Canadian Rockies, will leave on April 27 by special Pullman train under the Personally-Conducted System of the Pennsylvania Railroad. The round-trip rate, covering all necessary expenses while on the special train, and a number of carriage drives at interesting points, will be only \$200 from stations on the Pennsylvania Railroad east of Pittsburgh.

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XIV.

PHILADELPHIA, THIRD MONTH 28, 1907.

No. 13

HOW SHALL WE THINK OF CHRIST?

This question comes up for each generation to answer. "Who do men say that He is?" is as urgent a question now as at Cæsarea Philippi in the first century. "What think ye of Christ?" is a query as impossible to be escaped by us as by the Pharisees of Jerusalem. A hundred church councils have wrestled with the question; thousands of learned books have been written to answer it; great doctors have, with a show of wisdom, lectured on it; all the creeds have had an infallible clause on it—and yet each serious Christian has the live question still before him: "Who sayest *thou* that He is?"

One main trouble always is that these mighty questions which are age after age put to the soul are too often answered in language which the soul does not understand. The issue is confused with words which are dry and metaphysical. For centuries men battled over the question whether Christ was the same *substance* as God, although not one of them could tell what "substance" was. It is still difficult to speak in simple language about these bottomless questions, so that the wayfaring man sees the meaning of the statement and feels the value of it in his own experience. Let us try.

It is frequently said that there is a tendency to-day among men of thought and scholarship to regard Christ as "a mere man." The charge is made that there is a heavy drift toward Unitarianism, and that Christian thinkers and leaders are taking up the position that Christ was only a model, only an example, only a good man. I do not know a single Christian thinker, scholar, or leader who holds such a view, or is in sympathy with such a tendency. The drift is not in that direction. The position held by the Unitarian leaders three-quarters of a century ago has become unthinkable and impossible to Christian scholars, and is repudiated even by the modern leaders of that denomination.

The first word of our Christian faith to-day is the apostolic word that Jesus Christ is the manifestation of God—Emmanuel, *God with us*, an actual incarnation. The phrase, "mere man," is as antiquated as the doctrine of the divine right of kings. The very phrase belongs to a type of thought that has passed away. For us, to-day, Christ is the personal focus

where the illimitable God reveals Himself in a human face. What we keep saying in the simplest language we know how to use is that Christ is very God, that when we see Christ we see the Father, that what we know of God we have learned from Christ. All that wealth of tenderness and love in God; all the unsearchable riches of Divine Grace; all that unspeakable yearning to share Himself with us and to give Himself to us—all that, we have found in God because we have found Christ. He is God revealed in terms that fit our nature, and in a way that meets all our needs.

But while the modern Christian has discarded forever the notion that Christ was "mere man," and says without any reserve that He is divine, he insists in the same straightforward way on His genuine humanity. The Church has always been more in danger of losing Christ's humanity than of losing His divinity. Those who have opposed the heresy of making Him "mere man" have too often fallen into the opposite heresy of making Him "not-man-at-all." If He did not feel the burden and the struggle as I feel them; if He did not know the tug of actual temptation as I know it; if He did not need to make the hard choices and decisions of life as I make them; if He did not feel the worth of human love and fellowship as I feel them; if He did not agonize in prayer as I agonize—He cannot enter into sympathy with me; He cannot be my Saviour; He would be only a supernatural Being, foreign to my life and unable to draw my heart to Him. It is of all things important to think of Christ as very man, as our friend and brother, who has tasted our bitterest cups, has trodden the reddest wine presses of this life, who has, too, felt the sublimest joys, and the noblest triumphs of spirit. Yes, He is the type and goal of the human race—the new Adam toward whom the spiritual line of march will move for ever.

Very God and Very Man is no contradiction. Christ could not be one without being the other. Man is not man until he finds himself in God, and God would not be God if He stayed shut up in His Godhead and did not go out into revelation and share Himself in love and self-giving. Christ is both God and man, and has showed us in one life that God and man were meant for union. R. M. J.

AN INVITATION.

ONE OF the most encouraging things which has come to our notice recently is a "*cordial invitation*," just issued by Philadelphia Yearly Meeting, "to all who are interested to come and worship" in a "quiet Quaker meeting." The neat, little leaflet, with its modest language, is attractive and becoming, but the significant thing about it is the spirit which it manifests. Either through habit or a diffidence born of fear lest the uninitiated might not understand the friendly mode of worship, or both, Friends have not, as a rule, sought to bring outsiders into their meetings for "silent worship"—not because they objected to having them there, for nothing pleased them more than the presence of sympathetic strangers; but they seldom, if ever, made any systematic effort to reach and welcome them. For this reason it is all the more gratifying to find in recent years a new life coming, and with it a desire to share it with others.

This "invitation," born of a sincere desire for broader fellowship and a true appreciation of the situation, seeks first to explain the meaning and manner of a typical Friends' "meeting for worship," and it is well and briefly put:

Our Lord and Saviour Jesus Christ, when personally upon earth taught the woman of Samaria (John iv : 24) that "God is a spirit: and they that worship Him must worship Him in spirit and in truth." In other words, because He is spirit, we must find Him in our spirits; that is to say, in our deeper consciousness, where "Spirit with spirit may meet." There He must be sought after "in Truth;" which means, in sincerity and reality, in accordance with His real nature, not with images or symbols or human intermediaries, but sincerely and directly, as children seek their Father. Thus we must "seek the Lord, if haply we might feel after Him and find Him; though He be not far from every one of us; for in Him we live and move and have our being." "For we are also His offspring" (Acts xvii: 27, 28).

The paragraph on "Silent Worship" deserves careful consideration:

Friends believe that worship can best be accomplished in *silence*. Indeed, does not the very idea of "Communing" imply quietness and meditation? Our aim is to watch and wait in stillness, and to seek earnestly for the love of God in our hearts; for to perceive this may well be more important for our purification and fitting for life and service than even to hear words spoken by man.

If any cannot find the love and presence of God, will not their true condition be most clearly revealed to them in silence, suggesting to them amendment of life and a more earnest search for the divine? . . . For when we are brought face to face with God, who "Is a spirit," "All things are naked and opened unto the eyes of Him with whom we have to do."

And many a worshipper, who in a sense of fear and unworthiness would shrink from public prayer, may here learn to pour out his whole soul before His Maker in secret, and tell forth all his griefs and needs to a compassionate Saviour; thus the assemblage may become united in a rapt devotion and

effectual unison of adoration, prayer and praise, even though not one word be spoken.

After a brief explanation of the headship of Christ in the "Assembly," and a word on "Ministry," the invitation concludes:

To bow in lowly reverence and secret prayer before God, listening to his voice; to know Christ Jesus our Saviour as the real Head and guiding presence of our gathering; to proclaim the truth, or offer prayer and praise, in the inspiration of His blessed Spirit; such is the worship for which we plead, believing that this best promotes our spiritual life and the glory of God.

"Drop thy still dews of quietness,

Till all our strivings cease;

Take from our souls the strain and stress;

And let our ordered lives confess

The beauty of thy peace."—*Whittier*.

Having given these particulars, may we again say that we shall be glad if any feel disposed to attend our meetings, and shall heartily welcome their presence among us.

The most significant feature of the invitation, however, is the ground for its appeal. The practice common among the churches to invite and welcome strangers is well known. Their services are made to entertain as well as edify, and in sending out invitations the features emphasized are those which entertain. The method is not altogether unknown among Friends. It has its place and should be used; but it is time we were realizing the worth of worship, and letting it be its own excuse for being. Deep in every human soul there is a living hunger for the Spiritual, which finds its satisfaction only in the Divine. Other hungers come and go, but this one remains. Why not speak to this condition making our appeal simple and direct. It should have a force, and, when effective, it is likely to endure.

FOR THE AMERICAN FRIEND.

THE MINISTRY.

BY MARY M. HOBBS.

There is perhaps no more vital interest connected with the Society of Friends than the subject of the ministry. That there has come about a change of view in regard to this matter must be self-evident to any thoughtful person. I shall not attempt to maintain that we of this day regard the ministry in the same way our fathers did. My only concern is to find the truth in both views, and, if possible, ascertain whether both are not normal developments from the "goodly root" of Quakerism, and whether in our seeming aberrations there is not an organic unity which still holds us to our past.

Human institutions are of slow growth, and in their gradual formation are not unlike the long, geologic periods which have been required to form this earth. Most unlikely circumstances often exert a powerful influence in effecting results which would seem far removed from such causes.

In the study of this subject I lay down one rule from which I shall try not to deviate, and it is this: I shall assume that we have all been honestly laboring for the spread of the Kingdom of God, and that changes which have come about are the result of conditions and not of determined effort. I do this because I believe it is the truth. In studying any subject it is necessary to be more concerned to find the truth than to prove ourselves correct. If we are ever to come to a mutual understanding, we must say what we think and speak what we believe and not try to fence and equivocate. None of us know so much we may not learn more. It is the most ignorant only who have no questions about things continually tugging at their consciousness for answer. Were we to frankly discuss our differences and faithfully express our own opinions, much that seems wrong could be corrected. We need to learn, too, to think for ourselves and not be at the mercy of other people's minds. President Sharpless tells a good story of the old man who, during the long Canadian winters, takes care of a summer camp. The president asked him what he did during the long, cold months; and his reply is very enlightening: "Well, a part of the time I set and think, but most of the time I jest set." I do believe that much of our Quaker trouble has been largely due to the fact that both in meeting and out of it so many of us "jest set" and let other people provide our motive power. This is not a new trouble. Dictators have dwelt under broad-brimmed hats and plain coats and the fashion Friends had of waiting for the head of the meeting to give his opinion and then saying, "So do I," was not especially conducive to the individual development so dear to Quaker hearts.

We have had our share, too, of ignorance, misconception, error, and crude interpretation of Scripture. We have followed the tendency which is old as humanity of loving tradition rather than truth. It is a well-known fact in church history that the heretics of one age have become the saints of the next; and fanaticism, bad as it is, is the result of good intention divorced from sound reason and scientific fact. Instead of clinging to the spirit, we have allowed the letter to lead us astray. As an instance of what I mean, I will recall to your minds the wail of the editor of THE AMERICAN FRIEND over the fact that Charles Wagner was simply teaching the belief of the Friends and was attracting multitudes while the Friends themselves had missed the multitude. This is true; but there was a good reason why he gained the attention of hundreds we could not reach. He had a living, vital message for people of this day, and he gave it in such a way that they would hear. We departed from simplicity when we enforced uniformity. Is not the life more than meat, and the body than raiment? Progression is the religious talisman and we need never have concluded that we had already attained. We began by claiming that we were the true apostolic succession, and though I cannot find that it was ever taught in so many words, the idea was certainly very prevalent that we were

infallibly right; that our doctrines and practices were beyond criticism or correction. It is surely cause for profound thankfulness that they were based upon a sound, irrefutable principle; but that we have developed that form, or that our practices have all been exponents of the same, I at least have come to question. Our tenets, as those of all seekers of truth, have been and are being subjected to the sifting processes of the ages and we will cling to the past thus eliminated at our peril.

Let us see, if we may, in what respect the idea of the ministry, as once held, differs from that now held, and then seek the reasons and draw our conclusions.

As nearly as I can tabulate such a difficult matter, it is about this (if I am wrong, no one wants to know it more than I myself). The old idea of the ministry was

(1) The direct call of God to the individual. (2) Waiting before God and communion in spirit the only needed preparation. (3) The direct communication of the message by the Spirit to the minister and his spontaneous presentation of it to the congregation. (4) Non-sacerdotal office. (5) Free Gospel ministry.

Our present attitude I will tabulate thus: (1) The direct call to the individual. (2) Spiritual communion with God, and also earnest, diligent preparation of mind for service. (3) The spiritual communication of the message, carefully thought over and meditated upon, together with a reverent waiting upon God for a fresh putting forth of His spirit. (4) Non-sacerdotal office. (5) Free Gospel ministry, which means not being paid to preach, but supported, if necessary, in order that one may preach.

There is no denying that what was once considered the purely human element is more evident in our modern manner of regarding this matter. The former was more in accord with the mystical idea generally prevalent amongst spiritual-minded people in the time of Fox. This view of life, while containing much essential truth, was liable to great exaggeration and could only, when carried to its logical conclusion, result in asceticism. The fault lay in the old philosophy which divided man into separate, airtight compartments—the will, the sensibility, the intellect; with the body considered as a crude husk to be warred against. Paul himself evidently thus regarded the flesh when he said, "In me, that is my flesh, dwelleth no good thing. The spirit alone was held to be charged with the divine, and the interaction of mind upon body was neither understood nor considered." "The spirit is willing, the flesh weak," was a favorite quotation, and anything which popped into the minds of people while waiting before the Lord was apt, at least by the persons themselves, to be regarded as from the Lord.

The view then held of Hebrew prophecy intensified this attitude. The prophets were regarded as mere amanuenses writing down the oracles of God, which they themselves could scarcely have comprehended. Prophecy was considered foretelling instead

of forthtelling, and very many of the prophecies which we know now to have been written after the events, and in so far to be historical, were then believed to have been written long centuries before the events and to have been miracles of foresight. This same character, which they attributed to the Hebrew prophets, they claimed for themselves, and we have all been accustomed to Quaker visions and prophecies, which, after all, never amounted to very much. The great Quaker doctrine of the spirit of God in the soul of man is the most fundamental thing in all religion, and to this we of this day cling absolutely. But instead of limiting the spirit of God to one section of our being, we say, "God in man; the whole man, if he be yielded to God's spirit: not in his conscience alone, but governing in his intellect, enthroned in his will, glorified in his pure, healthy, strong body." Not alone through the sensibility can God talk to His child, but through his reason and his judgment as well. The subconscious life is larger than the conscious, and from its vast storehouse we bring out much which we are unable to explain. But we now know that it is there and can mystify the mystics with psychological experiences. This will explain our altered or extended attitude in regard to mental preparation for the message and for its enlargement and elucidation. We believe that God can use a well-stored mind and a well-trained intellect more effectively than an ignorant mind and an untrained intellect, and we reverently believe that He can inspire a man or woman alone in his study with a message as well as in the face of the congregation.

(To be continued.)

INCREASE THE NUMERATOR.

BY ELLISON R. PURDY.

Life is like a fraction. Temptations, burdens, duties, form the denominator. Power to meet these, the numerator. There are two ways of increasing the value of the fraction, reduce the denominator, or increase the numerator. We often choose the former. "With fewer trials and burdens, less grinding work," we say, "Life would be complete." God's plan is often the latter. A man recovering from a fever finds his feet too heavy. It is a burden to lift them. Nature does not reduce his feet, but increases his strength.

The Midianites were Gideon's denominator. His courage and faith were no match for their oppression, his fraction was too small. Jehovah multiplied the numerator many fold when he said, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

The giants in the land formed the denominator at Kadesh Barnea, and the faithless spies and faint-hearted Israel gave up because it was too large. "We see that they were not able to enter in because of unbelief"—too small a numerator. "They allowed the vision of the danger and the difficulty to bulk bigger than the vision of God." Caleb said, "Let us go at

once, and possess it, for we are well able to overcome it." Had they possessed a faith like his, it would have increased the numerator, and they would have been equal to the task.

Paul's denominator was increased by a thorn in the flesh, and he prayed to have it reduced by removing the thorn. The Lord taught him that in that case He would deal with the other term of the fraction, for He said, "My grace is sufficient for thee;" and from that hour Paul concluded that he, too, would reckon that way, and thus be able to say, most gladly, "therefore will I gather glory in my weakness, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

The denominator that confronted the early church was witness bearing for Jesus Christ, "both in Jerusalem, and in all Judea, and Samaria, and to the uttermost part of the earth," and all that it involved. This denominator could not be reduced, and they were not equal to the task, but the Lord multiplied the numerator, and they received a power when the Holy Spirit was come upon them. Don't run! Don't whine! Don't seek easy things! Trust in God and increase your numerator.

Is the church confronted with worldliness? There is no use waiting for it to diminish. Increase the numerator of unselfish devotion to Christ. Are there fanatical extremes manifest? Then we need more, not less, of genuine spirituality in the church. Let us meet the spirit of demonstration, with the demonstration of the Spirit. Are we threatened by skepticism? Do men by wisdom know not God? We cannot reduce the thinking in the world; we should not if we could. We need clearer thinking, better thinking, sanctified thinking, "Wisdom from above."

I knew a shiftless dairy farmer whose cows produced hundreds of pounds of butter apiece in the year. He used to contend that it would be better if all farmers would reduce their output to about this standard, for then butter would be higher. They would not do it and he starved out, so will the Christian who keeps his numerator small. There are growing needs, growing demands. For a full life there must be increasing faith, increasing devotion, increasing courage. Enlarge your numerator.

—*Western Work.*

AN OUTPOST OF QUAKERISM.

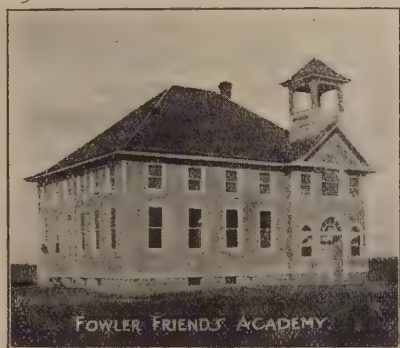
BY MILTON KENWORTHY.

Few institutions of stable nature have had a more rapid growth in our day than the Friends' church and school at Fowler, Kansas.

In the summer of 1905, Nixon Rich and family moved to a newly-bought farm, four miles east of Fowler, not knowing of any Friends in the locality or having a prospect of coming. They engaged in religious work and obtained a minute from Haviland Quarterly Meeting for visiting families and holding meetings as way might open. To one of these meet-

ings, held in a vacant house on their own place, came two other Friends, Albert Roberts and his son, Edgar, who had recently purchased land four miles north of Fowler and removed there from Paton, Iowa. Thus Friend met Friend and felt encouraged. Meanwhile some Friends' ministers, who were looking for a change of location, visited this community and gave their assistance to a series of meetings begun by the Riches. They found here a community needing the presence and labors of Friends, and a land fertile, well watered and cheap. Alvin J. George bought land and soon brought his family. Through notices in Friends' papers and the personal enthusiasm of Friends already here, many more were caused to look this way, with the result that more than 20 families and parts of families have settled in and around Fowler.

There were in Fowler two organized churches, the Methodists and Congregationalists. They had no resident ministers and were not strong. They welcomed Friends most cordially, as did the commu-



nity at large. Why there are such open doors for Friends may well cause us to consider our inheritance from the past and our obligation for the future—a thought often mentioned in Fowler meeting.

From the first settlement of a Friend's family, even before a meeting was assured, thought of a Friends' Academy began to take shape. It soon found good soil outside of Quaker minds. There was no high school in the county. Fowler wanted one. A subscription of \$4,000.00 was carried by representative men from Fowler to Haviland Quarterly Meeting in Third month, 1906. That body not seeing its way to accept the charge, a few interested Friends organized, incorporated, accepted the gift and school opened in the commodious and modern building herewith represented on Ninth month 17, 1906. A monthly meeting had been set up in the meantime, on Sixth month 23d, by the joint action of Haviland and Rose Hill Quarterly Meetings. Regular meetings for worship were not held until the dedication of the Academy building on Ninth month 15th and 16th, since which time they are held in the assembly room.

The attendance at the school this year has averaged about 20, being larger now than any previous term. Board and even rooming for students is practically impossible to find, rates being so high. It is hoped

this obstacle to the school may be obviated soon as Friends and others build with this in view. The school is in charge of Prof. H. H. Townsend and wife, who have had long experience in academy work, and are highly esteemed by church and people. They have been engaged for a term of four years more.

Fowler, Kan.

Some Views on Present Day Topics.

METHODS OF BIBLE STUDY.

BY LUKE WOODARD.

We find two methods of Bible study spoken of. One is termed, "The old method;" the other, "The modern method." The latter is identical with that which goes by the name of "The higher criticism." Why it should be called "*modern*" it is not easy to see, for, as applied to the Bible, it has reference to authorship, authenticity, dates, and literary characteristics of the Holy Scriptures. Such inquiries are legitimate, and it is known to every one familiar with the Biblical literature of past ages that such inquiries were employed by believing commentators and critics long before the term, "higher criticism," came into existence. Therefore, it is this *phrase*, and not the method of study, that is modern.

Every intelligent person who has given attention to this subject, is aware that different persons having the same sources of information, and pursuing this method of study, have reached widely divergent conclusions; in some instances, on matters of highest importance, their conclusions have been opposite. There have consequently resulted two classes, or schools of higher critics—the one termed evangelical, the other, non-evangelical. The evangelical section embraces many of the first rank as to piety, linguistic attainments, and profound scholarship. How, then, do we account for the difference in the conclusions arrived at? It must be accounted for principally, if not wholly, on the ground of the difference in the attitude of the respective classes towards the Bible.

The evangelical school of interpreters regard the Bible, both the Old and New Testaments, as given by inspiration of God; its history as authentic; its record of miracles, as true; its prophecies, what they claim to be, divinely revealed forecasts of future events, some of which have had, others of which will have, an accurate fulfillment. It is well known that the other school of higher critics do not regard the Bible in the same light. In their estimation, parts of it only were inspired (using this word as commonly understood by evangelical believers), portions of its history are simply legendary or mythical, particularly the account of man's creation, temptation and fall; the being of Satan as the prince of a host of diabolical subordinates. They do not believe in the substitutionary character of the atonement, and the future personal coming of the Lord Jesus Christ. Some of the higher critics are yet more radical, and

deny the virgin birth, the deity and resurrection of the Lord Jesus; they discredit all miracles, and deny predictive prophecy. This results in a subdivision of the radical school into what are termed the "destructive" and "constructive" critics. But a dim line of cleavage divides the two. The work of the two classes differs in degree, rather than in kind, for both, as regards the result in the minds of those who accept their teachings, are destructive, for that result, in a greater or less degree, is to weaken faith in the inspired word. A tornado may wholly, or only partially, destroy a forest. In either case it is destructive. What other result may be expected to follow such teaching, where it is accepted, as denies the truthfulness of plain statements of Scripture history, and their plenary inspiration? These critics may give us new theories about the Bible, and a new theology, but they are confronted by two facts: First, they do not agree among themselves. Second, their theories are opposed by a larger number of men of equal scholarship.

Where the Bible is the only source of information concerning what purports to be matters of fact, there may be two methods of treating them—one, that of faith, which accepts the record as true; the other, that of skepticism or infidelity, which doubts and denies.

It is sometimes said we should treat the Bible as any other literature, and should approach its study without any bias or prepossessions. This may be true in a sense, but not without large qualification. In the first place, I do not believe that any one living in a community where the Bible has been regarded as a divine revelation can free himself from some kind of prepossession in favor of, or against it. Even many a man who does not conform to its teaching will tell you that he believes it is true. Persons of common intelligence know that it has been a long time in the world, and has been from time immemorial, and is to-day, by thousands of the best and most enlightened people that ever lived, regarded with a veneration they accord to no other book as a revelation from God; that it has been the means of marvelous changes in human society of a beneficent kind.

These considerations, unless the mind is averse to the demand of the Bible on man's obedience, or has imbibed a philosophy that is incompatible with its teaching, will induce a teachableness, and submissiveness, necessary to a right understanding of it. He that enters upon a critical study of the Holy Scriptures, without an acquaintance in his own experience with their Divine Author, and who does not depend upon the Spirit by whom they were inspired, lacks the most indispensable qualification for their right interpretation, "for the natural man receiveth not the things of the Spirit, for they are foolishness unto him, neither can he know them, for they are spiritually discerned."

Now it is plain that the conclusions at which men arrive in the critical treatment of the Bible will be shaped by their prepossessions. He who has adopted

the theory of evolution, unable to reconcile that hypothesis with Bible cosmogony, does not regard the first chapters of Genesis as true history. The critic who disbelieves in miracles, or predictive prophecy, as many of them do, will pronounce such portions of the Bible as unauthentic legends, or as forgeries. Others, more moderate, will give to some events recorded as miraculous, a naturalistic explanation, and pronounce prophecies which they do not deny in toto only sagacious guesses.

For instance, the book of Jonah is regarded as a pious fiction, or allegory, with a moral, and not as an historical fact, notwithstanding it has all the appearance of a straightforward narration of fact, upon which our blessed Lord places His endorsement, saying, "Jonah was three days and nights in the fish's belly." Was He ignorant, or a deceiver? If an Ingersol sneers and skeptics smile when the Christian avows his belief in the "marvelous" story he may comfort himself in the thought that he has distinguished company—the infallible Christ upon whom, far more than upon His disciple, the scoff falls.

The Bible states this marvelous fact; the man who denies it (and so of other miracles) cannot disprove it. To deny plain statements of fact concerning which we have no information except what the Bible contains, is neither reverent, scientific, nor scholarly. Why should it be thought a thing incredible that a God of infinite power, whose tender mercies are over all His works, should miraculously preserve His prophet to bring a whole city to repentance? It requires no great scholarship to understand such a narrative, and the man of learning knows no more about it than the humble ploughman who can intelligently read his English Bible.

What propriety in Christ referring to Jonah as a "sign unto the Ninevites," if the story is fictitious? or what force in the contrast between the effect of Jonah's preaching, and His own, if the whole narrative is a baseless fabrication? And will there be no men of Nineveh to rise up in the judgment against the Christ-rejecting Jews?

Prof. A. H. Sayce, of the Chair of Assyriology of the University of Oxford, says, in his recent book, entitled "Monument Facts and Higher Critical Fancies:" "There is one point on which we have a right to demand a clear answer from the advocates of the 'higher criticism,' who still maintain their adherence to the historical faith of Christendom. It was to the Old Testament that Christ and the early church appealed in proof of His divinity. 'Search the Scriptures,' said our blessed Lord, 'for they are they which testify of Me.' It was in them that the life and death, the resurrection and the work of Christ were foreshadowed and predicted (Luke 24: 25-27), and upon this fact He based His claim to be believed. Was our Lord right, or must we rather hearken to the modern 'critic' when he tells us that the endeavor to find Messianic prophecies in the Old Testament in the sense in which Christ and His Church understood the phrase, is an illusion of the

past. We cannot serve two masters; either we must believe that in the fifty-third chapter of Isaiah we have a real portraiture of Christ, or else that Christ was mistaken, and that the portraiture was only read into the chapter in later days." The words of Canon Liddon, in reference to the critical theory of the Pentateuch still holds good: "How is such a supposition reconcilable with the authority of Him who has so solemnly commended to us the books of Moses, and whom Christians believe too wise to be Himself deceived, and too good to deceive His creatures."

Christ lived before the dark ages, when, in the opinion of some of the critics, ecclesiastics "doctored" the manuscripts to make them conform to their distorted views. He had access to the Scriptures as they were read in the synagogue nearly two thousand years ago, and it ill-becomes to question His wisdom or to criticise His interpretations. What an authority He accords to the Old Testament, often saying, "Thus it is written." Hear Him, after He had established His claim to His Godhead, by rising from the dead, as in the walk to Emmaus, He taught His two companions: "Beginning at Moses and the prophets, He expounded unto them in all the Scriptures the things concerning Himself;" and to the eleven in the evening of the same day: "These are the words which I spake unto you, while I was with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understandings that they might understand the Scriptures." Does not such language attest the reality of predictive Messianic prophecy?

We might with propriety ask those who call in question the sayings of Christ, when did the command of God uttered from heaven, "This is my beloved Son; hear Him," cease to be binding upon us?

Fountain City, Ind.

JONAH.*

BY GEORGE A. BARTON.

"They repented at the preaching of Jonah; and behold, a greater than Jonah is here."—Luke xi, 32.

"I must go send some better messenger."

Shakespeare.

Israel in the early days had thought of Jehovah as the God of that nation only. As late as the book of Micah, we find the gods of the heathen recognized as real deities.¹ Even earlier than that, however, the best spirits among the Hebrews had caught the great truth that one God controls all nations, and that He is Jehovah. Amos is the first to distinctly express this view. Down to the time of the exile even the prophets continued, nevertheless, to think that God cared chiefly for Israel. They represent other nations as existing chiefly as appendages to Israel. The exile brought to the chosen people a closer acquaintance with other nations, and it gradually dawned upon the Hebrew mind that God cared for

other nations on their own account and for their own worth, and that Israel was chosen, not that she might be the exclusive recipient of the divine favor, but that she might be a missionary among the nations.

The result of this was the organization of an extensive missionary propaganda on the part of the Jews, for the prosecution of which a considerable missionary literature was created.² Naturally there were many of the Jews who looked askance at this whole movement; in its early stages there were many who opposed it. They thought it was degrading to the supreme position of the chosen people to suppose that anything but destruction could await the heathen. As a satire against this class, the book of Jonah was written.

The author represented Israel as a prophet; because he intended to hold before the nation the idea that God would have them carry this message to the world. He selected the name Jonah because it meant "dove" and would be easily understood as an allegorical allusion to the nation.³ Babylon was represented as a monster which swallowed and cast up Jonah, because the book of Jeremiah had already made that figure familiar to the Hebrews as a picture of the exile and the return.⁴ So this writer wrote his parable to teach, that Israel was carried captive for not doing her proper missionary work, and that after her escape from captivity she did it sullenly and in anything but the right spirit.⁵ When interpreted from this point of view, the book becomes a most interesting missionary tract. It portrays well what a missionary or a missionary people should not be, and by contrast sets forth the ideal missionary character.⁶

It was this feature—the missionary preaching of Jonah—upon which our Lord seized as a sign or type of His own work,⁷ and we therefore have His example for regarding it in this light. It presents as the ideal that spirit of loving service for all the world which was so characteristic of Christ. It caught a little of the spirit of that great commission: "Go ye therefore and make disciples of all the nations," and is a type of that Christlike missionary impulse, which in the last century has heard the cry for release from error coming

"From Greenland's icy mountains,
From India's coral strand,
Where Africa's sunny fountains
Roll down their golden sands,"

and has sought to meet the great need in the Master's way—an impulse which must go forward until "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ."

Bryn Mawr.

² See Schurer's *History of the Jewish People in the time of Jesus Christ*, Div. II, Vol. II. p. 220 ff, or Thatcher's *Apostolic Church*, ch. II.

³ That it was also the name of a prophet, may have influenced him too, see II Kings xlv, 25.

⁴ See Jeremiah li, 35, 44.

⁵ No one with literary feeling can read this book in connection with Amos and Hosea and not be convinced that it comes from a very different age. It resembles Esther, Judith, and Tobit much more closely in style.

⁶ The fact that Christ refers to it does not prove that it is not an allegory. He often, as in the parable of the prodigal son, used imaginative material as parables.

⁷ Luke xi: 29-32.

* This discussion of Jonah appears in "The Roots of Christian Teaching as found in The Old Testament."

¹ Micah iv, 5.

The International Lesson.

SECOND QUARTER.

LESSON I.

FOURTH MONTH 7, 1907.

JACOB'S VISION AND GOD'S PROMISE.

Genesis 28: 1-5, 10-22.

GOLDEN TEXT.—Behold, I am with thee, and will keep thee in all the places whither thou goest. Genesis 28: 15.

DAILY READINGS.

Second-day, Fourth mo. 1.—Isaac sends Jacob to Haran. Gen. 28: 1-5.
Third-day, Fourth mo. 2.—Jacob's vision and God's promise. Gen. 28: 10-22.
Fourth-day, Fourth mo. 3.—Bethel revisited. Gen. 35: 6-15.
Fifth-day, Fourth mo. 4.—"I am with thee." Isa. 41: 8-14.
Sixth-day, Fourth mo. 5.—God a refuge. Psalm 91.
Seventh-day, Fourth mo. 6.—The Lord thy keeper. Psalm 121.
First-day, Fourth mo. 7.—"What shall I render?" Psa. 116: 7-19.

Time.—Uncertain; perhaps about 1800 years B. C. It is impossible to tell how old Jacob and Esau were.

Place.—First, Beersheba, in the southern part of Palestine; then, Bethel, about 12 miles north of Jerusalem.

The story of Jacob's ladder is one of the most familiar of Bible stories—it is graphic, it is simple, it touches the hearts of both old and young. The allusions and references to it in literature are almost innumerable, and it has been made the subject of very many hymns and poems. The most familiar of the former is "Nearer, My God, to Thee;" of the latter, are Longfellow's "Sandalphon," and "Ladder of St. Augustine."

The lesson follows in connection of thought, verse 46 of chapter 27, which, in its turn, follows closely in thought verse 34 of chapter 26, as will be seen by reading them together.

1. "Isaac called Jacob," etc. There is no trace of any displeasure in this account. The reason assigned for Jacob's departure is that he should not marry a wife of the "daughters of Canaan." In 27: 46, they are called "daughters of Heth." It troubled Isaac and Rebekah greatly that Esau should have thus connected himself with the heathen nations.

2. "Padan-Aram." R. V. The meaning of the word is uncertain. Possibly Padan may mean "corn field," hence it would be the corn land of Aram. This was in the northern part of Mesopotamia. Abraham's brother, Nahor, remained there, and thence came Rebekah. Laban, Rebekah's brother. Jacob was to seek to marry one of his cousins. This was quite in accord with Oriental customs.

3. Isaac blessed Jacob. This blessing is practically the same as that which Jehovah gave to Abraham. Gen. 17: 1-8; 22: 15-18.

5. "Syrian." The Hebrew reads, "Aramaeon." See Gen. 25: 20. The verse means simply, he started on his journey.

6-9. Esau, desirous of securing his parents' approval, takes, in addition to his two Hittite wives, another wife, who was his cousin also—a daughter of Ishmael, Isaac's half-brother. These verses are a parenthesis, and Jacob's story is taken up again in verse 10.

11. "A place." The definite article is used in the original as signifying a well-known place. The nar-

rative does not mean that it was his first night out, but on a certain night he reached this place. "And he took one of the stones of the place." R. V. Travelers say that there are many rocks and stones in this locality, some of which closely resemble in shape the Druidical stones of England. "And put it under his head and lay down in that place to sleep." R. V.

12. "He dreamed." Many teachings in the Bible are represented as coming in and through dreams. "A ladder." Rather a staircase or flight of steps. The natural features of the locality may have suggested the form of the vision. It is said that "in approaching Bethel, the hillsides present frequently an exact resemblance to the steps of a stair." "The angels of God ascending and descending on it." Undoubtedly intended to typify the ever and close intercourse between heaven and earth. This beautiful figure is used in John 1: 51 to illustrate "the constant and living intercourse between Christ and God."

13. "The Lord stood above it." The marginal reading of the R. V. would seem to be better here—"The Lord stood beside him."

14. The promise is a renewal of those already given. 12: 37; 13: 14-16.

15. This is an additional and special promise to Jacob. He is promised companionship, protection, and a safe return. Just what the exile, wanderer, and solitary man needed to reassure him.

16. "Surely the Lord is in this place and I knew it not." Like the rest of the men of that day, he believed that Jehovah only manifested Himself in certain places, and doubtless associated Him only with the altars which his father and grandfather had erected, and so he is filled with wonder in realizing that He was here as well.

17. "Dreadful." In the original sense—inspiring dread or fear. He believed it was a place where Jehovah dwelt, and held intercourse with man, and hence great reverence was due.

8. Under the feeling which filled his heart Jacob would naturally set up an altar, and consecrate it.

19. The next thing was to name the place. "Beth-el," the house of God. So Beth-lehem, the house of bread, etc. "The name of the city was Luz." The idea is that the name of the town not far off was at first Luz, but afterwards Bethel became so well known that the name was transferred to the city.

20-22. There certainly seems somewhat of bargaining in Jacob's words, but perhaps it might be read "since God will be with me," etc., I will do so and so. "The tenth." The tithe was a very old custom. Compare Gen. 14: 20.

PRACTICAL THOUGHTS.

1. "God's protecting presence accompanies His worshippers, and He is ever at their side, even when they are away from their accustomed places of worship."

2. "Some folks give according to their means, and some according to their meanness."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR FOURTH MONTH SEVENTH, 1907.

THE CONSECRATION OF ONE DAY IN SEVEN.

Second-day, Fourth mo. 1.—God sanctified the Sabbath. Gen.

2: 1-3.

Third-day, Fourth mo. 2.—We should sanctify it. Ex. 31: 12-14.

Fourth-day, Fourth mo. 3.—A covenant. Ex. 31: 15-17.

Fifth-day, Fourth mo. 4.—A staunch Sabbath-keeper, Neh. 13: 15-22.

Sixth-day, Fourth mo. 5.—Jesus kept it. Luke 4: 16-24.

Seventh-day, Fourth mo. 6.—The day He arose. Luke 24: 1-7.

The pursuit of pleasure and that of gain are alike responsible for the danger in which the Sabbath is to-day; or rather the danger in which man is of losing one precious part of his birthright. The monotony of a life without Sabbaths would repel most of us, yet it is what many men are compelled to face—and not in heathendom alone, but in most of Christian America in this year of grace, 1907. It is no easy problem to determine how this is to be avoided. The simple life of the country has for a large part of our population given way to the complex, interdependent life of the city, where, if the wheels stop turning for any twenty-four or even twelve or six hours out of the week, some one is bound to suffer. "Works of necessity" seem to multiply, yet unnecessary work may safely be said to multiply even more rapidly; and if with good conscience and right zeal we seek to prevent the latter, ways will doubtless be found to avoid the evils of the former.

One thing is certain, and that is that God places no child of His where he must go contrary to His will; and it is equally certain that what is wrong for a Christian to do is wrong for any other man. The Jewish or rabbinical Sabbath, with its thousands of petty restrictions and baseless divisions between permitted and forbidden acts, has no place in our consideration. Perhaps the Puritan Sabbath of cold and cheerless solemnity is no nearer our needs; but the Sabbath of Jesus, in which it is lawful to do good—which is made a gift to every man, and not man's burden—this is the Sabbath we can accept and apply and enjoy.

Sabbath-keeping isn't a toll that God exacts as a return for the grant of six secular days. It is a high gift from Him to bring us closer to the life that is patterned on the divine life. We need the day for the opportunity it gives the spirit to arouse and build itself; for the opportunity of refreshment it gives the body; for a time when the mind can get out of its work-a-day ruts and channels and move on other and higher planes. It is not a device to give gain to God, but for getting good for ourselves.

His glory and our true success are inseparably bound together. A Christian business man, or errand boy, or clerk, or farmer, or laborer, or whatever he may be, has the honor of God intrusted to his keeping, and God is waiting to be proved by our every act of obedience, to show us that His plans and methods are not out of

date, and that His promises await fulfillment along better lines than the necessity pleas of Rebekah or the lies of Jacob—and Rebekah and Jacob may both be in our hearts, unless God reigns there supreme.

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

QUAINT KINKS IN CUBA.

BY JOS. M. PURDIE.

Practices which are perfectly preposterous to us are perfectly natural to Cubans, and, *vice versa*, some things current among us are entirely unwise according to the Cuban mind. It is the purpose of this article to see things from the American point of view, although some things may be plainer by contrast. There are practices which tend to show the status of a nation; practices in no way commendable, which give us a clue to the sensitiveness of these people.

Moonlight nights are regarded with fear by those who have had anything to do with fire during the day. Only a few days ago we were in a small town, holding a series of meetings, where this was very evident. During the day we left our lodging in order to invite people to the service and also to visit those who manifested more interest in our work. In nearly every home we found some one ironing, and in one house we were told that they had parched coffee that day. As it was a moonlight night, these people could not go out, consequently, on Sixth-day, ironing day, our crowd was small. If a person must leave the house under such circumstances he takes an umbrella to keep the moonlight from hurting him—a beautiful sight; a man with an open umbrella protecting himself from the silver beams of the innocent moon!

Any little indisposition, or a bad cold, generally puts a stop to bathing and sometimes even face-washing. Some of the Romanists even dare to say that water baptism administered to a child when somewhat sick is dangerous! It is almost an offense to offer oranges, lemonade, pineapple or anything which has some acid in it to a person who has a bad cold. To drink coffee and milk and then eat bananas is a very bad thing. Thus, we could add one superstitious thing to another, but let this suffice to show a few links in the chain that enslaves these people. Superstition abounds wherever ignorance prevails.

Untruthfulness is the bane of this country. The mainsprings of social, political and religious life are in a state of corrosion. Not long ago one of the principal members of the church desiring to make some rules to pay the janitor \$4.00 (silver) per month advised us to take some money out of the collection and then tell the janitor that that was out of our own pocket. He added, however, "And may God forgive the lie!" Examples in the social and political spheres have become familiar to us through the war news in American periodicals.

It is a difficult matter to get these people to think seriously on moral matters. They are restless and show much indifference to any religion. Many have found that the forms and ceremonies of the Roman Church are empty, and in dropping these have not discovered the living principles behind them. The wars of Cuba, too, have been powerful teachers of dishonesty. Moreover, the Roman priests have doled out ready-made doses of religion to the people, so that they do not feel the need to think for themselves as to their spiritual welfare. This, doubtless, has caused much of the present indifference and infidelity.

Holguin, Cuba.

The every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion.—*Longfellow.*

The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame.—*Longfellow.*

What seem to us but dim funereal tapers may be heaven's distant lamps.—*Longfellow.*

In character, in manners, in style, in all things, the supreme excellence is simplicity.—*Longfellow.*

FOR THE AMERICAN FRIEND.

SIMEON.

LINDLEY M. STEVENS.

When years that weary were and long,
Though not by length of days,
But measured by their strivings strong,
Had gone their shadowed ways.

When these, with scars and wounds, laid down
Their record at Thy feet,
Why not, dear Lord, the promised crown?
Was not the strife complete?

Still morn by morn Thy light appears;
Still seasons linger late;
And Thou hast service yet for years,
That still Thy promise wait.

Poughkeepsie, N. Y.

FOR THE AMERICAN FRIEND.

EASTER QUESTIONINGS.

J. LINDLEY SPICER.

"There are no birds in last year's nest."
This may be best,
For there are snow-white spheres,
Full of glad promise, for the coming years.
And from the brood
There may come one, exceeding good.

The future who can tell?
This may be well.
Forth from the guarded store,
Close, mother-prest,
There may come one, better, than former best,
In all things to excel.

Poughkeepsie, N. Y.

Correspondence.

TO THE EDITOR OF THE AMERICAN FRIEND:

I enclose a statement of Isaac Sharp concerning the distribution of funds donated for the starving Russians. I do not know what part of these donations have come from readers of THE AMERICAN FRIEND, but some \$2,200 have come to me for the sufferers in that unhappy land.

I am still receiving in behalf of the Russian and Chinese victims.

Sincerely thy friend,

JOSEPH ELKINTON.

Media, Pa., Third month 16, 1907.

Communication respecting the Friends' Russian Famine Relief Fund from Isaac Sharp, recording clerk of London Yearly Meeting:

Many inquiries have reached me respecting the channels through which the Society of Friends is distributing the funds entrusted to its care for the relief of starving peasants in Russia. These are being chiefly distributed through the Moscow Zemstvo Relief Committee, of which Prince G. Lvoff is the leading spirit. The chairman of the Friends' Committee, Edmund Wright Brooks, who twice visited Russia fifteen years ago for the purpose of investigating the conditions of distress, and also for the distribution of relief, has great confidence in Prince Lvoff and his colleagues, and this confidence is confirmed by a letter recently received in answer to an inquiry as to modes of distribution. Prince Lvoff writes:

"Our organization is of an absolutely private character, and has nothing to do with the Government. We receive contributions from charitably disposed persons: the National Treasury also furnishes us with money which we deal with in the same manner as the private contributions. Our central relief organization, as also our local committees, consist solely of private individuals, and there is no official intervention, only control by the public through the press. . . . In conformity with your request, we can easily keep a separate account of the money that you will send us, and forward it to you. We would use it in a certain locality and send you periodical statements with the names of the villages and the manner in which your money has been spent. We should like to devote your money to feeding the inhabitants of the districts of Menzelinsk and of Beleby in the Province of Ufa, where the situation is most critical. The number of villages and of individuals cared for would depend on the amount sent and the date of its arrival. I may inform you that the cost of feeding one person will average about 3 shillings per month, consequently £1,000 received before March would feed 1,300 persons for five months until next harvest time. The manner in which we feed the people is almost everywhere the same. They come into the kitchens to eat in common, or otherwise they receive rations in their cottages. The ration consists of three-quarters pound of bread and a soup of gruel or of potatoes. Millions of people are now fed in this way. We should like to extend our operations on behalf of children under two years of age, who become ill and die in great numbers. We give them milk soup with wheat flour gruel, from one glass to half a glass per child, which costs ¾ d. per day. . . .

"The Relief Organization has now assumed large proportions, but is not uniform in its operations in all the famine-stricken districts. In some districts it is more extensive, in others less so—this arises from the immensity of the area, and the want of means. The famine-stricken people live only from day to day, and the least delay in the arrival of food brings real starvation.

"We are profoundly touched by your sympathy for the suffering, and your brotherly aid gives us new courage."

The committee is also sending funds to the wife of Nicolai Shishkoff, who is doing everything in her power to look after children, especially in her own neighborhood in the Province of Samara.

Things of Interest Among Ourselves.

Francis K. Jones is now acting president of Pacific College.

Philander Hinshaw is pastor in Mand Meeting, near Cunningham, Kan.

The Friends of Carthage, Ind., have sent \$60 to the relief of the starving Chinese.

Achsa C. Kenyon is visiting the families of Haviland Quarterly Meeting, Kansas.

Charles and Alva Huddleson are doing evangelistic work at Sheridan, Ind. Several conversions are reported, and Friends are taking a new interest in church work.

The quarterly meetings of Western Yearly Meeting are being favored by the presence of Luke Woodard, Murray S. Kenworthy, Nathan T. and Esther G. Frame, Elizabeth Frame and other ministers.

Lewis E. Stout, superintendent of evangelistic work in Western Yearly Meeting, is quarantined at his home on account of diphtheria in his family, and has been compelled to cancel some of his engagements.

Willis Bond and Calvin Bray have just closed a two weeks' meeting at Hazelwood, Ind., with good results. Many were definitely blessed, and the whole community was brought to a sense of danger in living without God.

A letter from Burr Oak, Kan., informs us that a revival, lasting for fifteen days, in Oak Creek Meeting, closed the 4th inst. Nathan Ridgeway and Franklin Walker were the chief workers. Thirty-five were converted and twenty-six united with Friends.

Haviland Quarterly Meeting, held at Haviland, Kan., from the 8th to 10th inst., was well attended. President Edmund Stanley and Prof. J. Edwin Jay, of Friends' University, and Achsa C. Kenyon, Baxter Springs, and Samuel A. Jackson, Buffalo, Kan., were present.

Mary J. Weaver, Batavia, N. Y., has recently spent several weeks holding meetings and visiting families within the limits of Cornwall Quarterly Meeting, N. Y. Most of the meetings are in the country, and sickness and storms have interfered with the attendance, but there has been much to encourage. The large attendance at monthly meetings, and the great number of young people who were present, and are really interested, promise well for the future of the quarterly meeting.

Pacific College is enjoying a very successful year in the various lines of college activity. On Third month 2d an inter-collegiate debate was held, in which a team from the State Normal School at Monmouth met a team from Pacific College. The result was a complete victory for the latter, the three judges giving a unanimous decision. Throughout the entire debate the team from Pacific College not only gave evidence of better preparation for the debate, but also it was clearly manifest that they possessed a superior general training.

These victories were not the result of a spasmodic effort of a few weeks, but were won by students who have worked faithfully for years. Of the thirteen State Oratorical Contests which have been held in Oregon, Pacific College has won first place five times. This in competition with the State institutions with their much larger attendance, gives Pacific College a recognized standing in Oregon as an institution which demands the highest grade of work from its pupils.

Fremont B. Milner, Leesburg, Ohio, has just closed a series of meetings at New Hope, one of the meetings belonging to Center Monthly Meeting, Wilmington Yearly Meeting. The meetings at this place continued five weeks. Forty-two conversions and renewals are reported, and seventeen united with Friends. Fremont B. Milner has labored during the winter in the other two particular meetings belonging to Center Monthly Meeting. As a result, ninety-one have united with Friends, and more than one hundred have professed conversion or renewal.

On the 8th of Third month the State Intercollegiate Oratorical Contest of Oregon was held at McMinnville, Ore. This organization includes all the institutions of higher education in Oregon. Katherine Romig, the representative from Pacific College, was the winner by the largest margin ever obtained by a contestant in this State. It reflects great credit to the college as Katherine Romig has received her education almost entirely at this institution, having entered a few years ago as a preparatory student. The only training in oratory which she has received was given her by Prof. W. C. Woodward, a member of the Faculty, while some of her competitors had taken special courses in oratory.

The services of John Marcussen, who visited Centre Monthly Meeting, Pennsylvania, in the love of the Gospel, with a minute from Denmark Yearly Meeting, were most helpful and strengthening to the few who were brought in

touch with him. This privilege was denied to many who were prevented by various causes from meeting with him. He was entertained in the home of Rebecca V. Pugh and her sisters, and in their parlor he gave several Bible readings, which were most interesting. He visited several families, and among others one sick Friend (not a member of Center Meeting), and paid a visit to our jail. In these visits comforting words were spoken, and kindly received.

Denver Quarterly Meeting was held at Colorado Springs, Colo., the 1st to 3d inst. It was a very helpful session to the local meeting, and an interesting occasion to all who attended. Good delegations were in attendance from Denver and Boulder, and three, E. Howard Brown, Dr. C. R. Dixon and Charles E. Lewis, were present from Paonia—nearly four hundred miles across the mountains. Among other interesting matters that came before the quarterly meeting was a request from Paonia Monthly Meeting for a quarterly meeting for the western slope Friends, to be known as Paonia Quarterly Meeting, the distance between the two sections of the work being so great that the present organization of the work seems quite impracticable. The quarterly meeting favored the proposition and directed it to be forwarded to the Iowa Yearly Meeting held in Eighth month next. On Seventh-day evening of the quarterly meeting, E. Howard Brown, Paonia, gave an illustrated peace lecture, which was well received by the large audience. He gave the lecture also at Denver and Boulder.

The Richmond *Palladium* recently re-published an article from the *Earlhamite*, giving a description of Earlham's new buildings, the library and dormitory. The new library is the result of a donation of \$30,000 from Andrew Carnegie, plus the same amount from other contributors. The building will be 100 x 60 feet, ground floor, consisting of bricks with stone trimmings. When completed the stack room will have a holding capacity of 60,000 volumes. The building will also furnish a large lecture room, an art hall, and rooms for reading and study. The new dormitory is to be named in honor of Edwin S. Bundy, deceased, and will cost, when completed, about \$50,000. It is to be "H"-shaped—the greatest length being 555 feet, and the greatest depth 106 feet. On the first floor the parlors, on each side of the main entrance, will be fitted with folding doors, as will also the assembly room. Thus this whole space can be thrown into one large room for receptions and other social affairs. The assembly room is to be the home of the Y. M. C. A., and will serve for all kinds of boys' meetings.

DIED.

BINFORD.—At Morristown, Ind., Third month 5, 1907, Benjamin H. Binford, in his seventieth year. The deceased was struck and killed instantly while he was crossing the tracks of the C. H. & D. R. R. He was a life-long member of Friends, interested in every department of church work, and for thirty-four years an elder in Westland Monthly Meeting, and for nearly half a century a teacher in the Bible School.

BOWERMAN.—At his home in West Falmouth, Mass., Second month 16, 1906, Daniel Bowerman, in the seventy-fourth year of his age. Interested in the moral and religious welfare of the community where he resided, a life member of Friends, he lived an upright Christian life.

HUSSEY.—At Henniker, N. H., Fifth month 27, 1906, Paul Hussey, in his seventy-fifth year. The deceased was an elder of Weare Monthly Meeting for a number of years.

KEELER.—At Ellenville, N. Y., Eleventh month 10, 1906, George Keeler.

HOXIE.—In West Falmouth, Mass., Tenth month 8, 1906, Lydia G. Hoxie, in her sixty-second year. A birthright, quiet, unassuming Friend, a consistent, sincere Christian, who accomplished much for the Society by doing promptly the duties enjoined upon her.

NEWLIN.—At her home, near Paoli, Ind., First month 27, 1907, Dessie Newlin, aged twenty-eight years. She was a member of Lick Creek Monthly Meeting, a consecrated worker in the meeting and Bible-school.

SMEDLEY.—At her residence, in Frankford, First month 21, 1907, Alice Kite Smedley, daughter of Ruth K. and the late Jacob Snedley, a member of Frankford Monthly Meeting, Philadelphia. Habitual cheerfulness and an unselfish spirit characterized her life, enabling her to conscientiously perform whatever she felt to be her duty.

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Events and Comments.

New York City is to have a new organization for the abolition of child labor. In speaking of it, Bishop Potter said that the movement was part of a national one, and expressed the hope that the organization would succeed in arousing public sentiment, without which legislation would be of no use.

At a dinner given by Senator DuPont,

GODD NATURED AGAIN.

GOOD HUMOR RETURNS WITH CHANGE TO PROPER FOOD.

"For many years I was a constant sufferer from indigestion and nervousness, amounting almost to prostration," writes a Montana man.

"My blood was impoverished, the vision was blurred and weak, with moving spots before my eyes. This was a steady daily condition. I grew ill-tempered, and eventually got so nervous I could not keep my books posted, nor handle accounts satisfactorily. I can't describe my sufferings.

"Nothing I ate agreed with me, till one day, I happened to notice Grape-Nuts in a grocery store, and bought a package, out of curiosity to know what it was.

"I liked the food from the very first, eating it with cream, and now I buy it by the case and use it daily. I soon found that Grape-Nuts food was supplying brain and nerve force as nothing in the drug line ever had done or could do.

"It wasn't long before I was restored to health, comfort and happiness. Through the use of Grape-Nuts food my digestion has been restored, my nerves are steady once more, my eyesight is good again, my mental faculties are clear and acute, and I have become so good-natured that my friends are truly astonished at the change. I feel younger and better than I have for twenty years. No amount of money would induce me to surrender what I have gained through the use of Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich. "There's a reason." Read the little book, "The Road to Wellville," in pkgs.

Delaware, to the Republican members of the General Assembly, liquor was excluded from the bill of fare. Not long ago the newly elected Senator, Richardson, gave a dinner without the accustomed beverage, and it is gratifying to know that his colleague is following his example.

The Pullman Co. has recently constructed a model steel sleeping car which is undergoing inspection by railroad officials. It is hoped that it may prove less dangerous in case of accident than the older models. Although the principal parts of the car are of steel, some interior parts are of brass and aluminum. There are two shells, between which is an asbestos lining. Air spaces are left, which, it is believed, will render the car cooler in summer than those of the old variety. The weight is slightly greater than that of wooden cars, but this will be cut down. The car attached to an engine and run into a bumper at Pullman at the rate of 30 miles an hour withstood a wreck test that shattered a wooden car. The Pullman Co. are erecting a factory at Pullman for the exclusive construction of the steel cars.

The Oklahoma constitutional convention finally drafted a scheme of government which will be submitted to the people for ratification or rejection, Eighth month sixth. Among the provisions incorporated in this document are the following:

Initiative and referendum.
 Direct vote for State officers and United States senators.
 No succession in State offices.
 Most stringent prohibition law of any State in the Union.

State railway commission.
 Two-cent railroad passenger fare.
 Railroads prevented from owning coal lands.

Fellow servant law.
 Commission to negotiate for purchase segregated mineral lands.
 Compulsory and separate school system.

A popular theme in the newspapers of the day is "graft." Much of it is talk published for effect, but the investigations now going on at Harrisburg concerning the construction of the new capitol building, is revealing "graft" beyond belief. Scarcely a stone in the building is the kind called for in the contract. What was supposed to be mahogany is found to be painted putty. Glass supposed to be imported from Europe was all manufactured in this country. Chandeliers supposed to be gold-plated are made out of brass, without any gold whatever. The rostrum, costing \$90,000, was sublet and constructed for \$2,000; and painting worth \$164,000 cost \$78,000, and so on through nearly the entire list of expenses. Every item shows "graft" of the most gigantic proportions.

In commenting upon the matter, the *Public Ledger* says: "When whole schedules covering expensive contracts let to favored bidders, run to a profit of more than 400 per cent., and when important items covering large sums rise to a profit of 4,000 per cent., the exhibition is enough to stagger anybody." Nor is

ROYAL Baking Powder Absolutely Pure

A wholesome cream of tartar baking powder. Makes the lightest, best flavored biscuit, hot-breads, cake and pastry.

Alum and alum-phosphate baking powders are injurious. Do not use them. When buying baking powder be sure the label specifies cream of tartar.

this the saddest part of the affair. The public might forgive those who charge them four or five prices for an article, providing it is what it is represented to be, and of good quality; but when \$13,000,000 have been spent on a building which will need constant repairing,

Cotton Dress Goods at 25c.

Airy, dainty stuffs for party frocks and dressy gowns; smart, practical weaves for shirtwaist dresses and frocks for hard wear—almost any kind of summer cotton you can want, you can find among these 25c. goods:

Irish Dimities—One hundred styles, white and colored grounds, with checks, broken plaids, floral designs. Always a favorite.

Scotch Ginghams—Checks, large broken plaids, stripes, Scotch plaids.

Mercerized Cotton Taffeta—With almost the lustre of silk, and in silk designs and colors.

Scotch Madras Shirtings—More than one hundred styles; white and colored grounds, plaid effects, stripes.

Colored Dress Linens—The right weight and all the good colors.

MANY OTHERS in fine weaves, with tiny cords, like poplin. Some sheer, some soft, some firm enough for smart shirtwaist dresses. And all in a wide range of street and evening colors—25c. a yard.

Aisle 5, Centre.

STRAWBRIDGE & CLOTHIER

and cannot survive for more than a few years at best, the crime is likely to be remembered against the offenders.

The recent wrecking of the much-advertised "Helicon Home" by the explosion of a bomb is the occasion for considerable comment concerning the social experiment undertaken by the author and reformer, Upton Sinclair. We believe schemes of co-operation are yet to be devised which will enable us to live together with our modern inventions much more harmoniously and advantageously than by our present methods; but a few fundamental principles must not be overlooked. They are well put in a recent editorial in the *Public Ledger*:

"Flats and apartment houses are filled with tenants. They are blessed refuges, no doubt, for people of means without children; but the co-operative home, and especially the co-operative home where children abound and in which the aim is to avoid the cares of life, is an idle dream. They want to erect the building without the intelligence and labor, to grow the oak without the years of sunshine and rain, and to make the home without the struggle. It is all impossible.

It is impossible to get these things for nothing. Money may be got by fraud and guile; it is possible to cheat old fame; the commercial flying machine is thinkable; machinery abridges many

SEA-ROVER'S REMEDY

POSTUM COFFEE AND ITS POWER TO REBUILD.

The young daughter of a Government officer whose duties keep him almost constantly on board ship between this country and Europe, tells an interesting tale of the use her father made of Nature's food remedy to cure an attack of malarial fever:

"Father recently returned from a long sea-trip, bed-ridden and emaciated from an attack of malarial chills and fever," she writes. "In such cases people usually dose themselves with medicines, and we were surprised when he, instead of employing drugs, proceeded to devote himself exclusively to Postum Food Coffee, of which he has long been fond. He used two or more cups at each meal, drinking it very hot, and between meals quenched his fever-engendered thirst at all hours of the day and night from a supply we kept ready in the water-cooler. For several days his only drink and sometimes his only food was Postum Coffee, hot or cold, according to the moment's fancy.

"Within a day or two his improvement was noticeable, and within a week he was a well man again, able to resume his arduous occupation.

"He first began to drink Postum Food Coffee several years ago, as a remedy for insomnia, for which he found it invaluable, and likes it so much and finds it so beneficial that he always uses it when he is at home where he can get it." Name given by Postum Co., Battle Creek, Mich. While this man uses Postum as a remedy, it is in no sense a medicine but only food in liquid form. But this is nature's way and "There's a reason." See the little book, "The Road to Wellville," in pkgs.

Better Live Rich

than die rich. Many who skimp themselves would live rich if they had a good policy of life insurance. . . .

¶ Particulars free. . .

¶ No importunity. . .

PENN MUTUAL LIFE

921-3-5 Chestnut St.
PHILADELPHIA, PA.

kinds of labor; but no method exists under the sun, or ever will, of building a real home without the long and patient effort of undaunted men and women of character, or of producing from infants high-minded, real men and women without the infinite, hard, personal labor and unceasing care and trouble and loving-kindness of real mothers and fathers."

NOTICE.

At the Friends' Summer School of Religious History, to be held at Bryn Mawr College from the 14th to 22d of next Sixth Month, there will be two morning courses of lectures, one on the "Religious Message of the Bible" and the other on the "Mystical Movements in Church History." A Bible class will be held each morning. Outdoor conferences on Quaker problems and on teaching religion to children will be features of the school. A course of evening lectures by eminent speakers has been arranged.

WHERE HE DREW THE LINE.

Arthur Herkimer, the Missouri historian, says the *Washington Star*, told at a dinner in St. Louis a story about the famous governor, Claiborne F. Jackson.

"Jackson," he said, "married, one after another, five sisters. The thing is incredible, but it is a fact.

"When for the fifth time Claiborne Jackson broached a marital proposition to his father-in-law the old man was eighty and quite deaf. This is the conversation that ensued:

"I want Lizzie."

"Hey?"

"I want you to give me Elizabeth."

"O, you want me to give you Elizabeth, do you? What for?"

"For my wife."

"For your wife?"

"I want to—marry—Lizzie."

"O, yes. I hear you. You needn't rouse the neighborhood."

"Well, do you consent?"

"Yes, I consent," said the old man. He shook his head, and added slowly:

"Yes, you can have her. You've got 'em all now, my boy. But for goodness sake, if anything happens to that poor misguided girl, don't come back here and ask me for the old woman."

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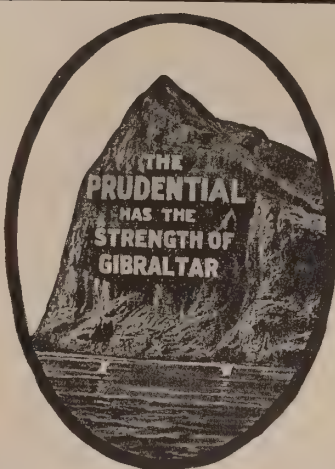
A. J. GEORGE

Sect. of Academy Board.

A JOKE ON CHINA.

I think 'twould be a jolly joke
To plant an acorn upside-down;
So that some day a great big oak
Would sprout in some old China town.

—Housekeeper.



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The American Friend

Vol. XIV

FOURTH MONTH 4, 1907

No. 14

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Lines written by a prisoner in his dungeon in Germany, 500 years ago.

"As the bridegroom to his chosen,
As the king unto his realm,
As the keep unto the castle,
As the pilot to the helm,
So, Lord, art Thou to me.

As the fountain in the garden,
As the candle in the dark,
As the treasure in the coffer,
As the manna in the ark,
So, Lord, art Thou to me.

As the ruby in the setting,
As the honey in the comb,
As the light within the lantern,
As the father in the home,
So, Lord, art Thou to me.

As the sunshine to the heavens,
As the image to the glass,
As the fruit unto the fig tree,
As the dew unto the grass,
So, Lord, art Thou to me."

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Events and Comments.

Emperor William has consented to
allow Dr. Muck, Director of the Royal
Orchestra, Berlin, to remain in the
United States another year as director
of the Boston Symphony Orchestra.

John W. Foster, ex-Secretary of State
and universally recognized as our ablest
diplomat, is to represent China in the
coming Hague Conference. No nation

IN A SHADOW.

INVETERATE TEA DRINKER FEARED
PARALYSIS.

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produces alarming symptoms, as the
poison (caffeine) contained in these
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an Illinois woman, "but a tea drinker.
I was very nervous, had frequent spells
of sick headache and heart trouble, and
was subject at times to severe attacks
of bilious colic.

"No end of sleepless nights—would
have spells at night when my right side
would get numb and tingle like a thou-
sand needles were pricking my flesh. At
times I could hardly put my tongue out
of my mouth and my right eye and ear
were affected.

"The doctors told me I was liable to
become paralyzed at any time, so I was
in constant dread. I took medicine of
various doctors and no end of patent
medicine—all to no good.

"The doctors told me to quit using
tea, but I thought I could not live with-
out it—that it was my only stay; I had
been a tea drinker for twenty-five years;
was under the doctor's care for fifteen.

"About six months ago I finally quit
tea and commenced to drink Postum.

"I have never had one spell of sick-
headache since and only one light attack
of bilious colic. Have quit having those
numb spells at night, sleep well and my
heart is getting stronger all the time."
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will have a more capable and experienced
delegate at The Hague.

Representatives from the Christian
Church, commonly known as Disciples
of Christ, and the Baptist Church will
meet in Cincinnati the 4th inst., to con-
sider the advisability of, and possibly
draft a plan for the union of the two
churches.

It is encouraging to find that the Brit-
ish Prime Minister, Henry Campbell-
Bannerman, is favorably disposed toward
a scheme for the reduction of arma-
ments. In a recent article in *The Nation*
he expresses the opinion that it is a fit
subject for the Hague Conference to
consider, and argues strongly in favor
of the scheme.

Sales of religious books, and particu-
larly the Bible, in Brooklyn, have re-
ceived an unusual impetus during the
last thirty days. Prominent book men
attribute the boom in the religious liter-
ature market to the wonderful wave of
religious awakening which has been wit-
nessed in Brooklyn under Gipsy Smith
and other evangelists.

Baron de Staal, who recently died at
the age of eighty-three, was one of the
most picturesque figures at The Hague
Conference in 1899. He was the head of
the Russian delegation and was natu-
rally chosen as president of the Confer-
ence. He was one of the most eminent
men in the Russian diplomatic service,
being at the time Russian Ambassador
in London, a position which he continued
to hold until 1902.

America has lost her most finished
poet and learned editor in the person of
Thomas Bailey Aldrich, who has been
connected with magazine work for nearly
half a century. In 1881 he succeeded
Mr. Howells as editor of the *Atlantic*,
which position he held until 1890. Italy
has been called to mourn the demise
of her greatest national poet, Carducci;

(Continued on page 223.)



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"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, FOURTH MONTH 4, 1907.

No. 14

THE LIFE OF FOUR DIMENSIONS.

No loftier prayer has ever come from a man's heart than the one which rises from Paul in the Ephesian epistle. It comes to the highest point in the words, "that ye may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, and be filled unto all the fullness of God." In these days of excitement over theological issues, when feeling is apt to color our view and we are in danger of being handicapped with half truths, it will do us good to feel the sweep of these four dimensions, and "comprehend with *all* saints" what a real Christian life means, what the measurement of a true man is.

The length of a life is measured not by the years it lives through, but by the goal it is stretching toward. We discover the length of a man's life when we hear him say, "This one thing I do;" "For this cause was I born"—when we see what is the animating purpose, the ground swell, of all his striving. It is not so important what profession he chooses, as it is what he uses his profession for—what he is aiming to make his life reach. This farthest reach of the life grows as we live, but a person must have some sort of revelation of the true *length* of life, if he is to be a person of power.

The *breadth* of life is measured by the width of our interests and sympathies. There are men who have length and no breadth. They are so eager to achieve some task, to attain some goal, that they live only for that one distant point on the horizon. The needs of the next door neighbor do not touch them; the evils which threaten the social fabric make no impression upon them; they are callous to the pain and tragedy of the great human brotherhood. However long their reach, they are still very narrow. Nobody can have a great life until he has wide sympathies, a large spirit of fellowship, multitudinous interests. When you hear one say, "for their sakes I sanctify myself," you discover the breadth of that life.

The *depth* of a life is measured by its moral convictions. There are lives that have great length and

much breadth, but very little depth. They have achieved some vast ambition and they have shown wide interests, but they lack that great reach of the life down into the bedrock of the moral universe. They have not sunk their pillars down to the immovable granite. Perhaps the *depth* is measured, still more truly, by our power to endure and suffer. The tested life is the deep one. We discover how deep a person is when we find out how much pain and sorrow he can absorb and still go on joyously with his life. What a revelation of depth there is when, for the joy that is before Him, our Saviour endures the cross! And, lastly, the height—the upward reach! Here, if anywhere, we get out of space into the fourth dimension.

"In the air which 'round thee bends,
Another Real thy real subtends."

The *height* of a life is measured, not by our enjoyment of the sky and the stars, but by our enjoyment of God and by the way in which the windows of our soul look forth upon the eternal. He who has learned to pray and in his reach of soul has learned to find a Heavenly Friend has a height of life which no earthly measuring rod can span. While at his simplest tasks he may sit in heavenly places, and, even though the waterspouts may break, he may still be filled unto fullness with God. You discover the Saviour's height when you hear Him say, "I in Thee and Thou in Me—perfect in one."

How shall we come to a life of these four dimensions? Not, surely, by quarreling over opinions and differences; not by charges and counter charges. The first condition is to "become rooted and grounded in love," so as to "comprehend" not with our little party, but with *all* Christian disciples, what is the measurement. And as we go back up the stream of this great prayer we come upon another secret—"that Christ may dwell in your heart." It is just there, in Him, that the real scope and sweep of life is discovered. The "measure of the stature of Jesus Christ" is the perfect measure of a life. And the final motive power is disclosed in the words, "strengthened with might by His power in the inner man," which take us up to the Father of the whole family. R. M. J.

A SERMON FROM THE SILENT YEARS.

Did you ever close your New Testament after reading the life of Jesus with a feeling that we could know but little of His earthly career? The Gospels, as we have them, seem very brief, indeed. A few stories of His birth, a single glimpse at His boyhood, and His appearance among those who throng about John the Baptist are all we have for an introduction. He takes up the burden of the wilderness preacher, and for three years is much before the public, yet the stories which come to us from this part of His life are only fragmentary sketches of His *great moments*. An incident at a wedding feast, an afternoon by the sea, a lesson by the wayside, or a scene in the temple, or by a grave, are described so briefly that we can scarcely fit them into a general scheme of His life. Here and there we have a fragment of a discourse or a short prayer, all beautiful, simple and pure, appealing so to the deepest needs in our lives that we are made to wonder why we do not have more of them. The records tell only a small part of the story of that great life—just a beginning of the things which Jesus did. "If they should be written every one," says John, "I suppose that even the world itself would not contain the books that should be written." The greatest life this world has ever known, yet the greater part of it is hidden from us. If we could only lift the curtain which veils His little home in Nazareth or stand by His side a day in the carpenter shop, how eager we would be, but we cannot. Long ago those who knew Him thus passed away, leaving us only here and there a brief text to hint at the things which fill up the great silent spaces.

But these silent spaces have a message for us, since they have their parallels in our own lives. Our great moments come but seldom, and have between them great stretches of the common-place—times when we plod the dusty road with nothing to disturb our onward tread. Little comes into our lives to make one day stand out from the others, and most of them are forgotten even by ourselves. Bright spots here and there and shadows now and then, fix our attention and are likely to assume undue importance; but they are not the greatest nor the most important parts of life. It is in the dead levels of experience that the real fiber of life is made or destroyed. The great moments are only flashes when that fiber is revealed. Why do we prize so much the service of the learned physician, or the counsel of a wise attorney? Certainly, it is not the short prescription, or the few brief words of a moment that we value, but the experience of years which he can bring to bear upon

that moment. We make or unmake ourselves in the common-place—in the long runs. It is what we have been and what we are that counts in a crisis.

We are prone to become weary of the grind of every-day life, because it seems so unimportant, and to seek out wider fields for action, where crucial moments are multiplied. It is a tendency away from the ideals of the "simple life," a tendency which undermines the home and domestic contentment, but a tendency against which the sermon of the "silent years" is a protest. Listen for a moment to the heavenly voice which welcomes Jesus from the quiet of Nazareth, "This is my beloved son, in whom I am well pleased." It is not alone a prophecy, but a benediction of the Father upon private life, which should teach us the true value of the common-place.

EDITORIAL NOTES.

Friends everywhere should be thankful for the great opportunity for service in the cause of truth that has come to our friend, J. Rendel Harris. As our readers probably know, he is president of the Free Church Council, which is a federation of all, or nearly all, the non-conformist denominations in England. He has recently delivered the annual presidential address, which has been commented upon by all the religious, and by most of the secular journals in Great Britain. A writer in the *Free Church Chronicle* gives three reasons for the choice of J. Rendel Harris to fill this position of distinction:

"In the first place, our Free Churches do not possess a scholar of higher standing or of wider reputation; in the second place, not one of our religious leaders has given the Federation movement more cordial, constant, or effective support, for Dr. Harris has been an active member of the Executive Committee ever since the Council was constituted at Nottingham; in the third place, there is not one of the constituent denominations to which the National Council owes a deeper debt of gratitude for timely and generous help, and for practical sympathy and co-operation than to members of that community with which Dr. Harris is associated—the Society of Friends; so that in electing him to the presidential office as a representative of that Society, this debt, though not discharged, is, at least, gratefully recognized."

In spite of a strong public sentiment favoring such a measure, and a majority of the Representatives pledged to support it, an effective Local Option Bill failed to reach a vote in the present Pennsylvania Legislature. The obstacle in the way was a hostile Law and Order Committee. A Local Option Bill, introduced into the House by Representative Craven, was referred to the committee, which returned a negative recommendation by a vote of fourteen to three.

in order to overcome this action and get the measure before the Assembly, a majority of 104 votes were necessary, and the final vote stood 96 favoring and 9 against. The occasion was one of the most exciting of the whole session, and revealed a situation, which has a bright as well as a dark side. There can no longer be any question that a large majority of the best citizens of Pennsylvania desire more stringent temperance legislation, and that they are prevented from securing it by the political manipulation of the leaders. This condition of affairs cannot continue indefinitely—the voice of the people must be heeded sooner or later.

Each year our law-making bodies are coming more and more to recognize what is sometimes called the "church vote." In referring to the matter, Representative Craven said: "I have heard sneers at the church vote. Is the Republican party so well grounded in popular approval that it can sneer at the church vote? Is it so proud of its recent history that it can defy the moral and religious sentiment of this State? As a Republican, I warn you that you cannot." To no single agency can we attribute more credit for this hopeful change than to the Anti-Saloon League, which has been most effective in promoting and organizing the moral sentiment of the Christian people. This was evidenced in a peculiar way by the chairman of the Law and Order Committee attempting to justify the action of his committee by asking to have a letter read, which was nothing more nor less than a personal attack upon the superintendent of the Anti-Saloon League, S. Edgar Nicholson. We cannot commend such a procedure, but it is an indirect tribute from the enemy which indicates the source of their alarm.

FOR THE AMERICAN FRIEND.

THE MINISTRY.

BY MARY M. HOBBS.

(Continued from last week.)

Our attitude toward Bible prophecy has had an effect upon our conceptions of our own part in the great drama of life. We know that so far from being mere amanuenses, writing what they themselves did not know, that the Hebrew prophets were the most intelligent, farsighted men of their time; that they were not hermits, but men of intense lives, well-acquainted with their own and the history of the surrounding nations; that they were statesmen, thoroughly conversant with the movements of other nations in their own day, and that they spoke directly to the conditions of the people of their own time. The Hebrew people seem to have been more responsive to the voice of God than others, but His spirit was at work in Roman law and Greek culture and

art, and "wherever through the ages rise the altars of self-sacrifice."

In the books of the Bible we see God using men to do what they were prepared to do. Doubtless His spirit had given Moses the learning of the Egyptians and the culture of Pharaoh's court, but he had it before he became Israel's leader and the law-giver of all time. He had it as Beselel had his power to fashion beautiful things in brass before he was called of God to help build the tabernacles. So with every single man or woman who exerted an influence in Hebrew history. They did not spring full-armed like the heathen, Minerva, from the brain of Jove, but they had toiled in harmony with the divine will and were ready for their commission when the crisis arrived. Joshua was trained under Moses, not called haphazard from the people. The whole people were in training and the most responsive souls were the ones who executed God's will. Having been faithful in little, they were made rulers over more and this is an inexorable law.

Now, it seems to me that all of this is a change in attitude or conception only from the teachings of the early Friends, and not a change of principle. It is their theory worked out more fully. It is quite different from very much of the more recent teaching, which has been a clear-cut departure from the belief of the founders of the Society.

One other notion, I will not call it a belief, for I do not know that it was ever formulated, which has influenced our ministry very largely has been the constant and reiterated teaching, direct and implied, that only those who can "speak to states," who see visions and have strange psychic experiences are qualified to become Quaker preachers. George Fox himself was a remarkable instance of a psychopath. He had what we call second sight, and not a few of his actions were determined by this peculiarity, which he evidently considered a divine power. From his day on this ability has largely determined Quaker preaching. Those who had it told their experiences and related such marvelous leadings that those of us who were simply plain matter-of-fact folk inevitably concluded that, since we had no such experiences, the little promptings we did have to go out to seek and save were most likely nothing but "creaturely activity," which was nothing short of beelzebub. I have studied this thing closely, and this is my conviction. This gave us the strong mystic element which predominated for many years. It also led into the fanaticism which attended so much of the revival work, and it leaves its trail over us in this day in those who will not hearken to the counsel of their friends as to their communications in meeting, and is a fruitful source of trouble.

While we know that many such persons have made most powerful preachers and that this ability, controlled by a dedicated spirit, may be used in really marvelous ways, we also know past any question that it is not a safe guide; neither is it a religious attribute. Many instances of its possession by ungodly persons are well known, and were those persons who have

followed its guide as honest in reporting their blunders and how, at various times, it has acted like a will-o'-the-wisp, as George Fox was in his well-known experience in Litchfield, we would doubtless have more evidence on the other side than we have. This doctrine has given us some remarkable ministers, but, as a rule, they have been lofty and narrow, and the tendency of their ministry has been to asceticism, rather than to broad humanitarian effort. (If this is not true, I shall esteem it a personal favor to be corrected.)

That oft-repeated and extravagantly emphasized saying of George Fox, that it was not necessary to be trained at Oxford or Cambridge, has been interpreted to mean that it was not necessary to be trained anywhere. Whatever he thought about the matter, it became the belief of his followers that God could put a whole sermon into the mouth of an ignorant man better than into the brain of a wise one. However much instantaneous illumination one may have, we now know that God uses what the person has. Often the sweet, deep experience of the unlearned is used to confound the mighty, but there is no discount upon intelligence.

It is useless to point out the failures of the past unless there is some way in which we can improve upon them. There is just one other point, however, in the old way to which I want to call our attention before suggesting some alterations in our methods, which seem to me to be wise. The early Friends testified against an "hireling ministry" and this protest of theirs, wise as it was, has been construed by their followers to be a testimony against anything paid to a minister by way of compensation for time and service. The ministry has languished under this regime. It is the direct outgrowth of the belief in the separation between mind and spirit, which led to the old ideas of prophecy, and the consequent distrust of human learning, which we have already seen to be an outdated antiquity. If a man did not need learning, if his sole source for instruction descended upon him without any effort of his own, he could just as well go about his business all the week without thought or care as to what he should speak. He must toil as others at his daily business and on meeting day open his mouth and the Lord would fill it. If he felt called to labor away from home, his expenses were to be met and his family provided for; but this degenerated into the merest farce; and, if the ministers did not provide for their own, they were poorly attended to. Many ministers were persons of sufficient means to bear their own expenses, and did so with pleasure, but I do not think that any of us will claim that the plan was a success. The quality of the ministry degenerated and many members were lost to the denomination, because they wanted to go where they were instructed. In the smaller meetings the same discourses were preached over and over until one knew when the minister arose just about what he would say.

But before going into this subject it might help clear the atmosphere to ask, What is the object of

Quaker ministry? If we let the past answer, it was mainly to relieve the individual of a burden; apparently the hearers were not so much considered. "I feel a burden resting on my mind;" "I have been brought into deep exercise of mind;" "I shall not be clear if I do not express myself," etc., were the often-repeated expressions of our ministers. The main object, so far as it was expressed, was to free themselves. This is not saying that they were careless of the welfare of others or that there was not an abundance of good advice.

In our day the needs of the people are of first importance, and the object of the minister is to so bring to them the hopes, the consolations, and the victories which he himself has found in the Gospel that they, too, may live victorious lives; and it is important to know how this may be done most effectively.

It seems to me that the general condition leaves much to be desired, and I propose to mention the things I should like to see changed.

First in regard to the call. We all will agree that we cannot appoint ministers; the call must come from God, but it may come through human lips and the personal influence of godly men and women. This is a vital point which we as a church have neglected. We have been so afraid of touching the ark unbidden that we have allowed it to be carried captive by the Philistines. We should talk about the need of the ministry and the opportunity of service in the ministry. The old-time ministers made so much of their burdens and their crosses that it was enough to scare off the young and inexperienced. Add to this the almost inevitable life of poverty and hardship, which has been a self-evident witness, and is it to be wondered at that our ministers are growing fewer?

The matter of deliberately choosing to become a minister has not been put before our young people, because it was not regarded in the catalog of choices, but was a superimposed burden.

The ordeal of speaking in meeting has been called bearing the burden, taking up the cross, etc., until it has been an awful thing to do. In our day there are too many avenues for religious service which are not so handicapped—places where one may speak because his heart is in it and he loves to do it—for us to maintain this former rigor. Young people will, and do, go into the Y. M. C. A. and Y. W. C. A. work, temperance, and various missionary efforts; and I believe it is because the way is made.

There is needed a degree of solemnity and a season of testing, and our way of allowing persons to speak in meeting as prompted by the spirit of truth is a wholesome method of starting young ministers, provided it is not so shrouded in awe and mystery as to drive them away. In fact, I do not see how otherwise we may ever learn whether the gift is there which will sanction our recording them. We should, however, make way for any who feel themselves called to have opportunity for service elsewhere than in our own meetings for worship. When I advocate our young people speaking in our meetings for worship,

I do not allude to the prevalent custom of testifying. To my mind this is detrimental to a real development in the ministry; too often it is a parrot-like repetition of former testimonies. We would not slacken one iota of the spiritual communion and the earnest seeking for light and guidance, but we maintain that one called to the ministry should use every opportunity to inform his mind and develop his reasoning faculties, and that the meeting should feel the responsibility of affording means for this, when such is wanting.

We would maintain, too, our belief in the power and efficacy of spontaneous preaching and should be grieved if the time came when all such is cut out of our meetings for worship; still we insist upon the necessity of a teaching ministry. Every congregation in our own yearly meeting needs instruction, line upon line and precept upon precept. To leave the young and untrained without special instruction is to follow one of the most discouraging features of the past. Some one, minister or elder, should be ready every First-day to speak to the needs and conditions of the congregations. This may be before or after the season of worship. For this purpose preparation is needed; and since it is the duty of the church to preach the Gospel, way should be made for the teacher to have opportunity for thought, research and meditation. In short, if he serve the meeting thus, it should minister to him in temporal affairs. Every member should willingly contribute to help carry this responsible duty, and the pastoral committee should see to it that his needs are supplied. It is not always desirable that the minister and pastor be the same person. But unless the eldership hastily get about their business of visiting and encouraging the membership some one person must be delegated to this important work. It is very unfortunate that the person selected for this duty often concludes and is allowed, nay almost forced, to run the meeting. Here is where the care and influence of the pastoral committee should make itself felt. We do not want Quaker priests; the very thing is incompatible with the priesthood of believers which we must at all hazards maintain.

The inner light so dear to Quaker hearts, the mystical union of spirit with the great overheart of God, is not an old and worn-out theory, but one throbbing with life and truth for us. The researches of that latest of the sciences, the science of the soul, confirms the position of both; but goes a step further and says with Paul, "God worketh in you both to will and to do of His own good pleasure"—in you, all of you; not heart or conscience or spirit, but in your minds and common-sense, in your heads and in your hands. It makes a new creature, and with the whole dedicated to God, we need not be so afraid of mental movements and organic effort. We need to exercise care and not allow our pendulum to swing as far over on the intellectual side as it did on the mystic, but to constantly keep the mind and will illumined by that light of Christ which shineth into the heart from the heart of God. "Have this mind in you, which was

also in Christ Jesus, who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." (Phil. 2:5.).

There will be self-sacrifice on the part of the ministry under any possible arrangement, and we would not remove this if we could, but we need to bear the burden and not compel one man to bear all of the expense of the ministry, as we have been in the habit of doing. Some one has to make way for it. Shall the minister be the only one who does? Shall we allow him, poor man, to support a "hireling ministry?"

The ideal of our Quaker ministry will be attained when the minister, out of his great love for the people, proclaims the freedom he has found in Christ in such a careful manner that the people may understand, and the people, out of the great love for the welfare of the church, contribute their part gladly and as unto the Lord, each giving what God has given him for the spread of His Gospel.

Guilford College, N. C.

FOR THE AMERICAN FRIEND.

THE SNOW BABY.

BY J. L. SPICER.

They had been married for ten years, and no children came to add cheer and brightness to their tidy home. They both loved the Lord and little children; taught in Sunday-school and were active in missionary work. The wife was not very strong, and one day her husband, coming in unexpectedly, found her upon her knees sobbing pitifully. He gathered her up tenderly in his arms, and, kissing away the tears, asked her to tell him the cause of her trouble. A photograph of a lovely baby girl, the child of a loved schoolmate, was in her hand.

"Oh, George," she said, "I never thought I could love another's child as my own, but God has been showing me that among the many homeless little ones of earth, there must be one for us to bring to our home—one we can love and train for both worlds. Don't you think so dear?" And the soft cheek was pressed against his face. The answer was in the affirmative. The next day, bright and early, Mrs. Prince took the train for a near-by city.

She visited several institutions, but in none of them could she find the ideal baby girl—such a one as her friend had sent a picture of. Oh, no, the children of pain and poverty are poorly nourished; wan and thin, their great eyes, hungry for love and nurture, stand out strangely appealing, owing to their pale faces.

"Oh, God," she murmured, "where is the child of my hopes and prayers?"

There was but one more "home" to visit. As she came into the office, tired and faint, the superinten-

dent in charge of placing out children, read in her eager eyes the story of her quest. "I want a lovely baby girl to adopt, big blue eyes, golden curls, rosy cheeks, both parents dead. Don't say you have none for me; I have tried so long and hard, I must not be disappointed here."

In a few moments she told the whole story of her longing, her husband's consenting, "If it were a real nice child," and how the Holy Spirit had shown her the selfishness of not opening her home to an unfortunate little one. The sympathetic superintendent had that morning been praying that the Christ, who, when on earth, took children in his arms and blessed them, would send some tender mother to take sick little "Willie" to her heart and home. His would be but a brief life if some such place for him was not soon opened. Mrs. Prince showed letters from her pastor and business men, these proving beyond a doubt her fitness for such a trust. The superintendent breathed a silent prayer and said: "I have the very child I believe God wants you to take and train for Him." "Oh! thank you, thank you!" the woman cried, impulsively. "Let me go to her at once, the little darling." "Wait just a moment, the child of your ideal, and the one God wants you to take may not be the same. Are you willing to let your true heart decide when you see it?"

"Yes—I believe so." But the brown eyes were full of tears. "Still, I don't think I could love anything unlovely, and my heart is set on a pretty child."

They went into the nursery and stopped by the crib, where Willie lay asleep. How thin he looked; his little hands seemed whiter than the counterpane. Tear stains were on his sunken cheeks.

"Poor, little fellow," sighed Mrs. Prince. The sound of her caressing voice seemed to reach the inner consciousness of the sleeper. He stirred, opened his big, blue eyes appealingly, then smiled a sad, sweet smile, for his little life had been one more filled with pain than pleasure.

Two little hands came up in mute appeal. Mrs. Prince took him up tenderly. Crowing a lullaby, he sank back to sleep, and the happy smile of content still lingered about the little mouth. "This is the child God wants you to take. Let your heart decide," said the superintendent, as he quietly left them. After a little time, Mrs. Prince came down, bringing "Willie." "He has won my heart, not because he is lovely, but he so much needs to be loved." The little bundle of clothing was made up. The matron dressed Willie in white. Eiderdown was about his face. Great feathery flakes of snow fell softly upon them as they went out to the trolley. "We will call him the snow baby," said the superintendent as he waved the good-byes from the window.

"Willie" developed most wonderfully in loving hands, being the "only one" in that happy home. Love, like some letters, must be marked "Personal" to insure the best results. Now, adopted, dimpled, rosy-cheeked and with clustering golden curls, the "snow baby" has been transformed into a winsome boy

and happy, more than satisfied, Mrs. Prince says: "God knew better than I," and carefully, tenderly does her every duty.

Poughkeepsie, N. Y.

FOR THE AMERICAN FRIEND.

NEWS FROM NEW RECRUITS.

BY ROBERT L. SIMKIN.

After a fairly prosperous voyage across the Pacific, our steamer touched at Yokohama the day after Christmas, and we had the pleasure of spending a night in the hospitable home of Gilbert Bowles and his wife, of the Friends' Mission, in Tokio. We left with very favorable impressions of the Mission and of its superintendent, whose conversation betokens that he is thinking and working along those lines which the future progress of Japan must follow.

After ten days in Shanghai, we started up the Yangtse with Mr. and Mrs. Leonard Wigham and Miss Ella Warner, who had arrived from England, bound also for Chungking. As Mr. and Mrs. Wigham would have several days' wait in Ichang while the houseboats were being prepared, the rest of the party arranged to stop at Nanking to visit the Friends' Mission there. Accordingly, when our boats reached that city we were roused out of bed at 3 A. M. and were set off into a crowd of jabbering riksha men, who stood about us in the darkness, each trying to secure a passenger. However, Miss Butler, of the Friends' Mission, had sent a note by a trusty servant, who secured a carriage for us. As we rode along the narrow streets we could see dim lights shining through the cracks in the houses. Our own lanterns cast a half light upon the houses, revealing great red placards pasted up on the doorways. Directly in front of the door of many of the houses a wall has been built to prevent evil spirits from entering, as it is supposed that spirits cannot turn a corner, but must go straight in.

Some distance from the river we came to the city wall, and one of the men went ahead with his lantern to arouse the sleepy gate-keeper. Having got the door open, we entered a dark tunnel-like place, for the wall is 110 feet through here at the gate. Before we had driven through we heard the great door creaking on its hinges as it shut behind us. A ride of four miles further brought us to the mission compound, to which, after much knocking and several sleepy answers, we were admitted, and at last found ourselves beside a blazing fire.

As it was Sunday morning, we attended the Bible school and the preaching service, which followed, at which a young Chinese preacher spoke most earnestly from 1 John 4:12. About 100 men, women and children attended, and I shall not soon forget the eager look on some of their faces as they drank in the words. Though the meeting was altogether in Chinese, it was as orderly as ours at home, and the melody of "Blest be the tie that binds" and "Faith is the victory" seemed very familiar.

The Mission carries on a girls' boarding school

besides evangelistic work, but their hospital is closed for lack of a physician, and the workers are longing for reinforcements. A young minister is greatly needed to give his attention to the building up of the native church.

The following morning, at 6:45, we had finished breakfast, and four chair-men were at hand to carry Mrs. Simkin to Luh Hoh, five miles to the Yangtse and thirteen miles from the other side. As we passed people were just carrying water and building fires. A cloud of smoke was pouring from the doorway of one house, there being no other chimney. Occasionally we passed a procession of donkeys, laden with bags of rice or with heavy pannier baskets. Passing through the fish market, where the street is so narrow that the men had to shout continually to make way for the chair, we came to the ferry.

At the other side I engaged a donkey, on which I could sit and touch the ground on both sides. As he refused to go, objecting, perhaps, to such a rider, I left him and walked the thirteen miles. I enjoyed walking, as I could follow along beside the chair and talk of the interesting things we saw. The road is little more than an elevated path through the fields. All along are many pools of water, in which people were fishing with dragnets.

At each village or group of mud huts, roofed with thatch, we would see several mongrel dogs, a few chickens and razor-backed pigs, and several water-buffalos, great lazy-looking fellows, which are used in tilling the fields and in grinding grain. The buffalo draws 'round and 'round a heavy stone roller, which crushes the grain beneath it.

Very frequently we would pass a shrine at the side of the road, little stone buildings a few feet square, with a little altar for burning incense. Many of the hillsides are thickly dotted with mounds, the burial places of the dead. Heavy wooden coffins are used, these being placed on or near the top of the ground and sods are banked up around them. The rains frequently wash down these sods, so that in this part of the country the edges of many coffins are visible or the coffins are half uncovered.

In the villages we were the objects of great curiosity, particularly at one place, where our chair-men stopped for tea and rice. When we opened our lunch basket the whole village crowded about to see the foreigners eat. At another village the people crowded 'round, felt the cloth of our garments, and one woman contrasted Mrs. Simkin's feet with her own bound feet, evidently wondering why a woman should have feet of the natural size. The people seemed very friendly and laughed when I tried the few words I had learned.

The Luh Hoh people were taken quite by surprise. At the compound, where Miss Holme and Miss Wood reside, a girls' school and a small boarding school for boys are carried on; in another part of the city are located Dr. DeVol's residence and the new hospital, recently opened. This is a substantial and well-planned building, one of which the many subscribers may well be proud. We visited, also, a street chapel,

which is only one of the many outreaching fingers of this work. The opportunity of these four missionaries in a city of 30,000 is unlimited.

Almost the same can be said of any city which we have yet visited. No one can fully understand the awful need of this people until he comes and sees for himself. If it is opportunity that a young man wants, let him come to China.

While in Nanking, we saw much of the devastation of the famine. It was caused by too great a rainfall, which flooded the fields at the time of sowing. Many families which were before in moderate circumstances have deserted their homes and come to Nanking and other cities in the hope of obtaining aid. From 30,000 to 50,000 are encamped outside the walls of Nanking. Their miserable huts of straw or straw matting offer scarcely any protection from the cold, and still less from the rain. A whole family will cook, eat and sleep in a hut scarcely more than 7x12 and 5 feet high.

The missionaries and foreigners have formed a Relief Committee for the distribution of food and clothing, but they have been hampered in their work by the desire of the officials that all foreign-contributed funds be turned over to them for distribution. This the committee was unwilling to grant, for, though the officials may be entirely honest, they are unable to investigate each case personally, so as to be sure that the relief is applied where it is most needed. It has now been decided that the committee shall distribute clothing, while the officials try to meet the food problem.

We visited one of these stations, where rice was being given out, and, although it was late in the forenoon, there were still about 800 people in line waiting for their turn. Less than a quart of rice is given to each adult and half that quantity for each child. This must last for *five days*, after which the people are allowed to return for another supply. The outlook for these people is pretty serious, as the first considerable relief consists of a light crop, which is harvested in June, and in many places the seed itself has been consumed. Aid may be sent to Dr. Henry Hallack, 18 Peking Road, Shanghai, who is a member of the Relief Committee.

On the last afternoon of our stay at Nanking, we got some donkeys and started for the Ming Tombs, five miles distant. On the way we passed the ruins of the ancient palace. This was reached by five bridges, the centre one being used only by the Emperor. A building, with only one small door, is still pointed out in which tradition says the Emperor used to confine his wives when he was displeased with them, water being so arranged that it would drip on them constantly until death put an end to their misery.

Passing out through the gates of three or four walls and auxiliary walls, we suddenly came upon a scene such as one might expect in the Holy Land. Behind us was the city wall, 50 feet high, a silent monument to the industry of generations gone by. Below us the

land dipped gradually to a long pool of standing water, and beyond this rose a low elevation stretching brown and barren far into the distance. Here and there over the hill ran rough paths, on one of which a donkey was picking his way briskly over the stones, the musical tinkle of his bell just reaching our ears. Close in the foreground was a new-made grave, and beside it, their faces bowed almost to the ground, two women were wailing out their grief in those sing-song tones peculiar to the East.

Far in the distance, at the left, is a giant mass of solid masonry, through which runs an inclined tunnel, giving entrance to a high hill at the rear. This hill is reported to have been made from earth brought from each of the 18 provinces of China and forms a fitting burial place for the bodies of its deceased Emperors. Winding up over the crest of the elevation which faces this hill, is a long avenue of stone images. First are Egyptian-like representations of men, the bodyguards of the Emperor, then animals—horses, elephants and camels. Of the animals there are four each, one pair standing and one pair kneeling—kneeling in the presence of the Emperor. May the day come soon—indeed, we believe it is now coming—when this great nation shall turn from its blind worship of the past and shall own our God as King of Kings and Lord of Lords, when of all its countless millions every one shall have at least heard the story of Jesus, at whose name every knee shall bow and every tongue shall confess that He is Lord, to the glory of God the Father.

Just at nightfall, as we were returning, we witnessed the following sad sight: The Chinese believe that every person has three spirits, one of which leaves the body as soon as delirium or unconsciousness sets in. If proper measures are taken, this spirit may be persuaded to return. So here was a Chinese mother, whose child was at the point of death, trying to call back this spirit into the body. On the ground, in front of a temple, she had built five little fires of "cash paper" (to send money to the spirit), and about these she was rushing and calling out, frantically, "Lai ja la" (come back home), at which another woman, who stood by would answer, "Lai li-ao" (coming). Sometimes the cry, which was translated by the missionary who was with us, would change to other sounds, meaning, "It's getting late; come back home." "Come back and get your supper, there is a favoring wind now; I'll leave the gate open for you." Near by stood a young man, who was holding aloft a lantern to light the spirit back to the house.

With thousands of people all about us, whose religions have never taught them any better comfort than this, do you wonder that we thank God that we came to China?

We have been delayed in Ichang for several days by the slight illness of Miss Warner, but all is now ready, and we expect to start up the river to-day. We have two houseboats, besides a freight boat of the China Inland Mission, which is accompanying us.

Ichang, China, Second month 6, 1907.

SKETCH OF THEODORE L. CUYLER.

This is a fitting time to print a biographical sketch of Dr. Cuyler for information and preservation. If he lives to be a nonagenarian or a centenarian these beginnings will still be useful, and if the Master calls him to his reward sooner they will be at hand for ready reference.

Theodore Ledyard Cuyler was born in the village of Aurora, Cayuga County, N. Y., First month 10, 1822. The Cuylers are an old New York State family, dating back to the latter half of the seventeenth century. The first of the name in America was Hendrick Cuyler, who was a settler at Albany, N. Y., as early as 1677, and who, as his name indicates, was of Hollandish birth. A distinct Huguenot strain also appears in the early ancestral antecedents of the family. Both the grandfather and father of Dr. Cuyler were lawyers, prominent at the bar of Cayuga County. His father, B. Ledyard Cuyler, was educated at Hamilton College, where he was a classmate of Gerrit Smith, the famous Abolitionist advocate. He died at the early age of twenty-eight, when the son was but four years old.

Theodore L. Cuyler received his preparatory education in a school at Mendham, N. J., and in his seventeenth year entered Princeton College, where he was graduated in the class of 1841. After leaving college, he spent several months in Europe. During his sojourn abroad he had the advantage of personal introductions to Wordsworth, Thomas Carlyle, and other celebrated characters. He wrote from Europe a series of letters to American newspapers, which may be said to have been the beginning of his exceedingly prolific contributions to the press. Upon his return, he decided to fit himself for the ministerial calling—a determination to which he was influenced by his mother's wishes, although it had been the desire of other members of his family that he should follow the footsteps of his father and grandfather in the profession of the law. His own predilections for the ministry were strong from a youthful age, and he entered upon his theological studies with zest.

He was graduated from the Princeton Theological Seminary in May, 1846, was ordained by the presbytery, and soon afterward began to preach as "supply" at Kingston, Pa., a small place opposite Wilkes-Barre. From there he was called, in the autumn of the same year, to the pastorate of the Presbyterian Church at Burlington, N. J., of which he remained in charge until 1849, when he became pastor of the Third Presbyterian Church, Trenton, N. J., then just organized. After a successful ministry of four years at Trenton, he accepted a call from the Market Street Reformed Church, New York City. This proved to be the preliminary step toward his distinctive life work as a clergyman. He was then thirty-two years old, and in the full development of his powers, he at once rose to a position of marked usefulness in the metropolis.

His earnestness, his clear reasoning, his logical arguments, and his brilliant gifts of oratory attracted

large audiences, and his work among young men was particularly successful. In the great revival work of 1858 he was one of the most conspicuous and effective laborers. Two years subsequently he severed his connection with the Market Street Church and entered upon his prominent career in Brooklyn (Fourth month, 1860).

There had recently been organized in the latter city a religious society connected with the Presbyterian denomination, which originally was known as the Park Church, but soon took the name of the Lafayette Avenue Presbyterian Church. Its membership was quite inconsiderable, but its expectations were hopeful, and the brilliant young New York clergyman was invited to become its pastoral head. Dr. Cuyler (who, however, had not at that time obtained his divinity degree) accepted the call on the condition that the congregation should purchase the plot of ground on the corner of Lafayette Avenue and Oxford Street, and should erect a church edifice with a seating capacity of 2,000. This condition being agreed to, he at once took charge, and as the result of his energies the cherished object was realized in a surprisingly brief period of time. The ground was purchased for \$12,000, and in Third month, 1862, a splendid stone structure, costing \$42,000, was completed and dedicated. The progress of the church to a condition of great prosperity and influence was rapid, and for very many years the Lafayette Avenue Church has occupied a foremost place among the churches of the Presbyterian denomination in America. Three other Brooklyn churches owe their organization to initiatives of Dr. Cuyler's congregation. In 1890 the membership of the church had reached nearly 2,400, while its Sunday-school had 1,600 members, being the third in rank in the General Assembly. In 1890, Dr. Cuyler, after having been its pastor for thirty years, withdrew from its active charge. He has since devoted himself to a general ministry, to whose labors he still cheerfully gives a share of his time.

It is noteworthy that throughout the fifty-six years of his active ministerial labors Dr. Cuyler never spent a Sabbath on a sick bed, and on only two occasions was incapacitated by illness from performing his pastoral duties. In that time he delivered to his own people nearly 3,000 sermons and more than 1,000 addresses. "His force in preaching," says an appreciative writer, "lies in picturesque description and the weaving in of scenes and illustrations from Scripture and from daily life. When he preaches doctrinal sermons he avoids technicalities. His texts are generally short, and his sermons open by some forcible form of illustration and close impressively by forcible appeal. Thus he enlists attention at the outset, and leaves an abiding effect at the conclusion. His style as a preacher is very earnest, and, judged by its results, singularly effective."

(To be concluded next week.)

The International Lesson.

SECOND QUARTER.

LESSON II.

FOURTH MONTH, 14, 1907.

GOD GIVES JACOB A NEW NAME.

Genesis 32: 9-12, 22-30.

GOLDEN TEXT.—Rejoice, because your names are written in heaven. Luke 10: 20.

DAILY READINGS.

Second-day, Fourth mo. 8.—God gives Jacob a new name. Gen. 32: 9-12, 22-30.

Third-day, Fourth mo. 9.—Jacob's fear of Esau. Gen. 32: 1-8.

Fourth-day, Fourth mo. 10.—Preparing to meet Esau. 32: 13-21.

Fifth-day, Fourth mo. 11.—Esau reconciled. Gen. 33: 1-11.

Sixth-day, Fourth mo. 12.—Hezekiah's prayer. II Kings 19: 14-20, 32-35.

Seventh-day, Fourth mo. 13.—Importunate prayer. Luke 18: 1-8.

Time.—Possibly about 1780 years B. C. Jacob, apparently between fifty and sixty years old, though any definite period is mere guesswork.

Place.—Jabbok, now Wady Zerka, one of the chief rivers of eastern Palestine. It flows into the Jordan nearly opposite the city of Samaria. Peniel, or Penuel, "was probably a ridge near the Jabbok."

Persons.—Jacob and his family.

In order to refresh the memory and gain the connection, it would be well to read chapters 29, 30 and 31, and 32, 1-30. It was poetic justice that Jacob, who deceived his father, should himself have been deceived in having Leah forced upon him. The whole story told in these chapters is a typically Eastern one, and indicative of early times. Jacob had two wives and two concubines, and it is taken as a matter of course. It should always be placed to the great credit of Isaac that, so far as we know, he had but one wife and no concubines. The lesson opens with Jacob on his way back to Palestine with his family and large possessions. He is fearful of Esau and the retaliation which he might not unreasonably vent upon Jacob. He sends an humble message to Esau, and then, on hearing that Esau is approaching with 400 men, betakes himself to prayer, feeling that only the arm of Jehovah can sustain him.

9. "Which saidst." Gen. 31: 3. He was following the command of the Lord and felt that he might reasonably claim His protection.

10. "Mercies." "Lovingkindness," Amer. R. V. Jacob then compares his condition years before with the present. Then he went eastward with nothing but a staff, and now he returns with two companies (see verses 7, 8).

11. After thanksgiving Jacob comes to petition. Compare Phil. 4: 6. "The mother with the children." A Hebrew phrase, indicating a merciless slaughter. Compare Hos. 10: 14.

12. "And thou saidst," etc. Referring to a number of promises. See 28: 14, 15; 22: 17; 16: 10.

In the verses which are omitted, there is an account of how Jacob, in true Oriental fashion, determines to try to appease Esau by sending him rich presents.

22. The ford where Jacob is represented as crossing is still in use.

24. He wished to be alone and reflect upon the circumstances which surrounded him. "There wrestled a man with him until the breaking of the day."

Jacob does not recognize who his antagonist is, but so strong is he that not until his thigh is touched and "strained" (R. V.) is he conquered. This was to show that he really was superior to Jacob.

25. Though lamed, Jacob still clings to his antagonist, perceiving that he is more than man, and so asks his blessing.

27. "What is thy name?" In Hebrew "name" is not unfrequently used as almost, if not quite, in the sense of "character," or "personality." "Jacob." The name means, "supplanter," the "crafty one," the "over-reacher."

28. "Thy name shall be called no more Jacob." The blessing takes the form of a change of name, and in this indicating Jacob's prevailing over difficulties and particularly over the danger threatened in Esau. "Israel." "God perseveres," or "Let God persevere." "For thou hast striven with God and with men, and hast prevailed." R. V. The struggle with God has just ended; that with Laban had come to an end previously, and the change of names is a good omen that the struggle with Esau will end favorably. Compare Hos. 12: 3, 4. "He could have been no common man who began his career as the 'supplanter' and ended it as 'a prince with God.'"

29. "Tell me, I pray thee, thy name." "A very unimportant desire at first sight. For what signifies a name? In these days when names are only epithets, it signifies nothing." But in those days it meant much. "He lived in the age when men are sincere, and truthful, and earnest, and names exhibit character. To tell Jacob the name of God was to reveal to him what God is and who." "To be blessed by God—to know Him and what He is—that is the battle of Jacob's soul from sunset till the dawn of day." "If Jacob had got a word, that word might have satisfied him. He would have said, 'Now I understand God, and know all about Him.'" He must learn more of God through experience, and also learn that he could never fully know Him. Compare Judg. 13: 17.

30. "Called the name of the place Peniel." That is, "Face of God." It was believed that no one could look on the face of God and live. Ex. 33: 20. This struggle is the turning point in Jacob's life. We hear no more of his practicing deceit. Jacob's struggle has been from the earliest times a type of prevailing prayer. Read Charles Wesley's noble hymn, "Come, O Thou Traveler Unknown."

FOR THE AMERICAN FRIEND.

THE RISEN CHRIST.

That earthly life was o'er, the toil, the pain,
The agony of death, the bitter end.
Beholding it, Earth shuddered and did rend
The veil, and made the true Shekinah plain.
And now in hush of morn, where He has lain
The angels wait, and, as the anxious bend,
To see if hope their watchful care will lend,
Proclaim him risen. Off an endless skein,
The harshly severed thread is taken up—
Hereafter linked with Here, and Now with Then.
Unknownable is fused with Known, and Flesh
Dissolves into the Ultimate. The cup
He drank contained, as dregs, the sins of men,
With love unfeigned, He filled it up afresh.

EVERETT W. VARNEY.

Third month 21, 1907.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR FOURTH MONTH FOURTEENTH, 1907.

LESSONS FROM THE PATRIARCHS.

—III. JACOB.

First-day, Fourth mo. 14.—Refuge. Psalm 34: 15-22.
Gen. 48: 1-19.

Second-day, Fourth mo. 8.—The "supplanter." Gen. 25: 27-34.

Third-day, Fourth mo. 9.—The dreamer. Gen. 28: 10-22.

Fourth-day, Fourth mo. 10.—The lover. Gen. 29: 9-20.

Fifth-day, Fourth mo. 11.—The covenant maker. Gen. 31: 43-55.

Sixth-day, Fourth mo. 12.—The penitent. Gen. 32: 1-2.

Seventh-day, Fourth mo. 13.—The prevailer. Gen. 32: 24-32.

There is hardly a person named in the Bible of whom we have so intimate a knowledge as of Jacob. His career is foreshown by prophecy and indicated by an incident at his birth, and it is no hard task to picture to ourselves the years of keen-eyed watchfulness to win all that he could from the bluff and easy-going Esau, until, with an overfond and scheming mother to help and spur him on, he at last steals the prize of the birthright from its legal possessor.

We may be tempted to say that Jacob was very poor material from which to make a saint; but it is the chief glory of God's love that He takes hold of men just as they are—where they are and what they are—and if only they will give him a chance He will lead them up and out into the true realm of manhood, which is being a saint, blessed and a blessing. "Very human," we sometimes call Jacob and David and others, whom God called for special service and who sinned grievously; but let us not dwell too much on sin as an element of human nature. It is, after all, only a defective and a transient state unless we are going to class God as incapable or impractical, and the cost of it is adapted always to lead the prudent man from continuing therein.

Jacob had his retributions, and they were of unmitigated bitterness. How often do you suppose he went with shame over that scene of the deceiving of his father during the lonely nights of vigil in the fields with frost and rain as added tormentors? and how like the trick he and his mother had played on purblind old Isaac, was that which Laban played on him in giving him as wife the watery-eyed Leah, instead of the younger and beautiful Rachel. And whether penitence or fear was most active when he was about to meet Esau in the desert, there is no room for doubt that he was afraid. Guilty Consciences are poor armor, and that kidskin mask of earlier years doubtless seemed to Jacob just then a specially vulnerable target; and it was only when a buffeted and limping Jacob came with reliance—not in tricks and shrewdness, or even in persistence—but only in the word of "the angel," that he was ready to meet his brother, and to find that God had made a place for him in the land of promise.

But God was merciful to him, as He is to us all, and Jacob stands to-day as the pattern of a faithful lover, a zealous and profitable servant, and, finally, of a prince with God and men, whose faith cried out, "I will not let Thee go except Thou bless me," and so prevailed.

Some Views on Present Day Topics.

Prof. Wm. Carlton Wood preached at Lynnvile, Iowa, on the 24th ult.

Amos Davis and wife visited in Whittier, Cal., for a few days, recently.

The Penn College Glee Club started on their vacation tour on the 21st ult. They sang in ten cities in Iowa, and in Omaha, Neb.

Professor Allen C. Thomas, of Haverford College, was at Friends' meeting, Washington, D. C., on the 24th ult. There was a good attendance present.

We have just heard of the sudden death of Amos Sanders, Los Angeles, on Fifth-day evening, the 22d ult. We hope to have more of the particulars later.

B. F. Farquhar and wife are doing a good work at Montebello, Cal. There are some families of Friends located there, and the prospect is encouraging for a meeting.

Thomas Armstrong is now laboring at Imperial, Cal., in the interest of the Church. It is hoped that a meeting may be established at that place. Alfred Wright has been preaching there for some time past.

Blue River Academy, Salem, Ind., recently closed a successful year's work under the instruction of Ralph S. Coppock and Charlotte B. Shields. Ralph S. Coppock will remain the third year as pastor and teacher of Blue River Meeting and School.

Zebedee Haines, of Philadelphia Yearly Meeting, while on his way to North Carolina, visited several families of Friends in Virginia. While in Virginia, he attended meetings at Black Creek and Bethel, and preached the Gospel with much power at both places.

Dr. Wm. L. Pearson, formerly of Penn College, has been elected a Professor in the Biblical Department of Friends' University. The *Oskaloosa Daily Herald*, of the 21st ult., gives an account of his work at Penn College, and a few words about his prospective field of labor.

The Temperance Association of Friends of Philadelphia are fortunate in securing Dr. P. A. Baker, superintendent of the National Anti-Saloon League, to speak before the Annual Meeting of the Association, which will occur the evening of the 16th inst., at the meeting-house, 20 South Twelfth Street.

As a result of a revival conducted by Fred. Tormohlen, at Greentown, Ind., thirteen were converted and renewed. Friends were strengthened and encouraged. In all, seventeen sessions were held, and much interest was manifested from the beginning, which increased until the close, the 20th ult.

The Spring Term at Earlham College opened last week. A large number of district school-teachers are enrolling. The courses offered during the spring term are of such nature as to particularly appeal to the teachers. There was a small loss of students this term from various causes, but the total enrollment will remain practically the same as last term.

A letter from Columbus, Ohio, informs us that the article on "Prayer," by Professor Murray, was greatly enjoyed by some of the inmates of the Ohio State Prison. A Bible class, led by Chaplin Starr recently discussed the subject of "Prayer." Some of these men have been converted since their confinement, and take a deep interest in spiritual things.

Maurice M. Jones, of Earlham College, preached a very acceptable sermon at West Milton Meeting, First-day morning, the 24th ult, and again in the evening at Center Meeting.

Charles Weigle conducted a series of meetings, at Whittier, Cal., continuing two weeks, closing on the 10th ult. A few were converted and many others blest by attending the meetings.

Friends at Cowan, Ind., held a series of evangelistic meetings, beginning Second month 17th, and closing Third month 4th. The pastor, Oliver P. Gotschall, Lewisville, was assisted by Oliver C. Beeson and daughter Clara, George Linville and Edward Tinney. About fifty made a definite stand for Christ; fourteen united with Friends, and more are expecting to join soon. Oliver P. Gotschall is well liked by the Friends of Cowan and holds a large place in the hearts of the townspeople.

The permanent board of Oregon Yearly Meeting of Friends has decided to change the date for holding the next yearly meeting, making it one week later. The change is made on account of the date of Seventh month 9th, the time fixed for the opening, being in conflict with the date of holding of the International Christian Endeavor convention which will be held at Seattle. The date set for the opening is Seventh month 16th, when the first business session will be held at 2 o'clock in the afternoon.

While on a business trip for Penn College, President Rosenberger recently spent two weeks in southern California. He found time to visit his many friends in Whittier, and drove out in the country three or four miles to his nice walnut orchard. The college and high school students very much appreciated his talks given at "Chapel." He left for home, in Iowa, the 15th ult. While here, President Tebbetts and wife gave a reception in his honor, to a large number of Penn College people, which was an occasion greatly enjoyed by all present.

Mary Moore, one of the few Friends in New York Yearly Meeting, who still retains the Quaker garb, has most successfully organized a "Quaker Round Table," at Poughkeepsie, N. Y. At a recent meeting, she gave an interesting presentation of "The Value of a Thorough Knowledge of Friends' Doctrines, Principles and Practices." Willard O. Trueblood carefully prepared an account of "The Social and Political Conditions in England in the Seventeenth Century," using the blackboard effectively. Prof. Lincoln Roys gave "Historic Bulwarks of Quakerism in England." There was a large attendance and new interest in these important themes was awakened.

A successful revival meeting was concluded, Third month 21st, at New Lexington, Ohio. Levi Mills, of Wilmington, Ohio, has been preaching to this congregation every other Sabbath since last yearly meeting, and his ministry has been very helpful. On Second month 24th, C. W. Moorman, pastor of the Jamestown Meeting, commenced evangelistic services in the meeting. Levi Mills preached at the morning service, at the opening of the meetings, but on account of sickness was not able to be present again until after the close of the meetings. The meetings lasted for twenty-four days, forty services in all. There were forty-eight conversions and renewals. Twenty-one united with Friends. Nearly all the Friends comprising this congregation were visited in their homes, and the sick of the village were visited without regard to their church membership. This congregation hope to have constant pastoral care in the near future.

J. Lindley Spicer, who is the General Superintendent of Evangelistic and Church Extension, Field Secretary of the Bible School Board and Representative of the Y. P. S. C. E. of New York Yearly Meeting, attended the Friends' meeting at Tillson, Sabbath evening, the 17th ult. He gave a helpful address on Bible Study, using objects to enforce the teaching. Second-day evening was devoted to Temperance and Purity. Third-day, he gave a most interesting account of some of his experiences during his recent voyage and visit to Scotland and England. Fourth-day, his subject was Peace and Arbitration. The great good that would accrue if the enormous expenditures of war and preparations for war were turned into channels for the uplifting of humanity through education, and the betterment of conditions was a prominent feature. Fifth-day, he spoke on Friends' Missions. Sixth-day, to the children, and in the evening, on "Finished Products of Christian Endeavor," illustrated by objects.

Sugar Plain Meeting, near Thornton, Ind., has been favored with a gracious spiritual awakening, where Nathan T. and Esther G. Frame have just closed a series of meetings which lasted four weeks. Their ministry is not only thoroughly Scriptural, but their long, varied and successful work as soul-winners affords them a rich fund of experience from which they draw illuminating and effective illustrations. Not for years has this meeting had such a mighty uplift; backsliders were reclaimed; many were converted. The membership, as well as numbers from other churches, were led into greater liberty in the Lord. Over twenty will unite with Friends as a result of the work.

The following clipping is taken from an Ohio paper, and gives an account of a meeting in which our friends, Nathan T. and Esther G. Frame took a leading part.

The union revival services at the M. E. Church were largely attended both Sunday morning and evening. Mrs. Frame, the Quaker evangelist from Richmond, Ind., by her masterly

sermons has won the appreciation of the people. Her address is polished to the highest point of refinement, and all without any loss of power. Her sermons are with "power and in the demonstration of the Spirit." She is attended by her husband, who is also an efficient worker. These evangelists have been used of God in great revivals everywhere they have gone. From 25,000 to 30,000 have been converted in their meetings. A great revival is expected in Forest by all those who are in sympathy with the meetings now in progress.

The new meeting-house just being completed by the South Wabash (Ind.) Friends will be dedicated the 21st inst. Allen Jay, Richmond, Ind., is to preach the dedicatory sermon. Daisy Barr, Fairmount, Ind., will speak in the evening service. Tennyson Lewis, Van Wert, Ohio, the minister under whose pastorate the work of preparation for the erection of the house was begun, and other ministers from various parts of the yearly meeting will be present. The dedication will be followed immediately by a series of evangelistic meetings conducted by George W. Willis, Cleveland, Ohio. The new meeting house is very conveniently arranged, and modern throughout, built of white brick and stone, and is a beautiful structure. There are four good-sized rooms that can be thrown together on the main floor, besides the pastor's study. The interior is beautifully frescoed, furnished with oak pews in the main auditorium and with assembly chairs in the lecture room. The building is arranged for full basement, but only two rooms are being finished below at present. The cost of the building will be between \$10,000 and \$11,000.

A letter from Friendswood, Tex., reads as follows:—

Perhaps I can answer some of the many questions through THE AMERICAN FRIEND that are asked so often by northern people. We have an established meeting of more than 100 members. The monthly business meeting is held in the evening of the third Seventh-day of each month. We have a good Bible school with a little more than 100 enrolled. I think the average attendance is sixty-five or seventy. The spiritual life of the meeting is quite good. I think above the average. We have a good Christian Endeavor and Junior League, and a prayer meeting on Fifth-day night. There have been a great many visitors here from Indiana and other States in the past year. A company of men are building a large preserving factory here that will cost \$25,000 or \$30,000, which will be a great thing for this country. There will probably be an immense fig crop to handle soon. There is a great crop of strawberries on hand now for which I think they are getting \$4 per crate. Some of the farmers have already been selling new potatoes and other vegetables. Strawberries have been ripening ever since the middle of Twelfth month. The people here struggled hard for a few years to get started, nearly all coming here poor, but now prosperity is marked on every hand. Our new chapel, which we worked so long and hard for, is at last completed. The first commencement exercises were held in it three weeks ago. There were three graduates. Professor A. L. Knight and Margarette Garretson were the teachers in the academy this year. We certainly appreciate our nice meeting room, and find already that our meetings are larger and more punctually attended than when we held them upstairs. This is a very desirable place to live, and make a living on a few acres of ground. Nearly all the people who live here came in a semi-invalid condition or worse, and have so far recovered that a doctor has not been called to the neighborhood for six months or more. Roses have been blooming all winter in the yards. The people are getting ready to plant their rice. There will be a great crop of oranges and a few bananas.

The sixtieth wedding anniversary of Chas. F. and Rhoda M. Coffin occurred on the evening of the 25th ult., at their home, 3232 Groveland Avenue, Chicago. A large company of Friends gathered to extend their hearty congratulations, some coming from New York, Richmond, Ind., and Minneapolis, Minnesota. Letters and telegrams poured in from all parts of the world, and a wealth of flowers expressed the affection of many years.

Their five sons, with their wives, several grandchildren and great grandchildren, gathered on the preceding day and enjoyed a family re-union.

Chas. F. Coffin and his wife have been acknowledged ministers in the Society of Friends for over forty years, and at present are ministers of Chicago Meeting.

In 1860, a movement was originated by him and his wife, assisted by other young Friends, to permit greater liberty of action in meetings for worship than had been allowed before.

For six years a prayer meeting was held weekly in C. F. Coffin's house which resulted in establishing Richmond, Ind., Monthly Meeting of Friends, which was the pioneer in the active work that has so fully identified the Church with other Protestant bodies, and made it the active missionary force it is to-day.

Many years of his life were devoted to Prison Reform work. He originated Indiana Reform School for Boys, and for years was president of the Board of Directors. He was for over twenty-six years Clerk of Indiana Yearly Meeting, and was on the Executive Committee of Friends in America, in charge of Indian Affairs. During the Civil War, he was an energetic worker in the cause of the Freedman's Aid Society. He was one of the most active men in founding and organizing Indiana Boarding School, now Earlham College. His wife, Rhoda M. Coffin, has been almost as active along other lines. She established and maintained, for over ten years, a mission school for the care of children, which at one time reached an attendance of 1,700. She was largely instrumental, in company with the late Mrs. Hendricks, in establishing the Girls' Reform School and Women's Prison in Indiana, which was the first one of its kind managed and officered wholly by women.

She was prominently identified with the attempt to reorganize the management of the insane hospitals within the State of Indiana, and, with her husband, made a trip to Europe in the early seventies to make a study of eleemosynary institutions. Of late years, she has been engaged quietly in religious work as opportunity offered.

Charles F. Coffin is now eighty-four, and his wife eighty-one, and both enjoy fairly good health; they rarely miss meeting on a Sabbath. Probably there are few living who have devoted as much time, energy and money to carry forward the great reforms and religious interests of the Friends as Charles F. and Rhoda M. Coffin.

MARRIED.

MENNELL.—FERRIS.—At the Elms, Poughkeepsie, N. Y., Second month 12, 1907, Mabel Livingston Ferris, daughter of the late Robert M. and Mary Anna Taber Ferris, to Edward Newman Mennell, of London, England.

DIED.

DUNLAP.—At Friendsville, Tenn., Third month 15, 1907, Nancy T. Dunlap, in her eighty-eighth year. She was a member of Friendsville Monthly Meeting. Her life was characterized by much patience—sometimes under sore trial.

GUTTERY.—At Sterling, Kan., Second month 27, 1907, Anna Guttery (formerly Hunt) in her seventy-fourth year. The deceased was a much-beloved member and Elder of Sterling Monthly Meeting, Kansas, faithful in life, triumphant in death.

HACKNEY.—At the home of her mother in Friendsville, Tenn., Third month 24, 1907, Jennie R. Hackney, daughter of Mary J. Hackney, aged thirty-four years. She was a birth-right Friend, and was converted in her twentieth year while a student at college.

HAINES.—At her home near Lumberton, Ohio, Third month 1, 1907, Mary, widow of the late Samuel Haines, in her eighty-third year. She was the last of the pioneer women of New Hope Meeting, and for many years an elder of Center Monthly Meeting.

NELSON.—At her home in Des Moines Township, Lee County, Iowa, Third month 11, 1907, Christine (Anderson) Nelson, in her eighty-eighth year. The deceased was born in Norway, emigrated to America in 1849, and lived in Iowa ever since. She was a member of Friends for more than thirty-five years.

PARKER.—At her home in Eaton, Ohio, Third month 17, 1907, Anna Wildman Parker in the eightieth year of her age.

PRESCOTT.—At the home of his sister, Sylvena Prescott Bailey, Vassalboro, Me., Third month 4, 1907, Josiah A. Prescott, aged eighty-seven years. The deceased was a minister in Vassalboro Monthly Meeting.

WHITE.—At Whittier, Cal., Third month 12, 1907, Anna, wife of Elwood White, aged fifty-four years. The deceased was converted when fourteen years old, and lived a peaceful, happy life.

while France lost Pierre Berthelot, the discoverer of acetylene gas and smokeless powder.

The widow of Russell Sage has added \$100,000 to her former gift of \$250,000 for the proposed eight-story building for the International Committee of the Young Men's Christian Association. She will defray the entire expense of erecting the building and equipping it. The new building will be in New York City. The property was given to the Young Men's Christian Association by the wife of William E. Dodge. It cost \$135,000. The building will also provide ample space for the offices of the national board of the Young Women's Christian Association.

The Second Tri-Union General Council of the United Brethren, Methodist-Protestant and Congregational Churches met at Dayton, Ohio, Third month 19th. The plan for union was decidedly advanced. Articles of agreement were drawn up, which will be submitted to the several churches for their ratification. In commenting upon the Council, the *Congregationalist* says: "The progress thus far of this great movement, increased by so nearly unanimous approval by all the delegates to this definite plan of union, must give a new impetus and create stronger expectation of its accomplishment."

Twenty-four members of the Laymen's Commission will be present at the Conference of the World's Student Christian Federation, to be held in Tokyo, Fourth month 3d to 7th. They will also attend the great convention to be held in

APPENDICITIS.

NOT AT ALL NECESSARY TO OPERATE IN MANY CASES.

Automobiles and Appendicitis scare some people before they are hit.

Appendicitis is often caused by too much starch in the bowels. Starch is hard to digest and clogs up the digestive machinery—also tends to form cakes in the cecum. (That's the blind pouch at entrance to the appendix.)

A N. H. girl had appendicitis, but lived on milk for awhile—then Grape-Nuts and got well without an operation.

She says: "Five years ago while at school, I suffered terribly with constipation and indigestion." (Too much starch, white bread, potatoes, etc., which she did not digest.)

"Soon after I left school I had an attack of appendicitis and for thirteen weeks lived on milk and water. When I recovered enough to eat solid food there was nothing that would agree with me, until a friend recommended Grape-Nuts.

"When I began to eat Grape-Nuts I weighed 98 pounds, but I soon grew to 115 pounds. The distress after eating left me entirely and now I am like a new person."

(A little Grape-Nuts dissolved in hot water or milk would have been much better for this case than milk alone, for the starchy part of the wheat and barley is changed into a form of digestible sugar in making Grape-Nuts.) Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Shanghai Fourth month 25th to Fifth month 6th. At both of these meetings there will also be present a British Commission, representing what is called the "China Missions Emergency Committee." Correspondence is in progress with reference to a date on which a strong deputation representing the Laymen's Missionary Movement, will go to London to confer concerning a joint movement for world-wide missions on the part of the men of the two great missionary nations of the world. The date is likely to be fixed in Fifth month, though it is possible it may not be until Sixth month.

FORGETTING THE MAIN THING.

To-day the distinction between righteous and sinners is *the main thing*, for upon a lively consciousness of that distinction rests the hope of transmitting our institutions undecayed, of preserving our democratic ideals, of avoiding stratification and class rancor. Yet most people act as if something else were the main thing. Just as in the South the senseless agitation of the race question is delivering that section into the hands of the railroad corporations; just as in the far West Mormonism is a red herring to drag across the trail of some iniquity when the public is hot on the scent; just as "Catholicism in the schools" raises a dust behind which franchise grabbers can operate; so the divisions and cross-purposes of decent people give the sinner his chance to get away. The puppets of the interests from the town council to Congress stand together as "statesmen." On the other hand, the public they plunder, like Martha "troubled about many things," divides on race, creed, or style, pelts the nonconformist more than the sinner, and lays on a little finger where it ought to wield a fist. Thus the wolves hunt in packs, while the watchdogs snap at one another!—E. A. Ross, in the *April Atlantic*.

NOTICE.

The annual re-union and dinner of the New York Association of Friends' Boarding School of Providence will be held at the Hotel St. Denis, Broadway and Eleventh Street, on the evening of April 6th. Reception at 6 o'clock, and dinner at 6.30.

Poultney Bigelow has promised to attend and speak, and it is hoped that Rufus Jones, Seth K. Gifford and Governor Edward Stokes will also be present and speak on this occasion. The association was formed eleven years ago to foster an interest in the old school, and the annual meetings are enjoyable affairs.

Anyone who ever attended the school, either as teacher or scholar, is eligible to membership, and members and their friends are invited to the re-union and dinner.

Annual dues, \$1.00.

Dinner tickets, \$2.00.

EVELYN HAIGHT, *Secretary*.
Buchanan Place, University Heights.

Sergeant: Where are you going, Smith?

Smith: To fetch water.

Sergeant: In those disreputable trousers?

Smith: No, sergeant; in this 'ere pail.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

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SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

WANTED—In a Friends family, a Mother's Helper to assist with the care of two children and help with sewing. Address "N" THE AMERICAN FRIEND, 1010 Arch St., Philadelphia Pa.

SEVEN THOUSAND DOLLARS will buy one of the best farms in central Kansas. Three and one-half miles from town, one-half mile from Friends meeting. Want some Friend to buy it. J. S. BOND, Stafford, Kan.

WANTED—During summer months, young woman as helper in a Friends' household, in Media, Penna., at good wages, to be considered a member of the family. A good opening for a teacher or student wishing employment during the summer. For further particulars address "J. P. C." THE AMERICAN FRIEND, 1010 Arch St., Philadelphia, Pa.

FOR RENT—For the summer, in Media, Pa., a fully furnished house, pleasantly located, 10 minutes walk from railroad station and near the two trolley lines to Philadelphia. House has eight rooms and bath. For further particulars address "S. C. G." THE AMERICAN FRIEND, 1010 Arch St., Philadelphia, Pa.

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exceptional value for the price. Quality guar-
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Russia, white buckskin tops, with Russia calf
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The American Friend

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FOURTH MONTH 11, 1907

No. 15

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DESIRE

All else for use, one only for desire;
Thanksgiving for the good, but thirst for Thee:
Up from the best, whereof no man need tire,
Impel Thou me.

Delight is menace, if Thou brood not by,
Power is a quicksand, Fame a gathering jeer.
Oft as the morn (though none of earth deny
These three are dear)

Wash me of them, that I may be renewed,
Nor wall in clay mine agonies and joys:
O close my hand upon Beatitude!
Not on her toys.

—*Louise Imogen Guiney.*

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London, Agents for Great Britain and Ireland.

A teacher in a city school said to a
little girl in her room:—

"Can you tell me what animal it is that
supplies a part of your clothing as well
as some thing that you eat?"

"My father," was the entirely serious
reply of the little girl.—*The Christian*
Endeavor World.

ROMANTIC DEVONSHIRE.

THE LAND MADE FAMOUS BY PHILPOTTS'
NOVELS.

Philpotts has made us familiar with
romantic Devonshire, in his fascinating
novels, "*The River*," "*Children of the*
Mist," etc. The characters are very
human; the people there drink coffee
with the same results as elsewhere. A
writer at Rock House, Orchard Hill,
Bideford, North Devon, states:

"For thirty years I drank coffee for
breakfast and dinner, but some five years
ago I found that it was producing indi-
gestion and heart-burn, and was making
me restless at night. These symptoms
were followed by brain-fag and a slug-
gish mental condition.

"When I realized this, I made up
my mind to quit drinking coffee and
having read of Postum, I concluded to
try it. I had it carefully made, accord-
ing to directions, and found to my agree-
able surprise at the end of a week, that
I no longer suffered from either indi-
gestion, heart-burn or brain-fag, and that
I could drink it at night and secure rest-
ful and refreshing sleep.

"Since that time we have entirely dis-
continued the use of the old kind of
coffee, growing fonder and fonder of
Postum as time goes on. My digestive
organs certainly do their work much
better now than before, a result due to
Postum Food Coffee, I am satisfied.

"As a table beverage we find (for all
the members of my family use it) that
when properly made it is most refresh-
ing and agreeable, of delicious flavor
and aroma. Vigilance is, however,
necessary to secure this, for unless the
servants are watched they are likely to
neglect the thorough boiling which it
must have in order to extract the good-
ness from the cereal." Name given by
Postum Co., Battle Creek, Mich. Read
the little book, "The Road to Wellville,"
in pkgs. "There's a reason."

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Events and Comments.

Gypsy Smith is now conducting
meetings at the Baptist Temple in Phil-
adelphia. The meetings are well at-
tended, and the results are all that could
be expected.

In the city elections in Kansas last
week the Law and Order candidates
were very generally successful, which
means a better enforcement of the pro-
hibitory law. Temperance sentiment is
growing in that State.

The Trunk Line Railroads have filed
notices of increased rates on grain ship-
ments from the West. The action is said
to be retaliation for the two-cent-fare
bills passed by Western Legislatures.

A report is current that Emperor Wil-
liam of Germany is planning to send
Prince Oscar, his fifth son, and next
to the youngest, to Harvard this fall.
With a President's son, and a German
Prince, Harvard has an unique opportu-
nity for advertising.

Russia, Austria and Germany have
declined to discuss disarmament at the
Hague Conference. The other powers
reserve the right to take up the subject
if they deem it wise, and the United
States reserves the right to introduce
the Drago doctrine. It is now expected
that the conference will meet Sixth
month 15th.

The contract for constructing the first
portion of the \$161,000,000 aqueduct to
bring water from the Catskills to New
York has been awarded to a Pittsburgh
company for \$4,126,000. Under the con-
tract ten miles of aqueduct are to be
constructed. This portion of the work
is to be rushed through, as it is believed
that in three years a connection can be
made with the present aqueduct from
the Peekskill Valley, which will add 50-
000,000 gallons a day to the present
water supply.

FOR RENT

"ROCKY RETREAT" COTTAGE, Wells Beach,
Between Kennebunk and Ogunquit, Me.
Fine view, broad Atlantic, short walk to Post
Office, Trolley, Telegraph and Telephone.
Write T. B. HUSSEY, N. Berwick, Me.

Subscriber.—Central, here I've been
at the 'phone for ten minutes.
Central.—Yes, but that's nothing.
I've been here all day.—*Liberté.*

For the Flower Garden

The sun says, "Plant your rose-bushes
and seeds now, and I will do the rest."
We say, "The rose-bushes and seeds are
ready." Every hour counts in Nature's
wondrous laboratory, where fragrance
and bloom are being compounded for the
June garden:

ROSE BUSHES—Holland-grown,
hardy two-year old stock. Glowing
crimson, pure white, dainty pink, soft
yellow.—15c. each, two for 25c.; \$1.25 a
dozen.

BULBS AND PLANTS—*Clematis*,
purple, white or red—15c., 25c.; *Summer*
Hyacinths—5c. each, 50c. a dozen; *Sum-*
mer Blooming Lilies, pure white—15c.
each; *Lily-of-the-Valley*, large clump—
25c.; *Japanese Iris*—15c., and all the
other desirable kinds at small prices;
Dahlias, *Mexican Vine*, *Gladiolus Bulbs*,
Begonias, *Cannas*, *Caladiums*, *Tube-*
roses, *Peony Roots*, *Hydrangea Plants*.

SEEDS—Both flower and vegetable,
3c. a package, 30c. a dozen; *White*
Dutch Clover—15c. one-fourth pound;
Nasturtiums—30c. one-fourth pound;
Sweet Peas, choice mixed—15c. one-
fourth pound; *Grass Seed*—6c. a pint,
12c. a quart, two quarts for 23c.

Bone Meal—15c. and 25c. a package.
Flora Vitae—15c., 25c., 50c. package.

Basement

STRAWBRIDGE & CLOTHIER

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XIV.

PHILADELPHIA, FOURTH MONTH 11, 1907.

No. 15

HOW SHALL WE THINK OF CHRIST AS SAVIOUR?

As we have said, it has become wellnigh impossible to think of Christ as "mere man." We think of Him as *God-with-us*—both Divine and human—the personal focus point where the illimitable God reveals Himself in a human face. Now there comes before us the further question, How does Christ's death minister to our salvation?

It is frequently said that there is a tendency to-day among men of thought and scholarship to *reduce* Christ's work to the level of moral influence, to think of Him as a Teacher rather than as a Saviour, and to make Him a model, or an example, rather than a Redeemer from sin. I do not find such a tendency among the men I know. I find rather a deep and simple faith in the Gospel of salvation through the Cross of Christ.

Our deepest desire is to think and speak of Christ's work only in terms that are real and vital. We are anxious not to use *words* that are dead and empty for us, and we are unwilling to adopt *phrases* that are not alive with personal experience. If we have hesitated sometimes to adopt time-honored words and phrases, it has been because they expressed too little, not because they expressed too much to suit us. The reality of the unspeakable gift of God in Christ is too great for any words or phrases which have been, or will be, coined by human speech. But we shall *endeavor* to say what we mean.

Sin is a positive fact, and so long as it exists, it sunders the soul from God and spoils the life. It is a condition in which we set *our* will against God's will, and are at *enmity* with Him. We do not own His sway, we do not love His will, we do not choose His purpose—we are not at one, we are divided. It will not help us to forgive us, and still leave us where we were. It will not save us to remove the punishment, or the penalty, and still leave the heart's attitude as it was before. We need reconciliation, we want atonement, the enmity must be annulled. "While we were enemies," says Paul, "we were reconciled to God through the death of His Son." What does that mean? How does the death of Christ *reconcile* us?

It shows us, first of all, that there is no enmity toward us on God's part. He is not angry with us. He does not hate us. Far otherwise. He takes upon Himself our nature. He enters into our condition. He bears the tragedy of sin and treads the wine-press of suffering which sin involves. He, the very God, identifies Himself with us, shares our bitterest cup, goes straight on on the road which leads up to the cross, because *there is no limit to His sympathy and love. He gives Himself for us.*

It is a vicarious death. He suffers and dies, not because He deserved to, but because sin had made such a world that a Person like Christ could not take up the task of saving it without dying. It is the tragedy of sin that it involves the innocent and makes them suffer, too, and the holier the Person the deeper the suffering.

There is no way of carrying spiritual life into the world of sin, except the way of suffering, and Christ is the infinite vicarious sufferer. The Cross is not a revelation of wrath, but a revelation of the tragedy of sin and *the cost of redemption. Christ seals His love with His own blood.*

Here breaks forth the mighty fact of Divine Grace, that "while we were yet in sin Christ died for us"—"He loved us and gave Himself for us." Instead of enmity, there is sacrifice, instead of wrath there is suffering love, instead of demand for revenge there is complete self-giving. He takes our nature upon Himself, and gives Himself, the holy, for us, the unholy.

What shall we say to these things? Shall we not say, God is for us? Nothing can separate us from His love in Christ Jesus. All things are for us, since Christ is God's. And shall we not become reconciled by such unsearchable love? But we may not stop at the statement of the doctrine of Grace. Salvation is a positive change in *our* entire attitude. It is a vital transformation. If we really see the meaning of the Cross, it must make an actual *difference* in our heart and will. If He did that for me I cannot live my old life any longer. I, too, must be crucified to self and live unto Him. His will must become my will, and His purpose my purpose—I must henceforth love what He loves, and I must hate what He hates. Salvation involves a double substitution—He

takes our nature upon Himself to save us, and, if we would be saved, we must take His will for our will. And so the reconciliation is complete.

R. M. J.

WOOD INSTEAD OF MARBLE.

The Commonwealth founded by the Quakers, and bearing the name of a worthy Friend, recently erected a \$13,000,000 capitol building, already known the world over for the excessive price paid for its construction. Investigations now in progress reveal some of the most flagrant "graft" ever discovered in the world. The supposed crimes of Phidias, enacted in the golden days of Greece, upward of two thousand years ago, have more than their counterparts in Christian America to-day. The Greeks rose in indignation when they supposed their gifted sculptor had betrayed his trust, and appropriated for himself the gold and ivory which were given for the statue of Athena. No less were they outraged when they supposed he had engraved on the shield of the goddess a likeness of himself and Pericles. He succeeded in proving that the charges were untrue; but the Pennsylvanians acknowledge their crimes, and sneeringly ask what we are going to do about it. Not only were competing contractors debarred from bidding on the new capitol, and excessive prices allowed for nearly every item, but inferior goods were substituted throughout the entire structure. Seldom, if ever, in pagan annals can we find anything to parallel this statement from a recent daily: "Another case of substitution, by which the contractor's profits were increased by \$100,000, according to experts, was disclosed to-day. *Wood was used instead of marble* for pillars in the House of Representatives." Yet this is a fragment of our own history. There are many other examples of a similar kind, but one instance will suffice to illustrate the moral weakness, which is too prevalent in our political and commercial life.

The occasion of this moral break-down is a common acceptance of a double standard. Men who are perfectly honest with their neighbors, sanction questionable methods in "the firm." Many of the well-to-do, who are kind and considerate to personal acquaintances, are at the same time maintaining "sweat shops," in order to cope with their competitors, or paying wages so low that crime is almost the only relief. Men who appropriate corporate and municipal funds for private use would carefully guard, as a sacred trust, the belongings of a friend, and give as an excuse for such

conduct the prevalence of the practice. On the other hand, many from the poorer classes are guilty of like offences. "Thou shalt not steal, except from corporations and rich men," is a popular rendering of the Eighth Commandment. Men who would walk a mile to pay for a postage stamp, think nothing of beating their way on a railroad, or dodging a street-car conductor. The moral code applied to individuals is set aside when dealing with corporations. To them business is business, and must be conducted in a "business way." In other words, a great number from all classes divide life into compartments, applying different standards of morals in each compartment, and wood is used instead of marble, and tolerated by seemingly good people.

It was just this kind of living that stirred Fox and the early Friends so deeply, and against which they made a vigorous protest. The most striking example of this was their opposition to war. If it be wrong for one man to kill another, they argued, it is wrong for a group of men to kill another group. What is immoral for one man taken separately is immoral for all men in the aggregate. Moral law for them was universal—it had no limits. With this conception, their religion was a principle of life, which affected not only a part, but the whole of it. Men must be holy not alone in their church affairs, or at stated times and seasons, but in their conversation and daily walk; not only in their conduct, but in their innermost thoughts and aspirations.

The need for this message is growing daily, since the changes which are taking place in our industrial and commercial world are lessening the number of transactions between man and man. We deal almost entirely with representatives of corporations, or act as their agents, thus removing the wholesome influence of personal friendship and acquaintance. Nor is this all, for much of the business of a questionable character is carried on by superintendents and clerks, who are perfectly aware of the crookedness to which they are parties, but who are induced to act against their convictions for fear they could not find employment without it. The need is great, and the call is loud. The service to be rendered is not easy. It is cowardice to try to avoid it. To withdraw would be as criminal as active participation. Protest means ridicule and possible or actual financial loss, yet the demand is upon us, calling for heroic endeavor.

Forgive and forget! Why, the world would be lonely,
The garden a wilderness left to deform,
If the flowers but remembered the killing breeze only,
And the fields gave no verdure for fear of the storm.

FOR THE AMERICAN FRIEND.

IOWA YEARLY MEETING.

BY ELLISON R. PURDY.

The membership of Iowa Yearly Meeting numbered, at last census, 11,506. Its meetings are found in the States of Iowa, Nebraska, Colorado, South Dakota, North Dakota, Minnesota, Wisconsin, and Missouri. One quarterly meeting, Winneshiek, is composed of meetings in three States, and the quarterly meeting is held in the summer and fall in Iowa, in the winter in Wisconsin, and in the spring in Minnesota; but the bulk of the membership is not so much scattered as would appear by this description. About 8,000 Friends, three-fourths of the membership, are located within a territory comprising less than one-third of the State of Iowa.

Meetings are found in Minneapolis, Denver, and Des Moines, and in about a dozen smaller cities, but 90 per cent. of the meetings are in small villages or country districts. About one-fifth of the meetings are in sections that Friends have entered in the past few years. Several meetings are on the frontier. There are at present 122 meetings, not counting several outposts, and 178 ministers were reported last year. With one or two exceptions, all of the meetings are supplied with pastors, whose time is entirely given to the work. There are 86 pastors, a few of whom are not recorded ministers. Some of these serve more than one meeting. About 20 per cent. of the pastors are women, and about 10 per cent. are without families. A large number of the meetings own homes for the pastor, and in a few cases there is a small piece of land for his use. In one city meeting the pastoral support amounts to \$1,200 per year. In three other meetings the support amounts to from \$800 to \$1,000. In 10 meetings, \$600 to \$800, including value of house rent. In 13 others, \$400 to \$600. The other meetings raise from \$100 to \$400, in addition to much that is brought in in the way of gifts.

The pastors of Iowa Yearly Meeting form a very solid and loyal part of its active membership. They are humble, earnest, hard-working men and women, with very little of the signs of professionalism about them.

Congregational singing is the practise in all of the meetings, and the responsibility of preaching rests largely with the pastor, but is not confined entirely to him, and many take part freely in prayer and testimony.

The vocal exercises in the typical meeting consist of several hymns, a number of prayers, a Scripture reading, a sermon, and several testimonies or exhortations. Sometimes the sermon is omitted; sometimes there is more than one. The tendency of late does not seem toward a more formal program. It is not the custom, as in other denominations, to omit the meeting if the minister is not present, but effort is usually made to secure the presence of some minister or leader. It is the opinion of the writer

that the most active meetings are not lacking in appreciation of the guidance of the Holy Spirit.

In a few of the meetings the usual congregation will number 200 or 300, but a majority of the congregations number less than 100. In the stronger meetings the morning gathering is much the larger; but some meetings, which have a small morning congregation, have a large attendance in the evening, made up mostly of those who are not members, and with a large proportion of young people.

Many meetings are growing in size, but others are becoming gradually weaker, having been diminished by large migrations to the West. This has become especially true in Iowa since land has attained so high a value. One meeting gave 20 removal certificates to a meeting in California in one year. One meeting is represented in a western meeting by a number of its former members, almost equal to its present membership. On the whole, the membership has gradually increased. From three to six new meeting-houses are built each year, and five or more ministers recorded, and the support of pastors, and the quality of meeting houses have decidedly improved in the past few years.

A great deal is done in revival work. Eight or ten evangelists are employed most of the time, and a number of pastors leave home for one or two series of meetings during the year. From yearly meeting time to First month 1st, about four months, 34 series of meetings were held. These were conducted by 13 evangelists and nine pastors. The method usually followed in these meetings is to invite seekers forward for prayer, and workers remain to instruct and pray with them. Much is also accomplished by personal conversation at the close of meetings, and in house-to-house visiting. It is possible that on some occasions there has been an undue amount of excitement, but the leaders are generally guarded in this matter, and there is a strong sentiment against fanaticism. The quiet method in dealing with inquirers is becoming more in vogue.

In a few meetings the study of historic Quakerism has claimed some attention, and there is an increasing inquiry, especially in new meetings, as to the doctrines of Friends. It is thought by some that there is a lessening dependence upon the pastor, and a growing appreciation of personal worship. The pastors themselves labor to strengthen this sentiment.

The educational interests of Iowa Yearly Meeting are represented by Penn College, at Oskaloosa, Ia., Nebraska Central College, at Central City, Neb., and two academies, one at Salem, Iowa, and the other at Pleasant Plain, Iowa. There is a large and flourishing academy at New Providence, Iowa, conducted by Friends, and largely attended by Friends, but entirely under private management. Four academies have been discontinued, because they were unable to compete with public schools. Among the students at Penn College there are, at present, six recorded ministers, as many more who often preach, and others who manifest a gift in the ministry.

The competition made by State institutions, with

their immense incomes, and the large number of denominational colleges in the State, render it imperative that a most generous support be given to this college, and the wide spread and increasing interest in education offers a great opportunity.

Nebraska Central College is doing a good work, mostly in the academic grades. A proposition will be made to the five years' meeting to establish a new yearly meeting to be composed of five quarterly meetings, viz.: Hiawatha, in southwestern Nebraska; Platte Valley, in central Nebraska; Union, in northern Nebraska; Spring Bank, in northeastern Nebraska, and Mt. Vernon, in South Dakota. The Friends of these quarterly meetings have been, for some time, organized into an association for the purpose of carrying on religious and educational work. Nebraska Central College is maintained by this association, and will doubtless become the center of the educational interest of the new yearly meeting.

The Bible School enrollment of Iowa Yearly Meeting numbers about half as many as the membership, and includes many who are not members. There is an increasing interest in Bible study among Friends.

The peace sentiment seems to be deepening among us, and much work is done along temperance lines.

Jamaica is the missionary field of Iowa Yearly Meeting, but other fields claim their sympathy, especially Cuba and Africa. About \$1.20 per member was contributed through the regular channels last year, and doubtless there was much not reported.

The number of Christian Endeavorers reported last year was 1,223, 15 societies not reporting; Intermediates, 19; Juniors, 370. They contributed \$858.95 to the missionary funds last year.

Following is a description of the different quarterly meetings:

ACKWORTH.

Located in south central Iowa. Number of meetings, 7; pastors, 6. This quarter has almost doubled its membership in three years. Has four new meeting-houses, and will build another this spring. Membership, 795; gain last year, 46.

BANGOR.

Situated in central Iowa. Number of meetings, 11; pastors, 9. This quarter is growing. Present membership, 1,113; gain last year, 43.

BEAR CREEK.

Situated west of central Iowa. Twelve meetings, eight pastors. Earlham in this quarter is a strong meeting, with about 400 members. Present membership, 1,011; some loss last year.

DENVER.

Comprises all Colorado meetings. Meetings, 5; pastors, 5. Denver Meeting has just remodeled its meeting-house. The new meeting at Colorado Springs had a very successful revival recently. They have bought a house and lot for pastor, and will build a meeting-house in the spring. This quarterly

meeting is growing fast. Present membership, 458; gain, 83, last year.

DES MOINES.

Situated in central Iowa. Meetings, 4; pastors 3. Des Moines is the only strong meeting in this quarter. Present membership, 700; slight gain last year.

GREENVILLE.

Northwestern Iowa. Meetings, 3; pastors, 3. Membership, 272, divided about equally among the three meetings. Loss last year, but gaining this year.

HIAWATHA.

Located in southwest Nebraska. Meetings, 4; pastors, 1. Present membership, 112. A hopeful field now, as people are beginning to move into that section.

HONEY CREEK.

Meetings, 7; pastors, 4. Located in north central Iowa. Has been losing ground lately. Two meeting-houses closed and two others temporarily closed. New Providence is a strong meeting. Honey Creek, Chester and Hubbard are aggressive meetings. Present membership, 869; gain last year, 6.

LYNN GROVE.

Located in south central Iowa. Meetings, 6; pastors, 6. Loss last year, 10. Meetings all small, except Lynnvillle. Present membership, 670.

MINNEAPOLIS.

Located in Minneapolis, Minn. One meeting; no pastor. Some prospect of aggressive work in the future. Present membership, 204.

MOUNT VERNON.

Located in southern South Dakota. Meetings, 5; pastors, 4. Meetings all small. Two meetings are located 80 miles west of Chamberlain, and composed of people who live on homesteads. Present membership, 188, an average of about 20 to the meeting. They have three meeting-houses, and homes for two of the pastors.

OSKALOOSA.

Southeast central Iowa. Meetings, 12; pastors, 10. Oskaloosa meeting in this quarter is the largest meeting in the yearly meeting. The yearly meeting is held there. There are several new meetings in mining towns in the southern part of the quarter. Present membership, 1,356; gain last year, 66. Penn College is located at Oskaloosa.

PLATTE VALLEY.

Located in central Nebraska. Meetings, 8; pastors, 3. Nebraska Central College is located at Central City. The meeting here is strong. Other meetings small. Present membership, 633; slight gain over last year.

PLEASANT PLAIN.

Located in southeastern Iowa. Meetings, 8; pastors, 4. Three small meetings; all meetings aggressive. Present membership, 1,101; gain of 67 over last year.

SALEM.

Located in southeastern Iowa and Missouri. Meetings, 6; pastors, 4. Salem is the oldest meeting in the yearly meeting. All meetings are small. Catholics are encroaching upon their territory. Present membership, 372; some loss last year.

SCRANTON.

Located in southwestern Iowa. Meetings, 3; pastors, 3. Very few birthright members. Total membership, 469; growing.

SPRING BANK.

Located in northeastern Nebraska. Meetings, 5; pastors, 3. Present membership, 336; loss last year, 3. Spring Bank is a strong meeting.

SPRINGDALE.

Located in southeastern Iowa. Meetings, 5; pastors, 5. A strong quarterly meeting, but finding it difficult to hold its own on account of the prevalence of Danish Lutherans, and the fact that there are several different bodies calling themselves Friends. Present membership, 565; loss last year, 8.

UNION.

Located in north central Nebraska. Meetings, 4; pastors, 3. All meetings small, and mostly composed of new members. Present membership, 121; loss last year, 2.

WINNESHIEK.

Located in the adjoining corners of Iowa, Minnesota and Wisconsin. Meetings, 6; pastors, 4. Hesper is the largest of the meetings. Sawyer, in Wisconsin, is composed almost wholly of Scandinavian people. Valton and Oaks, in Wisconsin, and Kefron and Highland, in Minnesota, are small meetings. Membership, 319.

Oskaloosa, Ia.

FOR THE AMERICAN FRIEND.

INTERCESSORY PRAYER.

BY RICHARD HAWORTH.

"Jesus Christ is the same to-day as He was yesterday, and as He will be forever." Heb. 13: 8 (twentieth century translation). God and His laws are unchangeable. They are fixed and immutable, but large enough to fit the universe to the minutest detail and give His children everywhere access to God in intercessory prayer. One of God's fixed laws is a law of change. The wind blowing a fire kindles the flames; blowing harder extinguishes them; blowing upon the sand heaps it up, then, changing, spreads it out again. The gentle zephyr woe the fertile soil and it brings forth its fragrance and beauty in flower and landscape; the piercing norther reverses it all. The sun's rays passing through a prism display the beauty of the rainbow, but lose their power of warmth; passing through the lens nothing of the rainbow beauty is seen, but their heat is so concentrated as to focus on a given point and strike fire. The laws of light and heat remain the same; the prism, or lens

effect is produced in the application. God's laws are spiritual as well as temporal, and their application to the spirit world produces just as marked changes in the lives of spiritual beings, but God remains unchangeable.

Communion is but one phase of prayer, and without intercession would narrow it down to simple worship. It is true that that is much more than many Christians make of prayer, but that is not enough. The prayers of Christians should be effective in the lives of other people as well as their own. Jas. 5: 16-18 says: "The supplication of a righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heaven gave rain, and the earth brought forth her fruit."

God's law of prayer is "Ask and ye shall receive." Looking at the same statement negatively, and it seems that if we do not ask we will not receive many of the things that God expects us to enjoy; that He has hidden away certain great truths; and that the best gems of thought are secreted from our knowledge until carefully sought after. "God has chosen to leave a great many things undone," says Prof. W. W. White, "except as man prays and thus co-operates with Him." God accomplishes a great many things only as we pray. His law of continuity is such that certain events will transpire unless man, by prayer, throws himself in the way of change and brings another greater law to bear on the events and produces different results in the lives of those included in the prayer. Phillips Brooks says, "Prayer is not conquering God's reluctance, but utilizing God's willingness."

Moses, in Exodus 32: 7-14, furnishes a splendid illustration of one who prays in communion and then goes out and changes things by intercessory prayer. God said to Moses, "Let Me alone that my wrath may wax hot against them, and I will make of thee a great nation." Then Moses, in a disinterested manner, so far as anything of a personal nature is concerned, approached God with arguments why God should not do the thing suggested. "Wherefore should the Egyptians speak, saying, 'for evil did He bring them forth to slay them in the mountains, and to consume them from the face of the earth.'" He then went on and reminded God of his promise to Abraham, Isaac and Israel, and plead with Jehovah to spare the people, throwing himself, with all his ability into God's original plan of making a great nation of Abraham's descendants, and God honored him by granting his petition. It was the unselfishness and intercession of Moses that spared the people.

Christ spent many hours in prayer and communion with His Father, sometimes whole nights. In Matt. 14: 23, we find that after a remarkably strenuous day, "and after He had sent the multitudes away, He went up into the mountain apart to pray." Of all the times when we feel the need of quiet and rest in sleep, it is after a day of constant strain. We hasten to our

room and fling ourselves on a couch or into bed and lose ourselves in sleep, and there replenish our wasted strength. Not so with Christ. He hastens to the presence of His Father for communion and rest in Him. The long night vigil is his rest. He refreshes Himself by a prolonged prayer service following a hard day's toil. We often feel that there is no more service for us till we have stopped and rested. He went and rested in communion with His Father. Prayer to Him was rest; to us it is often times a wearisome task. The need of communion with His Father was to Him the paramount need, and He permitted nothing to supersede it. No natural demand of the human body was permitted to hinder the greater need of satisfying the soul.

This rule of His shows something of God's idea of prayer and its relation to the things of life. God changes things in connection with the life of Christ in proportion as He prays. Notice how Jesus considers His relation to God when He says, Jno. 8:28, "I do nothing of Myself," and again, Jno. 6:38, "I am come down from heaven, not to do Mine own will, but the will of Him that sent Me." This will of God Jesus obtained in prayer.

There is a secret somewhere; a key to Jesus' success. The disciples began to observe it and wonder. Evidently they began to connect His power with His prayer life, and one day they said to Him, "Lord, teach us to pray." He complied at once, for He came to earth to do God's will, and it is God's will that His children should know how to approach Him with their petitions. He gave them definite instructions and several illustrations, showing how man should approach God and how speedily He will answer; then toward the close of His ministry He gave them the great lessons of intercessory prayer, as shown in His talks and prayer in John, chapters 13 to 17, and again specifically in Matt. 18:19, 20, where He says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." He is here teaching the relation that should exist between brethren.

They should be one in sympathy and spirit, and if so, they may ask for anything they choose and receive it. If the basis of agreement can be discovered, the assurance of an answer is clear. Another translation of the word is symphonize, *i. e.* if the request of the two produces harmony it shall be granted. In music you can detect the difference between harmony and discord. Two sounds are produced. You listen and say they make discord. Again two tones ring out and you say they chord, or symphonize, or produce harmony. The tones are so nearly alike that you cannot explain the difference, but in the one case they agree and the other they disagree. You note the harmony in one case and call it music; in the other you note the discord and call it noise. Just so it is in prayer. If the two symphonize their petition is granted, if not their petition is simply so much noise. How simple, and yet so many fail! All is assured when the heart attitude and life are right. It is not so much what we know about how to pray as that the heart attitude

toward God is right and that we work entirely in harmony with God's will. Put in other language Jesus was saying to his disciples, "Let your lives on earth so harmonize as to produce music in God's ear, and whatever your petition it will be granted." He was leading the disciples step by step to the same relation to God by adoption that he enjoyed by nature, and teaching them that in this relation they might ask at will and receive because it is God's good pleasure.

The united prayer of God's people is a great power in the salvation of men. God wills that all should be saved (1 Tim. 2:4), and explains carefully how man may work successfully to that end. He saves men through human agencies. "Now is the accepted time" for the salvation of the unsaved and Christians are too slack in intercessory prayer and *right living*. The prayers of the righteous produce miraculous changes in the lives of numerous people. As illustrations, witness the prayer of Chas. H. Spurgeon, at the request of a strange lady, for her wayward husband, far off at sea. The Holy Spirit took hold of the man, thousands of miles away, while the prayer was being offered and he returned a saved man; or the "Escape of the Spree," out in mid-ocean, in answer to the prayers of D. L. Moody and Gen. O. O. Howard and others on board the vessel; or Len G. Broughton, pastor of a large church in Atlanta, Ga., who, with six others, united to pray for the wickedest man in the city; and witness his marvelous conversion only a few weeks afterward; or the wife of a United States Representative a few years ago, he an infidel on the floor of the House at the time, the Holy Spirit suddenly touching his heart in answer to the united prayers of his wife and two other women at her home in the West; his later conversion, and present pastoral work in a Western town. Many other direct answers to prayer might be cited; great revivals where scores and hundreds have been saved; natural laws suspended for a time; lives transformed, property restored, and great changes produced, both physically and spiritually, all in accordance with God's fixed laws of change in answer to prayer. God grant that His children may spend more time in communion and intercessory prayer, then will the kingdom of God be more rapidly extended.

Kokomo, Ind.

SKETCH OF THEODORE L. CUYLER.

(Concluded from last week.)

One of the most powerful pulpit orators of the times, he has also been a writer of ceaseless activity, and the same forcible and engaging characteristics which have distinguished his preaching have marked his published writings. These writings comprehend some 4,000 contributions of various kinds to the press, about 75 tracts or pamphlets, and a goodly number of volumes. Among his published volumes are "Thought Hives," "Stray Arrows," "The Empty

Crib," "The Cedar Christian," "Heart Life," "Pointed Papers," "From the Nile to Norway," "God's Light on Dark Clouds," "Wayside Springs," "Newly Enlisted," "How to be a Pastor," "Right to the Point," "The Young Preacher," "Stirring the Eagle's Nest," "Christianity in the Home," "Beulah Land," and "Recollections of a Long Life." Representative selections from his writings have been published in foreign languages, and it is estimated that 200,000,000 copies of his articles have been published in various papers and magazines in this and other countries.

Dr. Cuyler has long held an honored position as a temperance advocate and writer. He became interested in the temperance cause during the earliest days of the total abstinence agitation. While visiting Europe, after his graduation from college, he attended a meeting in Glasgow, which was addressed by Father Theobald Mathew, the noble Irish apostle of temperance, and had the honor of speaking from the same platform by the invitation of the devoted priest, who warmly commended him for his effort. He has ever since been an uncompromising champion of total abstinence for the individual and repressive legislation against the liquor traffic as a matter of State policy. For eight years he held the position of president of the National Temperance Society and Publication House, resigning that office when he retired from his active pastoral duties in 1890. Some of his most successful and admired tracts are on the subject of temperance. One of these, entitled, "Somebody's Son," has attained a circulation of over 500,000 copies.

He has always manifested a hearty interest in public questions and affairs, contributing to their discussion, both by voice and pen. From his early training, associations, and reflection he became a warm believer in anti-slavery principles, and upon the formation of the Republican party identified himself with it. In 1856, when the Republicans made their Presidential fight, he was the author of various campaign documents circulated by the Young Men's Union in New York City. During the Civil War his church was a home of loyalty, and at the time of the terrible riots in New York City was guarded by order of the public authorities to protect it from the evil disposed.

Five years ago, upon his eightieth birthday, First month 10, 1902, he was the recipient of cordial manifestations of esteem and appreciation from the people of Brooklyn, and from countless friends and admirers throughout this country and the world. This year has been marked by a similar tribute, testifying to his continued popularity, and the peculiar influence and value of his personality and work.

Dr. Cuyler married, in 1853, Annie E., daughter of Hon. Joshua Mathiot, Newark, Ohio, a member of Congress, who declined the Governorship of Ohio. They have two living children—Theodore Ledyard Cuyler, treasurer of the Postal Telegraph Co., and Marv, wife of Dr. William S. Cheesman, Auburn, N. Y.

The following is a copy of the memorial presented to Dr. Cuyler by the officers of the National Temperance Society:

REV. THEODORE L. CUYLER, D.D.

Beloved Father and Friend: As representatives of the National Temperance Society, we delight to join in the congratulations and good wishes which crown your eighty-fifth birthday.

You were one of the honored founders of this society; once its president, and always its best exponent and inspiration. During all your ministry you have been a leader of the temperance host, and your bugle-note has never failed to be true and clear.

Your name and words will be treasured not only in the annals of the National Society, but also in the history of the temperance reform throughout the land.

We are grateful that you have been permitted to see with your own eyes the advancing triumph of the principles you have so long and ardently advocated, and we believe your writings and example will hasten the day of final victory.

Praying that you may still be spared to us in a fruitful and happy old age, we remain, in behalf of the society,

Your admiring followers and fellow-workers, D. Stuart Dodge, D. D., William T. Wardwell, Theophilus A. Brouwer, David J. Burrell, D.D., Joel G. Van Cise, Alfred L. Manierre, Cleland Boyd McAfee, D.D., John W. Cummings, committee
First month 10, 1907.

—N. Y. Observer.

A STRENUOUS, USEFUL LIFE.*

Dr. Edward H. Magill, the former president of Swarthmore College, has, in his eighty-second year, published his recollections of his sixty-five years in the profession of teaching. There is in his book much of encouragement for young men. It is refreshing to read of the earnest, determined efforts he made to fit himself for what he felt was his life calling—efforts which were crowned with success. We fear not a few young men of to-day would, under similar circumstances, give up the fight. He tells, how, after beginning to teach at the early age of sixteen, he advanced, step by step, till he was first assistant in Friends' Central School, now at Fifteenth and Race Streets, Philadelphia. Thence he went to the well-known school of Benjamin Hallowell, at Alexandria, Va. He had been educated at country schools, with two years at Westtown. After the not unusual practice of those days among Friends, he had learned no language but English. At Alexandria he realized that if he intended to be a successful teacher his preparation had been wholly inadequate. He therefore began the study of Greek and Latin without a teacher. He was then twenty-three years old. Two of his fellow-instructors encouraged him, and, in addition to his own regular work of instruction, and share of governing the school, devoted all his spare time to study. He soon was convinced, that in order to enter Yale College, he must have more schooling, and so, in 1848, entered Williston Academy, Eastampton, Mass., as a pupil. His father, though a well-to-do farmer, could not afford to help him much, and so young Magill determined to depend, as much as possible, upon the small amount he had been able to save. He practised the

* Sixty-five Years in the Life of a Teacher, 1841-1906. Edward Hicks Magill, Boston: Houghton, Mifflin & Co., 1907.

closest economy and tells us, "I bought molasses, and kept myself on bread and molasses, only, for many weeks at a time. My expenses were thus reduced to about 50 or 60 cents a week." He entered the freshman class at Yale without conditions on his twenty-fifth birthday.

After a successful year, he went to Brown University, because that college allowed students to complete the course for the A.B. degree in less than four years, and he felt that it was important for him to spend as little time at college as possible. He believed that he could get his degree in one year. "Young man," said President Wayland before whom he laid his plans, "What you propose to do is possible, but not probable." He made the effort and succeeded, graduating in 1852 with the Bachelor's degree. So greatly had his industry and ability impressed his instructors that, through their recommendation, he was, soon after taking his degree, appointed classical teacher in the Providence High School. After eight years as principal of that school, he was invited to become sub-master in the celebrated Boston Latin School, and remained there the same period. He was then invited to become the principal of the preparatory department of Swarthmore College, which was about to be opened. Hitherto, his work since leaving college had been wholly outside of Friends; this was an opportunity for work among Friends of that branch (Race Street) to which he belonged, and he felt it must be accepted. As the college could not be opened for nearly two years, he went abroad for preparation and study. He entered upon his new work in the fall of 1869, and in 1871, upon the resignation of Dr. Edward Parrish, Edward H. Magill was appointed president of Swarthmore College, a post which he filled with ability for nineteen years, resigning on account of poor health in 1890. He retained a professorship, then a lectureship, finally severing his connection with the institution, for which he had done so much, in 1903.

The book is a personal record, and not the least interesting parts of it are the tributes which he pays to his old instructors. Another attractive feature is the candor with which he acknowledged his errors and mistakes in judgment. He was always willing to learn and to profit by what he saw and heard. Kindly feeling and consideration for others is manifest all through his narrative, and details of his home life are few and far between.

MARTHA E. PRATT.

The passing away of Martha E. Pratt, on the 16th ult., brings to a close a long and useful life. We reprint a short account of her life, taken from the *Indianapolis Star*:

"Martha E. Pratt was one of the oldest citizens of Indianapolis. She was born at Thorndike, Me., Tenth month 31, 1817. From childhood to old age, her life was marked with many traits that conduced to make her a very remarkable character. She was a life-long student of the Bible and had carefully

read it through three times before she was twenty-one years of age. At the age of twenty-five, she became the wife of Joseph H. Pratt, and, when married, she had, as the result of her own spinning and weaving, enough household linen, consisting of table linens, toweling and sheeting, to last her for eighteen years. She was a remarkable knitter, in this way making undergarments, shawls and the like, and on one occasion knit five double mittens for men in one day. She was an artist with her needle, having made many pieces of fancy patchwork after she was eighty years of age.



During her early married life she served as doctor and nurse on many occasions for her neighbors in the pioneer community, which was then her home.

She was of a literary turn of mind, being especially fond of the poets, and until the time of her last sickness kept quite conversant with the forward movements of her church and the current news of the day. But the traits that marked her most were her graces born of a remarkable Christian experience. She was a co-laborer with her husband for forty years in a very active life in the ministry. She was a life-long member of the Friends' Church, and for nearly sixty years was an elder in that body. She was the mother of four children, three of whom survive her. Her son, Charles E. Pratt, was an attorney of prominence, read his Bible in 13 languages, and was at one time president of the Council in Boston. Two of her daughters, Jennie P. Woollard and Elizabeth Grinnell, the latter an author of considerable note, reside in Pasadena, Cal.

Her youngest child, with whom she made her home, is Hannah Pratt Jessup, whose work in the ministry has made her well known to Friends from Maine to California.

Martha E. Pratt's last sickness covered five months and a half, during which time she was a great sufferer, and through it all she was never heard to complain. She knew her close was drawing near, talked much about it and was cheerful to the end. She was conscious to the last moment of her life, and quietly fell asleep.

The International Lesson.

SECOND QUARTER.

LESSON III.

FOURTH MONTH 21, 1907.

JOSEPH SOLD BY HIS BRETHREN.

Genesis 37: 5-28.

GOLDEN TEXT.—For where envying and strife is, there is confusion and every evil work. Jas. 3: 16.

DAILY READINGS.

Second-day, Fourth mo. 15.—Joseph loved and hated. Gen. 37: 1-11.
 Third-day, Fourth mo. 16.—Joseph sold by his brethren. Gen. 37: 12-28.
 Fourth-day, Fourth mo. 17.—Jacob deceived. Gen. 37: 29-36.
 Fifth-day, Fourth mo. 18.—Joseph finds favor. Gen. 39: 1-6.
 Sixth-day, Fourth mo. 19.—Sin remembered. Gen. 42: 14-22.
 Seventh-day, Fourth mo. 20.—Affliction for good. Job. 5: 6-17.
 First-day, Fourth mo. 21.—In God's hand. Ps. 31: 1-15.

Time.—Uncertain, possibly somewhere between 1700 and 1650 B. C.

Places.—Hebron, about 20 miles south of Jerusalem; Shechem, in Samaria, about 50 miles north of Hebron; Dothan, about 12 miles north of Shechem.

Persons.—Jacob; Joseph, represented as seventeen years old; Benjamin, probably about ten. The other sons, considerably older than Joseph.

The lesson begins the third great division of Genesis, which, with the exception of chapter 38, which is in parenthesis, is wholly devoted to the history of Joseph and circumstances connected with his life. Jacob falls into the background, and, although considerable space is given to his history, Joseph is the chief character, and interest centers in him.

The character of Joseph is one of the finest in the Old Testament, and as nearly a faultless one as is therein portrayed. "He is the true son, the true brother, the true servant. Loyal and faithful, disinterested and sincere, modest and considerate, he wins the esteem of all rightminded persons with whom he has to do. He is obedient to duty in whatever position he finds himself."

5. "Dreamed a dream." The importance dreams held in the old dispensation is well-known. It was natural for the lad to tell his brethren. "Hated him the more." Their hatred was caused (1) by the fact that Jacob loved him more than he did them, which was natural (verse 3), though it was not wise in Jacob to show it. Joseph was not only the "son of his old age," but the child of his best loved wife, Rachel, and was also in every way satisfactory to his father. Besides this, as the son of a wife, he occupied a higher position than the sons of Bilhah and Zilpah, the concubines.

6-8. "Binding sheaves in the field." This implies that Jacob and his household were not wholly pastoral, but partly agricultural, in their occupa-

tions. His brothers interpreted the dream as foretelling Joseph's future greatness; that they did not ridicule him indicates that his character was such that a future of that kind was not impossible.

9. "Eleven stars." Indicating his eleven brothers.

10. "Told it to his father." Jacob also interpreted the dream in the same way as the younger men had, and rebukes Joseph, because it was wholly contrary to Oriental etiquette and custom that a father should ever make obeisance to a child. "I and thy mother." This would imply that Rachel was living; but see chapter 35: 19. It is one of the statements that cannot, with our knowledge, be explained quite satisfactorily.

11. "His father kept the saying in mind." R. V. Pondered it in his heart. He felt sure it meant something and turned it over and over, questioning what it might mean.

12. "Shechem." Jacob's sons had conquered Shechem (see Gen. 34), but the fact that they would take their flocks 50 or 60 miles away from home shows that Jacob and his household must have been numerous and strong.

13. That the men and their flocks were not in a perfectly safe place is shown by Jacob's desire to hear of their welfare. Note Joseph's prompt obedience.

14. "Go now." R. V. The command is thus decided and abrupt. "Come to Shechem." It would be about a three days' journey from Hebron.

15. "Found him." We should say, "met him."

16. "Where they are feeding their flocks." R. V.

17. "Dothan." "Two wells." The same is preserved in Tell-Dothan, where there are two wells still.

18. "They conspired to kill him." The sight of Joseph coming suggested the thought of putting him out of their way.

19. "This dreamer." Literally, "Master of dreams," said, doubtless, in scorn.

20. They plan a not improbable story to tell their father. "Some pit." "One of the pits." R. V. Undoubtedly cisterns for holding water, probably dry at this season. They were bottle-shaped, and one could not get out without help.

21. "Reuben." The eldest born, son of Leah. "Delivered him out of their hand." Saved his life.

22. "Pit." Cistern as above. "That he might deliver him out of their hand, to restore him to his father." R. V.

23. "The coat of many colors." The Hebrew word thus translated is used nowhere else, and its exact meaning is not known. Many of the best scholars believe that it should be translated "a tunic with sleeves, and reaching to the feet." The ordinary tunic was sleeveless, and did not extend below the knees.

24. "Pit." Cistern. There are many at this day in the neighborhood of Dothan. "No water in it," but doubtless the bottom was covered with slime and mud—a noisome place, indeed.

25. "Sat down to eat bread." Possibly some of

the very things which Joseph had brought. "Behold a caravan of Ishmaelites was coming from Gilead." Amer. R. V. The Ishmaelites were not distant relatives of Joseph. Dothan was on the great road to Egypt, which ran past Beisan, Jezreel, through the plain of Sharon, and Lydda, and so on to Egypt. "Spicery." Gum tragacanth, probably. "Balm." A regular product of Gilead. Jer. 8:22; 46:11. Myrrh. Ladanum, a fragrant gum. These gums were used for medicine, incense, and embalming.

26, 27. Judah now appears on the scene, and, by exciting the cupidity of his brethren, saves Joseph's life. "Conceal his blood." Compare Gen. 4:10.

28. In this verse there appears to be another account of Joseph's being carried away, kidnapped by Midianites. Some refer the pronoun "they" to Joseph's brethren, but the former explanation is more consonant with verse 29, also with the statement in Genesis 40:15, that Joseph was "stolen away."

PRACTICAL THOUGHTS.

1. Acts 7:9.
2. "Obedience is the organ of spiritual vision."
3. "How oft the sight of means to do ill deeds
Makes ill deeds done."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR FOURTH MONTH TWENTY-FIRST, 1907.

WISE WAYS TO READ WISE BOOKS.

Prov. 4:1-9.

Second-day, Fourth mo. 15.—Wisdom that preserves. Prov. 2:1-22.
Third-day, Fourth mo. 16.—A call to the young. Prov. 8:1-21.
Fourth-day, Fourth mo. 17.—Loving instruction. Prov. 12:1-15.
Fifth-day, Fourth mo. 18.—Reading and keeping. Eccl. 8:1-7.
Sixth-day, Fourth mo. 19.—A wise reader. Acts 8:26-40.
Seventh-day, Fourth mo. 20.—An inspired writer. Rev. 1:1-20.

When the priest bound wrist and brow with phylacteries, on which were written portions of the law, he was symbolizing the fact that the hand and heart of the wise require its guidance. Meditation on the law is urged, and the writing of its precepts on the tables of the mind and heart; while abiding in and obeying the words of Christ are set forth as both seed and fruit of the highest wisdom.

Knowledge may see the way, but it is wisdom that walks in it; and who shall be our guide? The experiences of a hundred generations are at our command, if we will but acquaint ourselves with them. The tested teachings of the wisest of earth's sages are in the hands of every one who reads the words of Moses and David, of Isaiah and Paul, and, above all, of Jesus Christ.

But the thousand-fold applications and testimonies and inspirations, that may be ours by a perusal of what are called secular writings, can not be overlooked either. The lives of men like Livingstone and Carey, like Lincoln and Gladstone, and of women like Frances Willard and Mary Lyon, are of the greatest worth; while the hand of God in history can not be left unnoticed by any who would give

Him the honor due Him and His rightful place as Lord of the nations.

New books, without number, pour from the presses of to-day and a few of them must be read by those who wish to know the progress of the world in wisdom and right knowledge. But most of our reading can well be in books that have had enough intrinsic worth to outlive the generation that produced them. That fact, alone, reduces vastly the bulk of the literature to be considered. Books that beget doubt, that are founded on "ifs," like Satan's approaches to Christ in the wilderness; books that "leave a bad taste in the mouth," that lower our regard for home and womanhood, or for Christ and His church, that make us think tolerantly of impurity and irreverence—such books have no more place in the hands of most—perhaps of any—of us than has a typhoid germ in a baby's diet.

The problem of finding time to read even a few good books often seems difficult of solution. It might be a help to others if each one would report to his or her society the plans that have been found successful in making use of the flying moments. We may have to regulate the amount of time we can allow to the reading of newspapers and periodicals; while the art of making small and light volumes may be looked to to supply editions of worthy books that can be used as conveniently as has been the "light literature" that is so often used to pass a leisure moment.

FOR THE AMERICAN FRIEND.

MYOPY.

A painting rare before me hung,
A stretch of sea and land;
Around the world its fame had rung,
Wrought by a master hand.

But looking close what daubs and dabs,
What myriad mysteries glare—
Reds, greens, blues, and drabs,
Beneath a sky most fair.

What beauty can there be in this,
A crumbling pile of blocks—
Do I see clearly, or do I miss,
Outline of sea and land and rocks?

Stand back and get perspective view;
Let softened sunlight fall;
Ah, now behold! in rarest hue,
Rests nature's harmony on all!

In weaker moments oft we look,
On Human-nature's face,
And claim to read as open book,
Her varied forms and dearth of grace.

Stand back and get a higher view!
Let God's sweet sunlight fall
Upon the soul and heart renew,
Then changed the vision all.

Standing up on Faith's holy ground,
All blends in the Creator's plan;
In God's eternal fatherhood is bound
The brotherhood of man.

A. T. D.

St. Louis.

Things of Interest Among Ourselves.

A series of meetings of two weeks' duration, conducted by Willis Bond, has just closed in Brooklyn, Ind. Fifty-three were converted, some of whom were addicted to the drink habit.

Morton C. Pearson, Indianapolis, preached the Baccalaureate sermon to the graduating class of the High School at Kennard, Ind. First-day evening, Third month 24th. The attendance was large and the services inspiring.

More than \$35 has passed through our hands this week for the famine-stricken Chinese. Joseph Elkinton, through whom we are sending out our contributions, reports that he has already forwarded \$2,385 to Russia, \$1,200 to China.

There will be thirty-nine candidates for degrees at the annual commencement exercises, which will be held at Earlham College this year. Of this number two will graduate from the department of music, and two will be given the master of arts degree. The remainder will be given the regular bachelor of arts degree.

Robert L. Kelly, president of Earlham College, is one of four members of the Indiana State Board of Education appointed on a committee to interpret the recent educational legislation in that State, and provide means for carrying such legislation into effect. The laws provide for far-reaching advancement, and are the most important passed in Indiana for thirty years.

The Lumbwa Industrial Mission of British East Africa is in need of the services of an expert agriculturist. The trustees of the Arthington Fund, Leeds, England, have granted £200 per year for five years for the furtherance of this branch of the work. Those feeling a call to such a labor can ascertain full particulars by writing to Willis R. Hotchkiss, director, care of Lumbwa Industrial Mission, Lumbwa, British East Africa.

Johan Marcussen is now visiting in and about Philadelphia. On the evening of the 4th inst. he met with a group of interested Friends at the home of Rufus M. Jones, and gave an account of people now in Iowa, who some years ago migrated from Norway. They discovered what they thought was true Christian worship for themselves, and found later that they were in complete harmony with Friends, and united with the Society.

Emeline H. Tuttle and son, Joseph Tuttle, have removed from Indianapolis, Ind., to New Orleans, where Joseph Tuttle is now engaged in business. The service of Emeline H. Tuttle with Indianapolis Friends has been most acceptable indeed. She has won the love and regard of all, but especially the young people of the church. While she carried the responsibilities of her own home, she found time to engage frequently in the ministry and assist in all the departments of church work.

An interesting program given by the men of the congregation took the place of the regular First-day evening service, the 31st ult., at Bloomingdale, Ind. The theme for the evening was "Missions." Edward M. Woodard presided. Edmund Hill gave the devotional exercises. The following topics were discussed: "The Brotherhood of Man," J. R. Hinshaw; "The Great Commission," John Osborn; "Men as Missionaries," E. T. Coleman; "Comparative Statistics," Cloyce Maris; "Giving," Wallace Newlin; "Our Share," Mahlon Lindley; "Business Methods in Missions," E. B. Morris; "What Civilization Owes to Missions," Carlton Cox and William J. Reagan. A male quartet furnished the music. An Easter offering for missions was received.

Walnut Monthly Meeting, Kansas, has been favored with revival services in its two local meetings, C. Frank Walker, Leavenworth, spending two weeks in each place. The first revival, held during the latter part of Second month, in Oak Creek Meeting, resulted in 37 professed conversions and renewals, mostly young people. A Christian Endeavor Society was organized, and 50 declared their intention of joining. The meeting is in good condition, and Flora Bean has been chosen for pastoral work. The revival at Walnut Meeting was hindered by bad roads, disagreeable weather and dark nights, notwithstanding 24 confessed conversion or renewal. George O. and Amanda Copeland are doing the pastoral work, and

the meeting is building them a home. As a result of the revivals, nine have united with Friends and 36 more are candidates. Some are associate members seeking full membership.

The meeting near Thorntown, Indiana, has been favored with a gracious visitation from the Lord. Nathan T. and Esther G. Frame have just closed a series of meetings at that place. A communication from there reads as follows:

"Those loyal and devoted friends reminded us of I Thess., i-5: 'For our gospel came not unto you in word only, but also in power and in the Holy Spirit, and in much assurance. Their ministry is not only thoroughly scriptural, but their long, varied and successful work as 'soul winners' afford them a rich fund of experience from which they draw beautiful illustrations, which they use with great skill in holding forth the word of life. 'The faith that was once delivered to the saints.' Not for many years has our meeting had such a mighty uplift. Backsliders were reclaimed; many sinners were converted, as well as numbers from other churches were led into greater liberty in the Lord. More than twenty, a good number heads of families, will unite with Friends as a result of the meetings. J. Farland Randolph, Emma G. Randolph, pastors."

The following is taken from *The Graphic*, Newberg, Ore.:

"Some time ago President McGrew tendered his resignation as president of Pacific College, on account of continued ill health, and the resignation has finally been accepted by the board. His physician says he needs to throw off the responsibility of college work, and consequently he has decided to take up some out-door employment for a time. Just what it will be he does not know at present, but he is offering his home for sale with a view of making a change. A large circle of very warm friends of President McGrew and his family will regret to learn that he has reached this decision, and will hope that he may yet conclude to remain in Newberg. Wherever he may go the one desire of his Newberg friends will be that he may again be restored to perfect health. The work of the college is going forward very satisfactorily under the efficient supervision of Prof. F. K. Jones. Steps are being taken by the board to find a competent man to fill the vacancy, but so far no selection has been made."

Levi Gregory has been making his life count at Oakland, Cal. Less than eighteen months ago the first Friends' meeting was held there in a tent. During the winter months meetings were held in a dwelling, then in the tent again, until a new chapel was enclosed in Eleventh month last. Since then the chapel has been finished, and on the 17th ult. was formally dedicated clear of debt. The membership is small as yet, but the outlook is good. *The Oakland Enquirer* says in part:

"At the dedication of the church enough money was raised to wipe out the indebtedness and also beautify the interior of the building. It is a very simple structure, but exhibits the skill of a carpenter who was educated for the pastorate. He worked a great deal of the time alone with hammer and saw, and in his labor of love rejoiced to see the building grow into proportions of a stately house of worship, costing about \$2,000. The lot for the new church was given by Addison W. Naylor, Berkeley. Levi Gregory was the orator of the day. Others who participated in the dedication services were Lindley A. Wells, Berkeley, who read from the Scriptures; Rebecca Naylor delivered the dedicatory prayer; Leda Gregory and Carl Seawell rendered vocal solos."

Friends of Indianapolis Meeting have had the very great pleasure of listening recently to the presentation of "Rip Van Winkle," by Charles F. Underhill, Brooklyn, N. Y. The reading was highly appreciated by a very large audience of Friends, and revealed remarkable skill and power on the part of the reader. Charles F. Underhill is a Friend, and very acceptably attended the Bible School and meeting at Indianapolis, 24th ult.

The work of the First Friends' Meeting, Indianapolis, continues with ever increasing interest and good results. Some of the departments are in better condition than ever before. The Bible School, under the direction of William P. Socwell, has grown both in interest and attendance during the year. The average attendance is about 50 more than last year, the number present last First-day being 219. A men's social union has been organized recently, with a membership of about 75 men. Meetings are held monthly, and the union promises much along the line of practical work of men for men. The Sabbath morning meetings for worship have been unusual times of blessing this year. There has been a steady increase in the attendance, especially of children and young people. These indications furnish cause for great thankfulness.

The meeting at Worcester, Mass., is in a very prosperous condition in every way. The spirit of God has been particularly precious this winter in quickening the membership, and in bringing in those from the outside. There were a number of conversions and renewals in the meetings before the great simultaneous meetings held by Wilbur Chapman and Dr. Ostrom in Second month, in which the Friends joined with much spiritual profit. At the last monthly meeting eight were received into active membership, and three as associate members upon request. Two were transferred from the associate to the active membership. These were all given a public welcome at the morning meeting, Easter. It is the practice in this meeting to give public recognition to the change from the associate list to the active list, the same as in the reception of new members. Excavations for a new brick and stone meeting-house were begun Third month 28th, and by First month, 1908, Friends expect to be located in the building, modern in every particular and suited to the needs of a working Friends meeting. The old frame structure, built in 1847, has been moved to the north side of the lot, where it will be used until the new building is completed. A cordial invitation is extended to any readers of *THE AMERICAN FRIEND* who may chance to be in the city of Worcester at any time. The meeting-house is centrally located, being on the corner of Chatham and Oxford Streets. Earle J. Harold will complete his third year as pastor in this meeting the first of next Sixth month.

The enrollment of pupils during the current school year at Westtown Boarding School, Pa., has been 211, nearly equally divided between boys and girls, but the actual attendance at the school at present is a trifle less than this amount.

The school receives as pupils only those who have membership in the Society of Friends, and of those now in attendance two-thirds are members of Philadelphia Yearly Meeting and one-third come from other yearly meetings, ranging from Canada to North Carolina, and from New England to Iowa and Kansas.

The last one in the regular Sixth-day evening course of 16 lectures was given about two weeks ago by Dr. Stanley Coulter, of Purdue University, Indiana. His subject was, "The Successful Life," and he gave a most earnest and inspiring address on the elements of true success.

The various literary societies of the school have recently held a series of debates on the question, *Resolved*, That the municipalities of the United States should own and operate their street car lines." In the final contest the team from the W. C. P. S., upholding the negative side, won the debate.

The annual Visitors' Day occurred the 29th ult., and 300 or more visitors availed themselves of the opportunity of inspecting the school and its work. Patrons and prospective patrons, with their children, were largely in evidence, and their purpose in coming was attested by the large attendance in the class-rooms and elsewhere. Regular class-room recitations occurred in the morning, and after lunch the work in the shop, the chemical and botanical laboratories, and in the cooking room took place. An exhibition of boys' and girls' gymnasium exercises followed by boys' swimming work in the natatorium closed the day.

The Moses Brown school grounds are about to be embellished by a memorial gateway, the gift of Joshua L. Baily, Philadelphia, and his five sons, in memory of Theodate (Lang) Baily, the wife and mother, who was a pupil at the school from 1844 to 1852.

The new gateway will be on Lloyd Avenue, near the crest of the hill between Hope Street and Arlington Avenue, the site of the old entrance, which was in continuous use from the opening of the school, in 1819, until about ten years ago.

The gateway will be well set back from the street, and will be circular in outline, the wings curving toward the street. It will provide for a carriage entrance 18 feet wide, with good paths on each side, 3 feet 8 inches wide. The design of the gateway is simple and artistic. The pillars are to be of red pressed brick with granite bases and cap stones. The center pillars are to be surmounted with iron frame globes fitted for electric lights.

The gates themselves are of plain wrought iron bars, relieved at the top by scroll work and spear points. On the west wing will be placed a bronze tablet with an appropriate inscription. The gates are to be completed in time for presentation to the school on Commencement Day, Sixth month 14th.

It is proposed to build an iron fence on granite posts on Lloyd Avenue, both east and west from the new gateway, and invite the graduating classes to assume the cost of sec-

tions of this fence. In connection with the building of the gateway the old avenue will be reconstructed and restored, and the whole work when completed will present a scheme of architectural harmony.

John U. Harkness, who was superintendent, and his wife, who was matron of White's Institute, near Wabash, Ind., have severed their connection with the institution, and are succeeded by James Moorman and wife. The following clipping from *The Richmond Palladium* gives some idea of the work:

"White's Institute is governed and owned exclusively by the Indiana Yearly Meeting of Friends. It was founded in 1853. The farm consists of 640 acres. Mr. White, the founder, wished the institution to be for the benefit of poor white children, but for years Indian children were educated here. Ten years ago the Indians were no longer accepted and the institution was again devoted to the care of white orphans.

Largely through the influence of Superintendent Harkness several counties in Indiana were induced to do away with their orphanages when he took charge, and all of the wards from these counties are sent to White's Institute.

Wabash, Howard, Kosciusko, Posey, Wayne and Hendricks Counties now send all their children to this institution, and have no orphanages. About 26 other counties send a large number of their orphans here, and as a result, children from all over the State are sent here. The institution is merely self-supporting, being a charitable organization, and orphans sent are maintained until they are old enough to care for themselves.

Superintendent Harkness and Judge Stubbs, Indianapolis, inaugurated the plan of sending children from the Juvenile Courts to the institution, and as a result there are 70 of these children now here. They come largely from Indianapolis, Anderson, Marion and Wabash. The work of reforming these boys has proven very successful, and as a result the institution has gained a great deal of prominence in the courts of the State."

MARRIED.

WINSTON-SMITH.—At Germantown, Pa., Fourth month 3, 1907, Reamur Winston and Mary Corrin Smith. The young couple will make their home in Overbrook, Pa.

DIED.

HITCHIN.—Near Portland, Me., Second month, 22, 1907, Harriet, widow of James Martin Hitchin, a member of Vassalboro, Me., Monthly Meeting of Friends, aged eighty-one years.

EDWARDS.—At the home of her daughter in Mooresville, Ind., Third month 23, 1907, Anny R. Edwards, aged eighty-seven years, four months. She was a birthright member of Friends. Converted in early life, she became a loyal and useful member, serving as elder in the church thirty-five years of her life.

HALL.—At the home of her daughter, Creston, Iowa, First month 27, 1907, Edith, widow of Jesse Hall, in her eighty-fifth year. The deceased was a loving Christian full of good works. For several years she served as clerk of the monthly meeting at Damascus, Ohio.

PRESCOTT.—At Vassalboro, Me., Third month 3, 1907, Josiah A. Prescott, in his eighty-seventh year. The deceased was a minister, successful in a number of revivals.

PEARSON.—At his home, Hesper, Kan., Third month 21, 1907, Curtis W., son of Enoch and Edith Pearson, aged forty years. The deceased was a Christian and member of Prairie Center Monthly Meeting.

UNDERHILL.—At her home, Ossining-on-Hudson, N. Y., Third month 26, 1907, Eliza Sutton, widow of Jesse H. Underhill, in the eighty-sixth year of her age. She was a daughter of Abram and Esther Sutton, De Ruyter, N. Y., a birthright Friend, and a member and elder of Chappaqua Monthly Meeting, New York. She was an earnest worker in the cause of temperance, and was one of the prime movers in the Women's Christian Temperance Union. She lived a consistent, upright Christian life, attending meeting regularly as long as her health permitted, and was beloved by a large circle of friends.

Texas has taken the lead in moral reform legislation. Governor Campbell recently signed a bill making gambling a felony in that State. The law provides a penitentiary sentence for any person convicted of gambling, and jail sentence for the owner of any building in which gambling devices are kept, and imprisonment for thirty days for any person found guilty of playing cards for a prize. Moral reformers from other States will watch with interest the practical working of this new law.

On the evening of the 5th Andrew Carnegie gave a reception to a motley crowd, including capitalists, manufacturers, bankers, merchants, publicists and laboring men. Men with horny palms mingled and chatted with those high in the commercial and industrial world. August Belmont made the principal speech of the evening, telling both labor and capital that hard times were coming, and that they should prepare. The occasion was designed to promote good feeling and better understanding among all classes, and afforded a great deal of pleasure to Andrew Carnegie and wife, who are great lovers of peace.

The public has been watching with considerable interest for the last two years the struggle which has been going on between the municipal authorities and the traction companies in Chicago. Mayor Dunne was elected on a platform favoring immediately municipal ownership, but after he came into office he found it impossible to redeem his campaign pledges; nor has he been able to successfully carry out any of his policies during his administration. The election last week resulted in the selection of his

STRENGTH

WITHOUT OVERLOADING THE STOMACH.

The business man, especially, needs food in the morning that will not overload the stomach, but give mental vigor for the day.

Much depends on the start a man gets each day, as to how he may expect to accomplish the work on hand.

He can't be alert, with a heavy, fried-meat-and-potatoes breakfast requiring a lot of vital energy in digesting it.

A California business man tried to find some food combination that would not overload the stomach in the morning, but that would produce energy.

He writes:

"For years I was unable to find a breakfast food that had nutrition enough to sustain a business man without overloading his stomach, causing indigestion and kindred ailments.

"Being a very busy and also a very nervous man, I decided to give up breakfast altogether. But luckily I was induced to try Grape-Nuts.

"Since that morning I have been a new man; can work without tiring, my head is clear and my nerves strong and quiet.

"I find four teaspoonfuls of Grape-Nuts with one of sugar and a small quantity of cold milk make a delicious morning meal, which invigorates me for the day's business." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

opponent, Frederick A. Busse, who favors a twenty-year franchise for the street car companies. This probably ends the struggle for municipal ownership in Chicago.

PEACE.

Were half the power that fills the world with terror,

Were half the wealth bestowed on camps and courts,

Given to redeem the human mind from error,

There were no need of arsenals or forts.

The warrior's name would be a name abhorred!

And every nation, that should lift again

Its hand against a brother, on its forehead

Would wear forevermore the curse of Cain!

Down the dark future, through long generations,

The echoing sounds grow fainter and then cease;

And like a bell, with solemn, sweet vibrations,

I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals

The blast of War's great organ shakes the skies!

But beautiful as songs of the immortals. The holy melodies of love arise.

—H. W. Longfellow.

THE VILLAGE STORE.

A generation ago the village store was the center of social life for the farmers of the surrounding neighborhood. In a recent number of the Richmond (Ind.) *Sun-Telegram*, Byron Williams describes this center in verse. The concluding stanzas are:

The government is groomed and spanked

And made to stand up prim and straight;

"Judge" Haller, stopping for some plug.

Discusses "pints" of town and state—

His honor rules on benches four, Yet deigns to argue at the store.

They sit and spit and smoke their pipes, Grave strategists and sparkling wits;

Some hit the cracks and others don't, Yet every man he sits and spits—

While time floats to the other shore, And darkness hides the village store;

Old grocery shop, we love you yet, Mid palaces of stone and steel;

And some day we will sit and spit Beside thy fragrant onion peel—

"Just restin'" at the open door Of that old, corner, village store.

If experts say that you're insane,

And you don't think it true, Some other experts you retain,

To take your point of view.

ROYAL Baking Powder

Made from pure cream of tartar.

Safeguards the food against alum.

Alum powders are the greatest menaces to health of the present day.

Pranks of punctuation. Cæsar entered on his head, his helmet on his feet, armed sandals upon his brow; there was a cloud in his right hand, his faithful sword in his eye, an angry glare saying nothing. He sat down.—*The Circle*.

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FOR SALE—A valuable collection of Original Signed Documents and Letters by George Fox; one with full signature. For particulars, apply to JAMES BACKHOUSE, Daleside, Scarborough, England.

SEVEN THOUSAND DOLLARS will buy one of the best farms in central Kansas. Three and one-half miles from town, one-half mile from Friends meeting. Want some Friend to buy it. J. S. BOND, Stafford, Kan.

TO RENT—Because of sudden ill-health, I offer my mountain boarding house for rent, ready for summer occupancy, with guests and servants engaged. Rent low to right party. Have had best class of patronage for 15 years. A. W. BROWN, Budd Lake, N. J.

BOUND COPIES of the "Friends Review," beginning with vol. 8, for sale, 50c. a vol. Address ENOS KENDALL, Thomtown, Ind.

YOUNG WOMAN (Friend) college graduate desires position as teacher in Friends Academy or College Preparatory for school year of 1907-'08. Address "Y," care THE AMERICAN FRIEND, 1010 Arch Street, Philadelphia, Pa.

ELIZABETH HADDON—Wanted to purchase or examine—Original records relating to Elizabeth (Haddon) Estaguh—Colonial Founder of Haddonfield, New Jersey. Unpublished MSS., Diaries, Letters, Heirlooms, Legends, Etc., throwing light on her Life History and Ancestry, also on that of John Haddon and his grandson Ebenezer Hopkins and of John Estaguh, are needed in the preparation of her Biography. SAMUEL N. RHODES, 210 S. 7th St., Phila., Pa.

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PHILADELPHIA.

ALFRED HENRY LEWIS

Has written an interesting article, entitled

"My Conversion to Life Insurance"

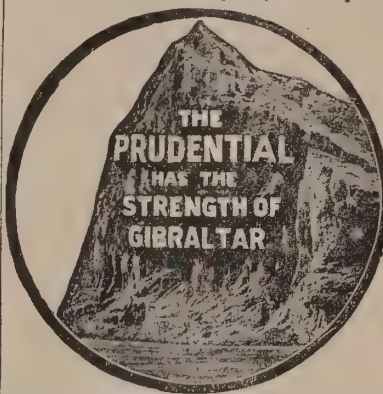
of which the following is an excerpt:

"For a first confident matter, I discovered that Life Insurance has been brought to a science. Every chance has been measured and accounted for; every last possibility eliminated of the company breaking down. The process of Life Insurance, as practiced by The Prudential for example, is mathematically exact, and as certain in its results as two and two are of making four. Given a policy plus death, the death-loss is paid, and that promptly.

True, my doubtful friend, all things of this world are liable to fail or to fade. Crowns rust, thrones decay, and the sponge of time wipes nations from the map. And yet, as men use the word, such companies as The Prudential are *sure*, since they found themselves on investments that are as the blood and sinew of the country. The government must fall before they fall; and the policies they issue, and the promises they make, have all the vital enduring qualities of a government bond.

The Prudential, that Gibraltar of Life Insurance, attracted me. I had heard it best spoken of. Besides, its controlling spirit was Senator Dryden—whose intelligence had been its architect, just as his integrity was and is its corner-stone.

This article, a most interesting and valuable exposition of Life Insurance, should be read from start to finish. A copy of it will be sent free of charge to any reader of this publication who will write.



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The American Friend

Vol. XIV

FOURTH MONTH 18, 1907

No. 16

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TEACH ME THE TRUTH

Teach me the truth, Lord, though it put to flight
My cherished dreams and fondest fancy's play ;
Give me to know the darkness from the light,
The night from day.

Teach me the truth, Lord, though my heart may break,
In casting out the falsehood for the true ;
Help me take my shattered life, and make
Its actions new.

Teach me the truth, Lord, though my feet may fear
The rocky path that opens out to me ;
Rough it may be, but let the way be clear
That leads to thee.

Teach me the truth, Lord. When false creeds decay,
When man-made dogmas vanish in the night,
Then, Lord, on thee my darkened soul shall stay,
Thou living light.

—Frances Lockwood Green.

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Events and Comments.

Several distinguished citizens of Georgia have gone to Europe for the purpose of studying the emigration question with a view of the development of the resources of Georgia.

The Hartford Mfg. Co., which has been making Uncle Sam's stamped envelopes and newspaper wrappers for thirty

CLEAR-HEADED

HEAD BOOKKEEPER MUST BE RELIABLE.

The chief bookkeeper is a large business house, in one of our great Western cities, speaks of the harm coffee did for him:

"My wife and I drank our first cup of Postum Coffee a little over two years ago, and we have used it ever since, to the entire exclusion of tea and the old kind of coffee. It happened in this way:

"About three and a half years ago I had an attack of pneumonia, which left a memento in the shape of dyspepsia, or rather, to speak more correctly, neuralgia of the stomach. My 'cup of cheer' had always been coffee or tea, but I became convinced, after a time, that they aggravated my stomach trouble. I happened to mention the matter to my grocer one day and he suggested that I give Postum Food Coffee a trial.

"Next day it came, but the cook made the mistake of not boiling it sufficiently, and we did not like it much. This was, however, soon remedied, and now we like it so much that we will never change back. Postum, being a food beverage instead of a drug, has been the means of curing my stomach trouble. I verily believe, for I am a well man to-day and have used no other remedy.

"My work as chief bookkeeper in our company's branch houses here is of a very confining nature. During my coffee-drinking days I was subject to nervousness and 'the blues' in addition to my sick spells. These have left me since I began using Postum Food Coffee, and I can conscientiously recommend it to those whose work confines them to long hours of severe mental exertion." "There's a Reason." Name given by Postum Co., Battle Creek, Mich.

years, has been underbid by the Mercantile Co. of New York, which offered to do the work for \$126,248 less than the Hartford bid of \$5,887,635.

Art circles in Philadelphia are enthusiastic over the prospect of having one of the greatest art collections in the United States. One of the city's wealthy capitalists, P. A. B. Widener, has offered to erect a magnificent gallery if the city will provide a suitable site on the new Parkway.

The Indiana Anti-Saloon League has decided to conduct a campaign for two definite measures, First, for the county feature of the remonstrance law, and, Second, for a constitutional amendment absolutely prohibiting the manufacture and sale of intoxicating liquors in the State of Indiana, to be submitted to the vote of the people at the earliest possible moment. Their slogan is, "Indiana a dry State by 1912."

It has just been learned that Helen M. Gould is the kind philanthropist who has purchased 100,000 acres of land near Greeley, Colo., to be sub-divided into homesteads for poor families from New York tenements. She expects to spend \$100,000 for farm implements, seed and fencing. Beneficiaries will be allowed to make easy payments, if they are diligent, but the shiftless will be weeded out. There will be a corps of agricultural and sanitary instructors, a library and reading room and pleasure grounds. There will be no requirements as to religion. Dairying and poultry raising will receive most attention at the start, and general farming and fruit raising will follow.

One of the most aggravating situations which has developed recently is the frequent attempts to wreck passenger trains on the Pennsylvania Lines near Pittsburgh, both in the State of Pennsylvania and Ohio. It has been almost impossible for the officers and detectives to locate offenders, and while several arrests have already been made, it is very doubtful whether they have captured the right parties. One boy was arrested, who testified that he made two attempts to wreck passenger trains for the mere excitement which would result. This seems, however, to be a mere circumstance, since the great number of attempts can only be explained by the supposition that a number of men are systematically working to accomplish this desperate end.

Our readers have doubtless followed, more or less closely, the proceedings of the trial of Harry K. Thaw for the murder of Stanford White, which has been carried on in New York City during the past two months and a half. The trial lasted sixty-five Court days, while the longest murder trial on record up to date was fifty-seven Court days. The defence spent \$235,000 and the State over \$73,000. The jury failed to agree, the majority favoring conviction. One of the most significant sentences uttered by the District Attorney in connection with the trial was a casual remark made to a friend after it was over. When told how badly the prisoner felt, he said, "I am sorry for the boy, but more so for his mother." This is the

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

FOR SALE—A valuable collection of Original Signed Documents and Letters by George Fox; one with full signature. For particulars, apply to JAMES BACKHOUSE, Daleside, Scarborough, England.

SEVEN THOUSAND DOLLARS will buy one of the best farms in central Kansas. Three and one-half miles from town, one-half mile from Friends meeting. Want some Friend to buy it. J. S. BOND, Stafford, Kan.

TO RENT—Because of sudden ill-health, I offer my mountain boarding house for rent, ready for summer occupancy, with guests and servants engaged. Rent low to right party. Have had best class of patronage for 15 years. A. W. BROWN, Budd Lake, N. J.

YOUNG WOMAN (Friend) college graduate desires position as teacher in Friends Academy or College Preparatory for school year of 1907-'08. Address "Y" care THE AMERICAN FRIEND, 1010 Arch Street, Philadelphia, Pa.

ELIZABETH HADDON—Wanted to purchase or examine—Original records relating to Elizabeth (Haddon) Estaugh—Colonial Founder of Haddonfield, New Jersey. Unpublished MSS., Diaries, Letters, Heirlooms, Legends, Etc., throwing light on her Life History and Ancestry, also on that of John Haddon and his grandson Ebenezer Hopkins and of John Estaugh, are needed in the preparation of her Biography. SAMUEL N. BROADS, 210 S. 7th St., Phila., Pa.

WANTED—To head the boys' disciplinary department at Westtown Boarding School, a teacher who has had successful experience in that line, or a well-educated man with executive business training. The position will be one of the most important in the school; it can be associated with Gymnastics or some scientific or literary classes, and will naturally lead, in course of time, to full teaching work. Apply to Wm. F. WICKERSHAM, Westtown, Pa.

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tragedy of crime. We cannot suffer alone for our misdeeds or reap our reward for right doing. We must think not alone of ourselves, but of ourselves in connection with others.

During the recent session of Congress an effort was made to give the Agricultural Department the power to definitely establish food standards. The provision was ruled out on the point of order in both Houses; but Senator Proctor, while admitting the validity of the technicality, declared that the character of the opposition and the great amount of lobbying against the provision convinced him that such a law should be enacted. Granting that his position is correct, it evidences one of two conditions, or both; either purchasers cannot be trusted to buy the kinds of food they should have, or sellers need watching in order to keep them from misrepresenting. Both of these conditions are evidences of weakness for which the American people should be ashamed. Are we coming to such a pass that the National Government must employ experts to make up for the poor judgment of purchasers on the one hand, and prevent the fraud of produce merchants on the other in order to enable the American people to secure the kind of food they ought to have?

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

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PHILADELPHIA, FOURTH MONTH 18, 1907.

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CAMPAIGNS OF IGNORANCE.

There are few such terrible arraignments in history as that which Stephen makes of the Jewish traditional party. He gathers up their centuries of bigotry in one sweeping sentence, which must have made those "stiff-necked and uncircumcised" zealots before him wince as they listened: "Ye do always resist the Holy Ghost."

It was literally true. There had never been a single gleam of fresh light in Jewish history that had not been met with furious resistance on the part of those who were at ease in their traditions. "Which of the prophets did not your fathers stone?" The only answer to that searching question was the gnashing of the teeth of the angry zealots, who were lined up there in front of him ready to stone one more prophet of the light.

"Father, forgive them, for they know not what they do," are the pathetic words of the Saviour in the presence of this same blind party, which resents interference with the comfortable system of their traditional religion. The Roman soldiers drove in the nails, but, as Christ recognizes from His cross, it was the traditional religion of His people that crucified Him. The crucifixion was one more chapter in the long story which Stephen's terrible sentence tells: "Ye do always resist the Holy Ghost."

With tender, forgiving spirit, Christ puts His finger on the real cause of this outbreak against Him—the cause, too, of the outbreak against all prophets of the light—"they know not what they do." He knows that the leaders of the traditional party are blind. They are destroying their future, they are spoiling their only chance, they are flinging away their priceless jewel—it is done in sheer ignorance. But, alas, this ancient tragedy of Jewish history continually repeats itself:

"By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back,
And these mounts of anguish number how each generation learned
One new word of that grand *credo* that in prophet hearts hath burned."

Still, as of old, it is ignorance that lights up the path of truth with burning hereties, it is ignorance

that resists the Spirit uttering His *credo* through prophet-hearts, it is ignorance that sets the battle in array between "old systems" and "the Word." The real tragedy is not in the fact that the light-bringer is misunderstood and made to suffer. He expects to suffer, "for suffering is the badge of all his tribe"—the real tragedy is the spoiling of the future for the people we love, the destroying of their chance, the flinging away of their precious jewel. "In ignorance ye did it"—says the apostle. Yes, in ignorance it was done, to save a pet system of tradition, but it blighted the hopes of the nation forever. We are suffering woefully now from the ignorance, which in the past turned away spiritual leaders from our Society, in order to guard the "peculiar forms" which had grown sacred through custom. We are weak when we should be strong, because in ignorance we have looked down when the Voice said, "Look up;" because we have said, "Stand still," when the Spirit said, "Go forward."

Remember the fate of poor Ignorance in "Pilgrim's Progress"—he reached the very gate of the celestial city, yet angels carried him away to the bottomless pit.

R. M. J.

GIPSY SMITH'S MESSAGE.

THE success attending the efforts of Gipsy Smith, the noted English evangelist, who is now in this country, and his unusual power with the more mature and intelligent classes, make his message of peculiar interest. We recently attended some of his meetings in Philadelphia, and will try to state briefly, some of the features which appealed to us. In the first place, his message is direct and simple. It has none of the conventional theological cant common with so many evangelists. Like the Master, his creed is his life, and his theology is implied rather than expressed. Religion has to do with experience, not definition. His questions are not what do you think, or what do you believe—but how are you living up to your ideals, how do you use your opportunities, how do you measure by what you believe to be God's standard for you?

Sin is the awful thing that keeps men from God, and sin is the object of his attack. He does not

attempt to define it, but makes his appeal to the individual conscience. Every heart can, and must, discover for itself what keeps it from *its best*, and that thing, whatever it is, is sin, and must be put aside. We know and God knows what it is, and we know and He knows when it is forsaken, and then He can and does save. The things we must forsake are not always recognized as evil from without. Duty is not fulfilled by "shalt nots." Thou shalt not murder and thou shalt not steal, but thou shalt also give up seemingly good things if they stand in the way of our best. We can not find peace as long as we willfully live below our best. We must be willing to surrender *all* for Jesus. The cross must become a reality in our own experience.

Then, again, men long for a Saviour, not alone a saving power, but a person. The thing that counts most in human life is heart-throb responding to heart-throb. The evangelist illustrated this thought by telling a circumstance in his own life. He had been away from home for nine months, and when he returned his wife and little girl were delighted to see him. The joy of the child knew no bounds. She caressed him again and again, and prattled so much that others could scarcely talk. She wanted all his time and attention, but a neighbor chanced to call, and the evangelist, desiring to gain a little time for this visitor, put his hand into his pocket and took out some money. "Here, dear," he said, "take this and go over to the store and buy the thing you would like best." But the child faltered, the lips pouted and big tears began to roll down her cheeks. "No, papa, I don't want your old money, I want you." It was a rebuke and a lesson. "Love can find its fulfillment only in persons."

And here is the heart of the message. "Ye must be born again," and "from above." The soul is reaching upward and the heart can not be satisfied until it finds a new center. Its cry is answered on Calvary. The love of God that sent His Son into the world must be met by the love of man involving his best service. It is a realization of this function that brings us into fellowship with the Divine, and "in the atmosphere of this fellowship is victory"—victory over sin and self, and this is salvation.

EDITORIAL NOTE.

New England Yearly Meeting has suffered a heavy loss through the death of Alfred H. Jones, China, Me. He has for some years been limited in his activities through increasing feebleness, due to advancing age, but in the period of his strength he

was a man of great usefulness. His greatest public service was rendered during the years of reconstruction in the South, where he was superintendent of the educational work of Friends' Freedmen's Association. He was a man of decided public spirit and took a prominent part in the affairs of the town.

The neighborhood for miles about his home will keep him in loving memory for the comfort he brought into homes into which death had entered. He was sent for to attend funerals throughout the town, and his messages at these times of sorrow have been a blessing to many hearts. He was for many years clerk of the Meeting on Ministry and Oversight of New England Yearly Meeting, and he was himself a very gifted minister. He lived a quiet, retired life on his farm, and, for that reason, his own monthly and quarterly meeting had almost exclusively the benefit of his ministry, and he gave his own home people the best he had to give. His long life was eminently one of helpfulness and blessing.

FOR THE AMERICAN FRIEND.

A REMARKABLE CHAPTER IN QUAKER HISTORY.

BY JOHAN MARCUSSEN.

About sixty years ago there lived a man in the valley, Rôldal, in Norway, by the name of Knud. His father's name was also Knud; hence, his official name was Knud Knudsen. The name of the little village in which his home was, was Botnen. So the name by which he was known between man and man was Knud Botnen.

Knud was at that time quite a young man. He was married and had three children, two sons and one daughter. The parish in which he lived was beautifully situated near a lake, with high picturesque mountains in the background. The soil was poor and gave but scanty crops for hard and diligent toil. The inhabitants were poor. That is, they had to live in a very economical way. Their little crop of barley and oats was ground together, the flour was baked into big but very thin cakes. After harvest the women would be at that work for about a fortnight, and then they would have a sufficient supply for the whole year. Part of the flour was used almost daily for porridge. They would raise a scanty crop of potatoes; the cows and sheep would give milk, butter and meat; from the lake they would now and then get a few fish, and by this supply they would live just as happily as people in any part of the world.

Here was Knud Botnen's home. He was neither better nor worse off than the rest. If there was any difference, Knud was amongst the most contented. He had always enough, and a little to spare for those who needed it—just a happy man in his possession.

But then something strange began to work in his inner life. He did not know what it was. It seemed to him as if something was want-

ing. The people in Róldal were religious people and very strict in their doctrines, and Knud had always been amongst the most pious. He had never said much, but his few words always had weight. Now he said almost nothing. It seemed as if he lived a life by himself, of which nobody else knew anything. He was diligent in reading the Bible, but in that there was nothing strange; that was almost a universal habit in Róldal. Still, Knud's reading was different. It seemed as if something or somebody was teaching him during his quiet walking about, and this teaching was often different from the ordinary conception of truth, and when Knud was reading his Bible he found that the teaching, which was dimly breaking through within him, was also in the Bible. Sometimes Knud took that book and went out to his neighbors. He was that quiet that he would sit in a house for a length of time with his Bible under his arm, perfectly silent. In rising, he would simply point to the book, and, without saying a word, he would leave the house. Sometimes he would read a small portion and then leave.

The people did not know what to think of Knud. Most of them thought he was getting crazy; but then he was always kind and willing to help, and in his home he was the kindest husband and father. Whatever could be the matter with him? It was clear that it had something to do with religion, and perhaps the priest would be able to find it out. So one or two went to the priest and told him that their good neighbor, Knud Botnen, had become a little singular; that, although he was as good and kind as ever, or even better, there was something curious about him. It was of a religious character, for he sometimes would say what never before had been heard in Róldal. It was strange, for although he did not say a single word against anybody, it seemed as if he had a source of teaching altogether independent of the church and the priest, and, of course, that could not be right. The priest was very thankful to these men for telling him of such an unheard-of, erroneous conduct. He would surely take it in hand before long.

Knud's father was not fully satisfied with the conduct of his son, and his wife's father saw in his son-in-law a developing lunatic, a stain of shame amongst the peaceful inhabitants of Róldal—and in that his daughter and grandchildren should be entangled—that was awful. These two old men talked the matter over and came to the conclusion that it would be best if they could get Knud's wife and children to leave him. So, one day they both appeared at the house of Knud Botnen and laid the matter before him. Well, Knud was silent, as always. After a while he said they had better lay their concern before his wife. If she felt it better to leave him and follow them, he would not hinder her in doing so. But then his wife did not feel that way at all. She had the very best of husbands, and, although his way of thinking was a little different from what was usual, she felt that wherever he was she ought to be, and if his divergency from the usual mode of religion should bring him into trouble of any kind, it would

be her duty to help him with anything she was able. Well, the two old men left Knud, his wife and children to struggle along as best they could.

Then came the priest. Of course, he was the shepherd of his flock, the father of his children. "And what is the matter with thee, my son, Knud? Is not the old Lutheran religion good and reliable any more? Hast thou found anything better?"

Knud was silent for a while. Then he tried to explain that he felt something working within himself. He did not know what it was or who it was, but sometimes he felt very much broken. Perhaps it was that he *felt* he was a sinner. Certainly he was not as good and kind and loving as he ought to be. But then again he felt that immeasurable love and goodness surrounded him everywhere, and he felt himself at times so filled that he found no words fit to explain it, and so he kept silent. When he read his Bible he found it in the most perfect harmony with what he felt in his own inner life. It had become quite a new book to him. The priest listened to him in amazement. Then he murmured: "A teaching within—a teaching direct to the soul—hm. But, man, thou art a Quaker; how in the world have these notions been brought into thy head?"

Knud could not tell. He had not been outside of Róldal, and the Bible was the only book he had read. As to the word, "Quaker," he had never heard it before. Perhaps it was the first time it ever sounded in Róldal.

It was very strange. The priest did not know how to handle this matter; but, surely, it was necessary it should be stopped as soon as possible. It might spread and bring the good, old church into danger. He explained the matter to the bishop, and he came. Knud Botnen was brought before the bishop, and after some time in silence, he gave about the same explanation to the bishop which he formerly had given to the priest. After having listened to all which Knud had to say, the bishop patted him on his shoulder and said: "Stick firmly to what thou hast got my son."

This spiritual influence which Knud had felt seemed now to begin its work in others, also. The first man who openly acknowledged the teaching within was Jon Rinden. He and Knud had for several years quiet meetings together, in order to listen to the voice teaching them within. Afterwards came Lars Botnen and a young woman, Knud's sister. Then a blind woman, Eli. And as truth worked its way others joined the little flock, amongst them two brothers, Jon and Ole Öine, and Eli's brother, Mons.

As to the mystic word, "Quaker," which the priest had thrown out, it did not trouble them at all. Most likely it never afterwards entered their thoughts and was forgotten. In Stavanger and neighborhood there had been a small meeting of Friends ever since the beginning of the nineteenth century, but they knew nothing of the spiritual movement in Róldal, and the people in Róldal knew nothing of the Friends in Stavanger.

While this was going on in Norway there was a

man in America, Lindley Murray Hoag, who felt a strange drawing toward Norway. Several times he saw in dreams a lake and houses near it; the lake, houses and meadows being surrounded by high mountains, forming altogether a most splendid scenery; and it seemed to him that he was eating fishes caught in that lake. In him was worked out a concern for a visit in the love of the Gospel to Norway.

In the year 1853, Lindley Murray Hoag came by way of London to Stavanger, Norway, and laid his concern before the Friends there. Norwegian Friends received him most kindly, and several of them, among whom was the able interpreter, Endre Dahl, went with him to all places where Friends were found, and much blessing followed their labors. As they traveled along, Lindley Murray Hoag was looking for that valley and lake, which he so plainly had seen in his dreams when in America, but, although he saw many mountains and many lakes, he did not see anything like that which he saw in his dreams.

One day Endre Dahl told him that they had now been to all the Friends that he knew of. Lindley Murray Hoag became uneasy, and, after a time of quietness, said that he had not yet been to the place which formed the real concern for his journey. A map of Norway was placed before him, but that did not give him any help. He became more uneasy and walked from one end of the room to the other for some time. All at a sudden he stopped and turned toward the mountains in the east. Pointing in that direction, he said: "There, over there, is the place where I must go." They had already been to all places in that direction where Friends were located; but Endre Dahl and some other Friends readily consented to go with him once more.

A place called Svde was chosen as the first stopping place. There was a meeting-house, and a meeting was appointed. A man by the name of Bjarne Aaby heard of it. He knew the people in Rldal, and felt that he ought to go and tell them of the meeting. It was haying time. When Bjarne Aaby came to Rldal he found the people out haying. He told them his errand, and said "There is a man from America and some people from Stavanger going to have a meeting at Svde to-night. They are all Quakers."

Quakers! This was, most likely, only the second time this strange word was heard in Rldal. The people made haste and went to Svde. When they came to the meeting, Lindley Murray Hoag was preaching, Endre Dahl interpreting. The Rldal people listened with amazement. Was this a new revelation? Did the message come from another world? What had dimly worked for years in the depths of their souls was here put before them in plain language.

The meeting ended. Lindley Murray Hoag wanted to go with the Rldal people, but the road was too difficult for him, over the high mountains. Another road was recommended, longer, but easier. By this Lindley Murray Hoag and the Stavanger

people went the next day. As they passed a low chain of mountains, the Rldal valley, with the Rldal vatn, the small villages and the high mountains in the background, lay spread before them in the most brilliant illumination. Lindley Murray Hoag stood for a while like a marble statue. Then he exclaimed: "Oh! this is what I saw in my dreams in America."

Some time before this the people in Rldal had had some difficulty about a marriage. They did not feel it right to enter into marriage before the priest. They thought that their own agreement before the Lord was just as valid as if they had gone through a ceremony of the church, and two young people had acted accordingly. But after a while they became uneasy about it. Knud took the matter in hand. He sat for a long time alone, and in perfect silence. When he spoke about it he explained that he saw dark clouds before him. After a while he saw rays of light coming right from heaven, breaking through the dark clouds and shining on the spot where he sat. When he again spoke to others he said that, about the marriage they ought to be perfectly easy. It would come right in due course of time. When Lindley Murray Hoag came they were married after the manner of Friends.

The tithes to the priest caused these people much trouble. They found that the established church, in its teachings and arrangements, was so different from what they read in the Bible about the early church that they found it incorrect to sustain that church and its servants; hence, they could not conscientiously pay the tithes. According to the law, the priest had a right to his tithes, and when the people did not pay it he had a right to distrain, and he did use his right. This was felt very much by the people in a place where the soil gave but scanty return for hard labor.

Knud had one year bought and brought home timber and lumber for a new house. The time came when his tithes had to be paid. The priest took all his timber and lumber, and Knud lost what he, with much labor and through self-denial, had gathered.

After the visit of Lindley Murray Hoag, the people in Rldal became connected with the Society of Friends in Stavanger; a meeting-house was built, which was also used as a school-house, and one of the Friends, Mons Winje, acted as teacher.

Through much tribulation, Friends plodded along for several years, and quite a number were added to the church. But it was so hard. Hard work to get the necessities of life, and this made still harder because of the strict laws about the tithes.

News came to Rldal about a country where people were free to act in accordance with true righteousness and to serve God in true love; but that country was far away. However, they talked the matter over, and undoubtedly tried it in prayer before the Lord. Friends were truly united together, and in 1869 nearly 50 persons left Stavanger in a sailing-vessel bound for Quebec, Canada, and one day all these people came to Legrand, Marshall

County, Iowa. Never before had so many strangers been seen at this small station.

Land was cheap, and every one of these Norwegians was successful in temporal matters. An old school-house was used as a meeting-house for several years. Later on a meeting-house and a school-house were built between Legrand and Dunbar, and were called "Stavanger."

Of their further life and spiritual welfare, I had better not give any account. It would only be my personal impressions. They might be partly correct, but would be in danger of onesidedness. One thing I feel I must add—I have been told that when Knud was an old man he would sometimes rise in the gallery of the meeting-house and say with much emphasis: "We will have to get back to our old landmarks." Did that old man feel that, as they prospered temporally, they were in danger of growing cold and indifferent to the teaching of the Spirit, the light within?

It has been a great joy to me to gather these facts. I think I will remember as long as I live the emotion and the tears in the eyes of those old men as they told me of their experience many years ago, when they first were gathered into the church of Christ. May the blessing of the Lord go with them and their children after them.

FOR THE AMERICAN FRIEND.

"A LITTLE WHILE."

BY THEODORE L. CUYLER.

In our Lord's last conversation with His disciples before His betrayal and crucifixion, He said to them: "A little while, and ye shall not see Me; and again a little while, and ye shall see Me, because I go unto the Father." Those sweet, tender words, "a little while," have deep thoughts in them—like the still ocean at the twilight, thoughts too deep for our fathoming. They breathe some precious consolation to those whose burdens are heavy, either of care, or poverty, or sickness. If the prosperous can enjoy their prosperity only for a little while, neither shall the mourner weep much longer, nor God's poor children carry much longer the pains or privations of poverty. The daily toil to earn the daily bread, the carking care to keep the barrel from running low, and the scanty "cruise" from wasting, will soon be over.

Cheer up, my brother! "In a little while ye shall see Me," says your blessed Master, "for I go to prepare a place for you." Oh, the infinite sweep of the glorious transition! A few years here in a lowly dwelling whose rent it was hard to pay, and then infinite ages in the palace of the King of kings. Here a scanty table and coarse raiment soon outworn; yonder a robe of resplendent light at the marriage supper of the Lamb. Let this thought put new courage into thy soul and fresh sunshine into thy countenance.

I sometimes go into a sick chamber where the

"prisoners of Jesus Christ" are suffering, with no prospect of recovery. Perhaps the eyes of some of those chronic invalids may fall upon this article. My dear friends, put under your pillows these sweet words of Jesus—"a little while." It is only for a little while that you are to serve your Master by patient submission to His holy will. That chronic suffering will soon be over. That disease which no earthly physician can cure will soon be cured by the Divine Physician, who, by the touch of His messenger, will cure you, in an instant, into the perfect health of heaven! You will exchange this weary bed of pain for that crystal air in which none shall say, "I am sick"; neither shall there be any more pain.

Not only, however, to the sick and to the poverty-stricken child of God do these tender words of our Redeemer bring solace. Let these words, "a little while," bring a healing balm to the hearts that are smarting under unkindness, or wounded by neglect, or pining under privations, or bleeding under sharp bereavements. I offer them as a sedative to sorrows and a solace under sharp afflictions. "A little while, and ye shall see Me"; and the sight of Him shall in an instant wipe out all the memories of the darkest hours through which you made your way into the everlasting rest.

A few more struggles here,
A few more conflicts o'er;
A little while of toils and tears;
And we shall weep no more.

These words of the Master are also a trumpet call to duty. In a little while my post in the pulpit will be empty; what manner of minister ought I to be in fidelity to dying souls? Sabbath-school teacher, in a little while you shall meet the children of your class for the last time! Are you winning them to Christ? The time is short. Whatever your hands find to do for the Master, do it. Do it, Aquila and Priscilla, in the Sunday-school! Do it, Lydia, in the home! Do it, Dorcas, with thy needle; and Mary, in the room of sickness and sorrow! Do it, Tertius, with thy pen; and Apollos, with thy tongue! Do it, praying Hannah, with thy children, and make for them the "little coat" of Christian character, which they shall wear when you have gone home to a mother's heavenly reward!

Only think, too, how much may be achieved in a little while! The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of divine electricity from the Holy Spirit, which struck Saul of Tarsus to the ground, was the work of an instant, but the great electric burner of the converted Paul has blazed over all the world for centuries. A half-hour's faithful preaching of Jesus by a faithful Methodist exhorter brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes. We ought to be misers of our minutes! If on a dying bed they

are so precious, why not in the fuller days of our healthful energies?

Our whole eternity will hinge on the "little while" of probation here. As a convert exclaimed in a prayer meeting: "It was only a moment's work when I was in earnest." May God help us all to be faithful for a little while; and then comes the unfading crown.

A little while for patient vigil keeping,
To face the stern, to wrestle with the strong;
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

A little while to keep the oil from failing,
A little while faith's flickering lamp to trim,
And then, the Bridegroom's coming footsteps hailing,
We'll haste to meet Him with the bridal hymn.

Brooklyn, N. Y.

FOR THE AMERICAN FRIEND.

ADJURATION.

BY HARRY R. HOLE.

A study of the trial of Christ raises a question of especial interest to Friends, in view of their literal interpretation and universal application of His command, "Swear not at all," because those who contend for Christian oaths rest their position largely upon the view that Jesus Himself took the judicial oath.

Adjuration, to which Caiaphas resorted in trying Christ (Matt. 26:63), is defined by good authority as "a solemn act or appeal, whereby one man, usually a person vested with natural or official authority, imposes upon another the obligation of speaking or acting as if under the solemnity of an oath." This obligation was imposed upon one without one's consent, so that, when connected with a question, the only choice lay between a truthful answer and disobedience to the divine and Mosaic law.

A study of the Law in its reference to adjuration, and of examples from Old Testament history, showing its workings, will help us to a more perfect understanding of the subject. He who swears curses himself, in case of unfaithfulness; he who adjured cursed the other, in case of non-compliance: and this curse assumed divine authority if the injunction was not obeyed. This is seen by Lev. 5:1, more clearly rendered by the Revised Version, "And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter it, then he shall hear his iniquity."

Not only was adjuration employed in extracting the truth, but in causing certain things to be done or left undone. Thus, Joshua (6:26) uttered an injunction against the rebuilding of Jericho, and his curse was fulfilled upon the man who dared disregard it (I Kings 16:34). Saul rashly charged his men not to eat, and thereby brought on serious trouble (I Sam. 14:24-30, 36-42).

When Micah's mother uttered in his hearing an adjuration, or curse, concerning some missing property, even he who had made bold to steal her 1,100

pieces of silver feared longer to conceal his crime (Judges 17:1, 2). When Ahab called on Micaiah, the prophet of God, he first received a favorable reply, which he knew to be mockery. But when he said, "How many times shall I adjure thee that thou speak unto me nothing but the truth in the name of Jehovah?" Micaiah made no delay in delivering the true message (I Kings 22:15-17). Solomon refers to this law when he says, "Whoso is partner with a thief hateth his own soul; he heareth the adjuration and uttereth nothing" (Prov. 29:24).

Thus, we see that Caiaphas took advantage of the law of Moses to break Christ's silence and compel a statement of His claims. In order to show that he did not in any sense administer an oath, the following is taken from *Gurney's Observations*:

"When an ancient Jew was examined in a court of justice, he swore to the fact to which he might be deposing in the following or some equivalent terms: 'Behold, I swear by the name of the Lord God of Israel, that such or such is the truth;' or otherwise he was put upon his oath or sworn by the judges, who said, 'We make thee swear by the Lord God of Israel that such or such is the truth,' to which adjuration the deponent was accustomed to reply, 'Amen.'"

Jesus was in court, not as a witness, but under accusation. The High Priest was not seeking to determine whether or not Jesus *was* the Son of God, but whether or not He *claimed* to be the Christ. The question to be settled by witnesses had reference to *past* claims. The evidence being unsatisfactory, the High Priest, in order to ensnare Him into a repetition of His alleged crime, *solemnly enjoined* Him to declare whether or not he was the Messiah. The examination of witnesses had been abandoned, and it is readily seen that this action was not in any sense calculated to elicit testimony; at least, not such testimony as courts of justice are concerned with. And since the *claim* of deity was fully sufficient to establish the charge of blasphemy, therefore an oath would be nowise superior to a simple statement.

Coupling these facts with the utter dissimilarity between the adjuration uttered by Caiaphas and the oaths quoted above, the conclusion appears unavoidable, that the command in its most literal interpretation is upheld, not only by the soundest principles of morality, but by the example of Him who spoke it.

In imagining what is holy and divine, we take flight to other worlds and conceive that there the film must fall away, and all adorable realities burst upon the sight. Alas! what reason have we to think any other station in the universe more sanctifying than our own? The dimness we deplore no traveling would cure; we carry our darkness with us. Those to whom the earth is not consecrated will find their heaven profane.—*Martineau*.

"The man who thinks he is deceiving God and the people as to his Christian experience is himself the one most deceived."

BETTER THAN IS NECESSARY.

A certain business firm has upon its seal the motto: "A little better than is necessary." It is the secret of success in every business of life, from the first lesson to the last. Take it in school, for instance. One pupil may prepare his lesson perfectly, as far as limits of the text require; another, studying with broader purpose, does not stop with the limits of the appointed lesson, but seeks everywhere for deeper knowledge of the subject itself. Is there any question which work will rank higher in the end?

A young clerk in a store may be accurate, faithful, honest, and industrious—and stay there; another clerk may add to these necessary qualifications for his work a personal interest in his customers which makes him remember their peculiar likes and dislikes and makes his serving them seem almost a matter of personal friendliness. Is there any question which will win the better trade?

A young girl at home may set the table and dust the rooms perfunctorily as a duty to be done faithfully, of course, but dismissed as soon as possible, or she may add a score of dainty touches to her work that will make it a pleasure to herself and a joy to others. "A little better than is necessary"—it makes the difference between a slave or an artist; for, after all, it is in the spirit that the secret lies. To the high soul the "necessary" is always the very best way that it can give.—*The Word and the Way.*

HE WAS NOT AT HOME.

The extreme distaste of the modest Quaker poet, John Greenleaf Whittier, for foolish hero-worship, and the skill which he attained in politely eluding too enthusiastic admirers, have been exemplified in many anecdotes. Even now, however, new ones occasionally come to light. One such recently related tells how two women, of the type at once sentimentally gushing and over-confident of their own importance, visited Amesbury to seek the poet in his home.

They went astray in their search for his house, and bustled into a small general store to be re-directed. The clerk, smiling a little queerly, informed them that the Whittier house was near by—but a few steps 'round the corner.

One of the women, a big, florid, overdressed being, with languishing eyes, caught the smile, and clasped her hands with a rapt air.

"Oh, don't you think he'll see us?" she demanded. "He simply must! We've heard he doesn't like to, but he must; we won't go away till he does. We've thought up *ever* so many things we want to ask him."

The clerk, still smiling, glanced casually toward a quiet man in a shadowy corner, sitting on a barrel, surrounded by a group of other leisurely customers. They had all been talking politics together, village-fashion, when the strangers came in.

"Think he will?" said the clerk.

"Well," replied the man on the barrel, hesitatingly, "thee knows Greenleaf does not find it easy to refuse

a lady. I think, perhaps, he will—if he is at home."

The women bustled away again, excited and expectant, and a chuckle went round among the laughing men. The man on the barrel, with a trace of apology in his tones, rose from his perch to go.

"They will not waste five minutes," he murmured, "it is such a little way. Besides, thee knows very well that exercise is a good thing for stout ladies."

"That's so, Mr. Whittier," assented the clerk.

—*Youth's Companion.*

The International Lesson.

SECOND QUARTER.

LESSON IV.

FOURTH MONTH 28, 1907.

JOSEPH FAITHFUL IN PRISON.

Genesis 39: 20; 40: 15.

GOLDEN TEXT.—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2: 10.

DAILY READINGS.

Second-day, Fourth mo. 22.—Joseph faithful in prison. Gen. 39: 20; 40: 4.

Third-day, Fourth mo. 23.—Joseph faithful in prison. Gen. 40: 5-23.

Fourth-day, Fourth mo. 24.—Prayer in affliction. Psalm 43.

Fifth-day, Fourth mo. 25.—Trust in God. Psalm 118: 5-17.

Sixth-day, Fourth mo. 26.—A good conscience. I Pet. 3: 8-17.

Seventh-day, Fourth mo. 27.—Fear not. Matt. 10: 21-33.

First-day, Fourth mo. 28.—Rest and wait. Psa. 37: 7-17.

Time.—Uncertain; perhaps about 1750 B. C.

Place.—The city in which Potiphar lived has not been identified. Some think it was Heliopolis; others, Toan or Tanis, near the land of Goshen. This latter is the more probable. The former was about six miles from modern Cairo; the latter, not far from one of the mouths of the Nile.

Persons.—Joseph, about twenty-two years old when put over Potiphar's house, and twenty-seven when cast into prison. Potiphar, an officer, or captain of the guard of Pharaoh's court.

Monarch.—A Pharaoh of the third Hyksos dynasty or "Shepherd Kings." These were foreigners, who had overrun Egypt and held sway for about five hundred and fifty years.

The story in chapter 39 goes on from chapter 37: 36, chapter 38 being a parenthesis. Joseph, by his good conduct and ability, is rapidly promoted until he becomes the chief man in Potiphar's household. Potiphar's wife tempts him to commit sin, and, on his refusal, because (1) it would be a breach of trust, and (2) because it would be a "sin against God," becomes his enemy, and on her false accusation he is thrown into prison. All through Joseph's life in Egypt we are told that, "The Lord was with him." In consequence of this fact, he was sustained at all times.

20. "Took him and put him into prison." Literally, "round house." From what follows, it would seem to have been a place for the confinement of the better class of prisoners.

21. The Lord was with Joseph here, as He had been elsewhere. "Keeper of the prison." An inferior officer under Potiphar (see 40: 3). His name is not given.

22, 23. Joseph is made the overseer of the prison,

and everything is entrusted to his care. "The Lord was with him" [Joseph].

1. "Butler." The chief butler (see verse 2). The word hardly conveys the true idea. He was rather the "cup-bearer," an officer of importance, because he came into very close personal contact with the monarch. Compare Nehemiah. Neh. 1:11.

2. "Wroth." Why, is not told. A tradition says the two had conspired to poison the monarch.

4. "Charged Joseph with them." Appointed him to be their attendant. "A season." For some time. This gave the opportunity for them to become well acquainted with Joseph.

6, 7. The ancients, and particularly the Egyptians, attached great importance to dreams. These men, under the circumstances, were greatly affected and showed it in their looks. Joseph, being of a sympathetic nature, saw their gloom and asked what caused it.

8. They felt that much was implied if only someone could be found to interpret. Joseph says Divine power is needed to interpret. Compare 41:16, 38, 39; Dan. 2:19, 28. In Egypt, as in Babylon, there were professional interpreters of dreams, but, of course, in prison they could not be reached.

9-11. The dream is graphically related. Inscriptions have been found in Egypt fully in accord with the descriptions in the text. Objection has been made to the story on the ground that unfermented wine was not in common use; but this proves nothing, for it may have been used on special occasions, and in a king's household is just where exceptions might be looked for. "In a text, found in Egypt, it is said that grapes squeezed into water formed a refreshing beverage, which was drunk by the king."

12. "This is the interpretation." Joseph at once interprets the dream, with confidence.

13. "Shall Pharaoh lift up thine head." Restore thee to the condition of a freeman. Compare II Kings 25:27, where, under similar conditions, the same phrase is used. "Thy place." Thy office R. V. He will be restored to his former office of cup-bearer.

14. "But have me in thy remembrance." R. V. Joseph had given him assurance that what the butler most wished—his freedom and restoration—should take place, and he naturally asked the butler to use his influence on his behalf. Note the modesty of his appeal. "Out of this house." Not simply out of prison, which was bad enough, but out of this condition of slavery, in which I am forced to act as jailer.

15. "I was stolen away." He was not justly a slave—he had not been born in slavery, nor been taken captive in war, nor committed crime. The butler forgot all about him for two years (41:1), when the dreams of Pharaoh suggested the Hebrew captive slave. The dream of the chief baker, also interpreted by Joseph, comes true.

PRACTICAL THOUGHTS.

1. "Sweet are the uses of adversity."
2. "Noble souls, through dust and heat,
Rise from disaster and defeat
The stronger."
3. Joseph suffered keenly. Psalm 105:17-23.
4. "He that is faithful in that which is least, is faithful also in much.")'

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR FOURTH MONTH TWENTY-EIGHT, 1907.

FOREIGN MISSIONS: CHRIST IN THE CONTINENT OF ASIA.

Isa. 49: 8-13.

- Second-day, Fourth mo. 22.—A picture of idolatry. Jer. 7: 17-20.
 Third-day, Fourth mo. 23.—Shamed by hypocrites. Matt. 23: 13-15.
 Fourth-day, Fourth mo 24.—Faith shown by works. Jas. 2: 14-18.
 Fifth-day, Fourth mo. 25.—Constrained by love. II Cor. 5: 11-15.
 Sixth-day, Fourth mo. 26.—Weakness no excuse. I Cor. 1: 26-31.
 Seventh-day, Fourth mo 27.—Our Gold for Him. I Chron. 29: 3-5.

The continent that cradled the ancestry of our Lord, and in a little corner of which He lived His earthly life, is to-day one great hive of peoples, but few of whom yet know Him. From Syria to China, and from India to Siberia, stretch the vast domains, many parts of which are among the most densely populated regions of the world, and it is only here and there among them that Christ is known and honored.

"Beginning at Jerusalem," the disciples commenced the work that falls to us to-day. Tradition has it that the Apostle Thomas carried Christianity to India; and while this is probably false, believers were found in that land before the close of the second century. Yet, to-day, of its nearly 300,000,000 souls, not more than one per cent. are classed as Christians. Active efforts at evangelization date from the labors of two German missionaries, sent out by the King of Denmark in 1706. "Between 1851 and 1890, the number of mission stations increased three-fold, while the number of native Protestant Christians has multiplied more than five-fold, the number of communicants nearly fifteen-fold, and the number of churches or congregations sixteen-fold. This was largely due to the extended employment of native agency in the work. The native ordained pastors increased from 21, in 1851, to 797, in 1890, and the native lay preachers from 493 to 3,491."

Passing to the extreme north, we find Siberia with its boundless and sparsely settled steppes, from which Christianity is all but excluded by the prohibition of missionary propaganda, except that of the Russian Church. The heathen and Mohammedan inhabitants are therefore shut off from the Gospel, except as it comes to them through this Church, so that their needs are but scantily met.

China began to hear of Christ in the sixth century, and at times the Catholic missionaries were received with great favor, though they lost much of their

influence in the eighteenth century. Protestant missions date from 1807, and while the work has seemed to progress slowly, medical and educational work have done much to open the way; while the administration of famine relief and the heroic martyrdom of believers in the sufferings and disturbances of the past few years in that land have gone far toward developing a favorable attitude toward the Gospel that teaches such things.

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

FOREIGN MISSIONS*

It might be expected that before this body, writers and speakers in sympathy with foreign missions would make it the chief point to press the claims of this branch of Christ's service, and the obligations of the church to obey our Lord's last great command to His disciples before His ascension, "Go, ye, into all the world and preach the Gospel to every creature." But I shall take it for granted that we who are here assembled all, as thoughtful readers of Christ's words, acknowledge this obligation, and I will only offer some thoughts on time, place, method, and means for this service.

As to time—The disciples who heard Jesus speak understood Him to mean *now*, and they, having waited as He directed for the "endowment of power from on high," which was not long delayed, forthwith went abroad, far and near, preaching, as He had commanded them. Guided by their example, with His command still ringing in the ears of the church, many believe His time is still *now*, and will be till all the world has heard the message of life. Others plead the needs and claims of the people at home. There is enough to do at home at present, they say. But, in practice, home and foreign missions are not found to antagonize each other.

Protestantism has been slow to act in the case. It is only about one hundred years since permanent work in the foreign mission field was first undertaken under its auspices, and then in a very small way; but the conviction that Christ waits for this service from His church is now found in most denominations, and they are generally represented in the foreign field. How long shall it take them to carry out the great command? Have the slow centuries since He spoke it worked His will. Think of the millions that have lived and died since then without hearing the Gospel! But many now are aroused and enthusiastic. They feel that the church should hasten to do His bidding, and not allow another century to close without the Gospel having been presented to all nations. Or in less time still, as in the motto of the great Student Volunteer Movement, "The world for Christ in this generation." These students have calculated, as they believe, the resources of Christendom and the extent of the field, and they say, "We are able." Can we,

the Friends, place ourselves in line with this active, ardent life?—believe that a great epoch a great crisis, is upon us and measure up to its demands, glad that we live in this day? This earth is not very large, nor its nations innumerable. Perhaps one hundred years from now there will be no place for foreign missions, no nation that has not heard the Gospel. Who shall have the joy and the glory of being the actors of this great epoch which is to close the work of foreign missions? It cannot be accomplished without effort and sacrifice. The service demands the brightest and best-beloved out of our homes, and money from our—as we may think—scanty stores to support the work; and it must be upheld by the sympathy and prayers of those at home, if it is speedily done, but angels might crave our opportunity. Shall we neglect it because the service is costly?

In this prevision of the finishing up of foreign missions it is not set forth that all men will be so speedily brought into submission to Christ, but only that in every nation His Gospel shall have been preached, with living churches planted in every country, intent that all their people may hear. The Evangel preached thereafter will be for home missions the world over. The heathen we now teach will be teaching their own people, not depending on foreign aid. For this work of home missions no end is set this side of the millenium. Preaching the Gospel at home, instructing the ignorant, caring for the needy and afflicted, lifting the fallen, and reforming as well as restraining the depraved, will continually be the great work of the church till Christ comes, and opportunity to help in this lies, and will lie, at the door of all the generations. Christ said, "The poor ye have always with you." But these at home have a chance to hear; shall those who never had this chance wait for all these to be persuaded? In no Christian land, however old, are all the people Christians.

As to the place where we should work—The field is the world. Christ died for all men. Where there is a clear call to go there is the place. But, without such definite leading, economy of means suggests the nearer of the needy fields. Time and money are saved for service by going to those who are near. Should Americans seek the farthest shores of Asia and Africa and Christian Europe plant the missions of the Americas? This would give to transportation companies an undue share of the gifts for missions. Because of the rapidly increasing number of missionaries that are seeking unevangelized lands, the principles of the missionary comity in dividing up the territory must be more and more rigidly observed, that the work be not hindered by interferences. Thoughtful missionaries more and more deplore and disregard division lines among Protestant Christians, divisions that converts from the heathen do not easily comprehend, if, in fact, we do very fully ourselves. Surely, to the heathen, Christ should not be divided. Do we hear our Saviour praying, "That they all may be one, Father, as we are one?"

* A paper read before a Meeting of Ministry and Oversight in Richmond, Ind., by Mohalah Jay.

As to methods—There is room in this work for large variety. The medical missionary gains access to the largest number of natives. Jesus commanded His disciples when He sent them forth, "Heal the sick." Schools give slower but more lasting results, the press sends the Gospel to many whom the missionary never sees. The preached word is the immediate means of holding up Christ to all that will hear. All these methods are often successfully combined in one work. Another method is coming into large favor, the industrial. It is harder for people to be virtuous in idleness and poverty than when properly employed and receiving returns for their labor. For this reason the industries should be taught. Heathen nations are essentially poor. They cannot support their schools and churches when such are established, nor meet the new wants that arise under the new conditions, by their old methods of life. Hence, industrial missions are coming to the front. Teach the natives how to produce and to market the products of their several countries, and it is a long step toward self-support of their Christian institutions, as schools, churches, etc., which must be insisted upon if they are ever to be independent Christian nations. These problems of method need careful study. For example, let us look at California Yearly Meeting's mission among the Eskimos of the Arctic regions—one of the most successful of American Friends' missions. They have furnished a store-house with goods needed there, and their missionaries have been men knowing enough of business to handle these profitably and teach others to handle them, and while training others in business they have done much to support the work of the mission. The Government has entrusted to these missionaries herds of reindeer, and they have had Eskimo men trained to take care of them, these receiving as their wages, in part, some reindeer to start herds of their own; in all this management, business principles and Christian principles have been taught together. In the ten years of that mission's existence the Eskimos, to the number of 1,100, have accepted the Christian teaching, and are enrolled in the church, though they still dress in baggy furs, live in ice huts, and hunt seals in their frail boats for a living. It is hard for Europeans and Americans to distinguish fully between Christianity and our civilization; to think, for instance, a row of blanket Indians squatted on the ground as truly Christians, if they have accepted Christ, as the same men and women would be clothed in American costume and seated on chairs in a meeting-house. And is not our pity greatly excited sometimes by hearing of the scantily-clad, or unclothed Africans, although, from the climate in which they live and their habits of life, they are more comfortable thus and healthier than if clothed in the white man's dress? So of many Asiatic customs. It is not the mission of the ambassador of Christ to change these things when they are not harmful. Better, as is done by the missionaries of the China Island Mission, and by some others, adopt the dress and other social customs of the country, where nothing truly Christian is

compromised thereby. Christ did not wear the American gentleman's style of clothes. Can you picture Him in the narrow American pantaloons, tall, stiff hat, and high-heeled boots?—and did he talk in English?

As to money to carry the Gospel to foreign lands—We have said that the work is costly, but "the earth is the Lord's and the fullness thereof." If Christians would recognize the Bible teaching that they are stewards, not owners, of the possessions under their control, the Lord's treasury would be amply supplied.

As to missionaries—The Lord will provide. He has them in store if they be not held back by want of full consecration somewhere. Does it seem hard to lay all that we have, our possession, our prospects, our hopes and our affections at our Lord and Master's feet? But love keeps back nothing for self. There is high and holy example of surrender and sacrifice set before us—"For God so loved the world that He gave His only begotten Son" for it—for us. Encouragement is given—"When He putteth forth His sheep He goeth before them;" and a sustaining promise is left us—"Lo! I am with you always, even unto the end of the world."

Missionary boards and conferences can only work out methods for efficiency and economy, but these methods are only methods. They cannot supply the place of the enduring purpose required in this work, nor relieve it from essential elements of sacrifice and self-surrender.

F. A. I. M. JOURNAL NOTES.

Twelfth month, 1906.

Twelfth month, 8th. To-day, an enormous and boisterous funeral crowd was gathered not far distant. The usual dancing, and what appears to be fighting unseen spirits of the air with weapons of heathen warfare, was being indulged. At the word of the chief this stopped, and a large number sat down for a short Gospel service.

Twelfth month, 14th. Returned this evening from Kaimosi, where we held the combined annual meeting and regular monthly meeting of the Field Committee.

The most gratifying feature of the meeting was the examination of five candidates for recognition as native Christians. All appear to have experienced the new birth, and we rejoice as we record these, whom we believe have already been recorded in heaven.

Twelfth month, 19th. Our station seems to be in the habitual path of noon-day whirlwinds. Only two of our 11 thatch buildings have been fortunate enough to miss the line of march of these various rotaries, several having taken off their straw hats a number of times in the presence of a superior power. To-day's visitation whirled two galvanized iron wash tubs several feet into the air, and made unusual scatterment in its line of travel.

Twelfth month, 25th. The merriest Christmas

yet spent in Africa. A number of parcels from the home-land came just in time to be of service. Branches from a red-blossomed bush made quite a festive Christmas tree for the little ones. While decorating the chapel with similar branches, a local chief came along and watched in silence for a time, then said: "What custom is this?" We were glad to explain, as best we could, that it was in honor of our Saviour and theirs.

Twelfth month, 28th. Our Gospel service was cut short to-day by the alarm of "fire!" Our thatched cook-house roof was ablaze, and by the time we reached the spot the heat was too intense to save nearly all its contents from the fire.

Twelfth month, 31st. Surely, "the dark places of the earth are full of the habitations of cruelty." I was called at gray dawn this morning to a hut, just off our station, where a sub-chief had been almost killed by a malicious subject. A man in a pool of blood, with head cut open and bleeding profusely, surrounded by a number of natives wailing distractedly, was not an agreeable sight. It seemed almost impossible to stanch the flow of blood, and he appeared to be dying, but we finally succeeded, and at the end of two hours he was in a more hopeful condition. A party of Kivini's men, in searching for the would-be murderer, were repulsed by sympathizers and several slightly wounded by spears and arrows.

Would that the dying year could end all such deeds and strife, and the new year usher in the reign of righteousness.

EDGAR T. HOLE.

Lirhandia Station.

SOMEBODY.

There was somebody who disobeyed mamma and hurt somebody else. Was it you?

There was somebody who was selfish and thoughtless in her home. Was it you?

There was somebody who disobeyed mamma and made her a great deal of trouble and sorrow. Was it you?

There was somebody who spoke unkindly of somebody else. Was it you?

There was somebody who found nothing but fault with everything in the belongings of her friend. Was it you?

There was somebody who borrowed a book and kept it for months. Was it you?

There was somebody who, day in and day out, never did anything to make anybody else happy. Was it you?—*Christian Work.*

Things of Interest Among Ourselves.

John H. Newlin is critically ill from a paralytic stroke at his home in Marshall, Ind.

Dr. Woodard had charge of the Easter service in Knightstown, Ind., Meeting.

Nathan Frame, Richmond, was acceptably with Friends at Spiceland, Ind., on the 8th inst.

On the 24th ult., Joseph Williams had acceptable service with Friends at Knightstown, Ind.

Francis W. Thomas and wife had good service with Friends at Raysville, Ind., the 31st ult.

Friends in South Wabash, Ind., are making arrangements to dedicate their new meeting-house the 21st inst.

Fred. L. Ryon recently gave a lecture, "The American Indian," before the Political Equality Club, Sherwood, N. Y. It was much appreciated.

Poplar Ridge Meeting is soon to lose two valuable members: John and Lydia H. King. They have sold their home and expect to remove to Webster City, Iowa. They will be greatly missed.

Samuel A. Jackson and family have moved to Alva, Okla., where he begins pastoral work. This leaves Buffalo, Kan., Meeting without a pastor. Friends there hope to secure some one as soon as possible.

At Farmington Quarterly Meeting, held at Farmington, N. Y., the 2d, 3d and 4th inst., Walter J. Aldrich was very acceptably in attendance. William Carleton Wood was acknowledged a minister of the Gospel.

Wilmington College has enjoyed a successful year. Her attendance is the largest in her history. The gain in the college department has been beyond expectation. The registration has grown from 56, last year, to 93, this year. The total registration in the college is 165.

Albert J. Brown, president of Wilmington College, and his companion, Thomas Scott, who has been doing pastoral work at Sabine, Ohio, are on their way to Woodbrooke. They sailed from New York the 13th inst. Together with Ralph Lewis, they called at THE AMERICAN FRIEND office the 11th.

The fourth annual meeting of the railroad employees of the city of Muncie, Ind., was held at the Friends' meeting-house, Third month 31st, which was marked with deeper interest than any meeting previous. The meeting was participated in by more of the railroad men than usual, and the attendance was larger. A beautiful Easter badge was given to each one present.

Edward and Myra Smith, recently from Portland, Ore., closed a series of meetings at El Modena, Cal., the 31st ult. The weather was rainy and disagreeable during the opening days of the meetings, and this, together with the sickness in the community, caused the meetings to be small at first. There were several renewals and conversions. The evangelists went to the seashore for a much needed rest after the meetings closed.

The revival services closed at Farmland, Ind., the last of Second month, resulting in 30 conversions and an uplift to the members of the meeting. Twenty-five new members have been taken into the meeting up to this time. The Bible-school is the largest it has ever been. A large Junior C. E. is doing good work, and gave an interesting program on Easter night. Wm. Angel very acceptably preached for Farmland Friends, in the absence of John Kittrell and wife, who are in North Carolina engaged in some special meetings.

John M. Watson writes from Friendsville, Tenn.: "I am now on a visit to the families and meetings of Friendsville, Tenn., Quarterly Meeting, also Eastern Quarterly in North Carolina, with some prison and other public institutions. As way opens, I greatly desire the prayers of my friends that I may have wisdom and strength for the work. May I say that I am greatly encouraged with the increased value of THE AMERICAN FRIEND on all lines. Letters sent to my address in Wilmington, Ohio, will reach me."

The new Friends' meeting-house, at Muncie, Ind., is progressing rapidly. Since the winter has been so mild, the workmen have been able to accomplish more than was expected. The cost of the new building will be \$35,000 or \$45,000. Thirty-one years ago a small meeting was opened, with six men, six women and six children. It was held first the Second-day of Fourth month, 1876, and the following First-day a Bible-school was started, which has been held regularly ever since, averaging from 150 to 200. Special exer-

cises were held the 14th inst., celebrating the opening of the meeting.

Alexander M. Purdy, Farmington Meeting, N. Y. (post-office, Palmyra, N. Y.), who has been shut in by sickness and death in his family for years past, hopes to so arrange his affairs this fall so that he can attend meetings within the limits of Wilmington, Indiana, Western and Iowa, and perhaps Kansas, California and Oregon Yearly Meetings. He writes he has not lost interest in Friends, and especially his old associates, and that he has kept himself informed, as he has been "hid in the cleft of the rock." He hopes to attend the quarterly meeting held in Skaneateles, the last week of this month. His health is excellent.

The Wilmington College peace oratorical contest, under the auspices of the Intercollegiate International Arbitration and Peace Association, was held the 2d inst. There were six contestants. An excellent audience greeted the speakers and manifested a great deal of interest. First prize, amounting to \$15 in cash, was awarded to Willis Crites, a member of the Sophomore Class; the second prize, amounting to \$10, was awarded to Lindley I. Jones, a member of the Freshman Class; the third prize, amounting to \$5, was awarded to Ruby Fisher, a member of the Junior Class. Four of the contestants are Friends and two are members of the Church of Christ.

At the last meeting of the Philadelphia Round Table it was decided to continue the study of Quaker History and Doctrine next year, probably in two sections, since there seems to be a need and a demand among young Friends for a course of study in Early Friends' History, as well as in the doctrine and problems. A committee was appointed to canvass the ground and report, also to nominate one or two new Executive Committees. The outlines for next year's study will be left to the new Executive Committees. All who feel an interest in visiting smaller meetings during the summer were asked to report to Emma Cadbury, Jr. Several young Friends feel a concern for this line of work, and doubtless will be quite active. The meeting directed that a minute be made to the effect that we favor any move toward the uniting of the various activities among Friends in Philadelphia Yearly Meeting.

A memorial service for Amos Sanders was held at the Friends' meeting in Brooklyn, N. Y., the 7th inst. Robert E. Pretlow, the pastor, gave a history of the life and work of the departed. John C. Pritchard spoke of his service in the ministry in Brooklyn Meeting. Anna Macomber sang as a solo, "Under His Wings." Chas. W. Lawrence, clerk, made an address on behalf of New York Monthly Meeting. Wm. C. Taber spoke of him as a pastor. Delia Rees told of the personal side of his work in the Middle West, and Viola B. Maurice gave a view of his home life. Arlando Marine read letters from Nettie C. Brown, clerk of Los Angeles Monthly Meeting, and Harry R. Keats, pastor at Pasadena, in regard to his work in California. Another letter from Clarence M. Case paid splendid personal tribute to the life and character of his friend. The exercises were closed by a solo, "Crossing the Bar." The service was largely attended by Friends of both Brooklyn and New York Meetings. The interment took place in the Friends' cemetery, Prospect Park, Brooklyn, N. Y., the 2d inst.

We have just received the following notes from Earlham College:

Work is progressing very rapidly on the Edwin S. Bundy Dormitory.

All members of the college community are glad to welcome Professor Hodgkin back to his work this term. He has been absent in California for his health during the winter.

The Christian Associations issued the last number of the *Earlhamite*, the college paper. We believe that this is a good way to remind people of the important place the Associations hold in college life.

We find that it adds to the strength of our Christian Associations to keep in touch with the work of other organizations of the kind in the State. The State Y. W. C. A. secretary visited us Fourth month 4th-7th. The president of the Y. M. C. A., William Elliott, attended the first conference of the presidents of the Y. M. C. A. student associations of Indiana, at Indianapolis, Third month 31st.

The college peace oratorical contest was held April 4th. There were three contestants, Lawrence Smelser, of the senior class, won first place, and will represent the college in Cincinnati next month.

The annual meeting of Friends' Social Union, comprising in its membership the larger part of the male members of Boston and Lynn Meetings, was held at the Boston meeting-house on the 8th inst. About 30 were present. A dinner was served at 6.30 P. M., during which the future of the Union was discussed, and after the meal each group reported its conclusions in the form of suggestions or resolutions, which were severally considered and acted upon. It was the unanimous decision to continue the organization, although some of the Friends had manifested little or no interest in it. It was also decided to hold six meetings during the coming year, instead of four, as in the past, and that two of them should be open to the women friends of the members, and known as "Ladies' Night." The annual election of officers took place, after which Frank J. Hammer, general agent at the Boston office of the Provident Life and Trust Co., gave an interesting talk on the "Recent Insurance Investigation," evincing, on the part of the speaker, a thorough knowledge of the principles of life insurance, and a careful observation of the circumstances that led up to the investigations. A general discussion followed. The Union will be pleased to open correspondence with other organizations, among Friends, of this or of a similar nature. Address the Vice-President, Geo. C. Herbert, 17 Chatham Street, Lynn, Mass.

Several important appointments have recently been made at Earlham College. Prof. William Coleman McNown, Cornell University, is to take charge of the Department of Civil Engineering, in place of Prof. R. L. Sackett, resigned. Prof. McNown has been for some time instructor of Railroad and Municipal Engineering at Cornell, and was previously engaged in practical work as engineer in the department of maintenance of way of the Erie Railroad. He is a graduate of the University of Wisconsin. Prof. Harry N. Holmes, Johns Hopkins, takes charge of the Department of Chemistry. Prof. Holmes is a teacher of five years' experience, and is to take his Ph.D. degree at Johns Hopkins in Sixth month. President Remsen, the leading chemist in the United States, gives him his "unqualified endorsement." Prof. Edwin Morrison, who has been acting Professor of Chemistry, will now devote his entire time to the work in Physics, which department has become very popular in his hands this year. Alfred T. Ware, who for some eighteen months has been serving as pastor in East Main Street Meeting, Richmond, has accepted the superintendency of Earlham, and will take charge during the summer. His wife will be matron. They succeed Wm. and Deborah Thomas, who, after five years' faithful and efficient service, return to their home, near Indianapolis. Prof. Elbert Russell has been employed as a lecturer on the Bible at Winona during the coming summer.

MARRIED.

MCBANE-KENDALL.—At the home of the bride, Thorntown, Ind., Third month 27th, Anna May Kendall and Baxter McBane.

RUST-HUBBARD.—At Farmland, Ind., Third month 6, 1907, Irvin Rust and Gertrude Hubbard, both members of Friends at Farmland.

CAVANAUGH-DILK.—At Farmland, Ind., Third month 14, 1907, George Cavanaugh and Sadie Dilk, both members of Farmland Meeting.

DIED.

HARVEY.—At her home, in Bloomingdale, Ind., Fourth month 6, 1907, Sarah Harvey, wife of Nathan Harvey, in the eighty-fourth year of her age. A consistent member of Bloomingdale Monthly Meeting. Her end was quiet and peaceful. She was a native of North Carolina.

KING.—At Salem, Ore., Twelfth month 17, 1907, John King, aged seventy years. The deceased was a member of Friends, but, on account of illness, has been kept from attending meeting.

PRESNALL.—At Salem, Ore., Second month 3, 1907, Forest V. Presnall, in his fifteenth year. The deceased was unusually bright in his studies, and a professed Christian.

SMITH.—At Salem, Ore., Second month 9, 1907, Martha Webster Smith, in her seventy-fourth year. She united with Friends First month 10, 1907, and was fervent in testimony when opportunity was offered.

BOOK REVIEWS.

READINGS IN DESCRIPTIVE AND HISTORICAL SOCIOLOGY by Franklin H. Giddings, published by The MacMillan Co., New York, price, \$2.00. Those who have followed Prof. Giddings in his former works, have found him persistent in the effort to harmonize the school of philosophers who are attempting to explain all phenomena from the psychic side and those who approach it entirely from the physical. His attempts do not seem to be altogether consistent, but they have been very useful in helping students discover grounds of common agreement. The present work is a brief re-statement of his idea of society, which may be called a physico-psychical organism. In his final analysis he seems to rank with the psychic school. He has gathered a great amount of data from trustworthy sources, which he has classified and arranged under several headings, illustrating his position. Whatever the final opinion be concerning Prof. Giddings' work, he deserves considerable credit for gathering so much useful material and placing it at the disposal of students in such a shape that it is readily accessible.

THE COMMON HERITAGE, by M. Catharine Albright, published by Headley Bros., London. This collection of essays opens with a pretty story of a boy playing in the fields near Nazareth, gazing upon the same scenes which surrounded Jesus; yet, when asked why travelers frequented the place, knew not the reason. The story is taken as a parable of life. The things about us are but commonplace, unless we have "eyes to see, ears to hear," and minds to understand; and when we do, even the least in life has a blessed significance.

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a place in the great symphony of time and space of which are a part. A halo enshrouds common things if we but knew it. They open out into the infinite if we but take the trouble to perceive. Heaven lies all about us, and its noiseless gates are ready to open if we will it. Such is the burden of the message of the book; and it cannot help making life sweeter for those who read it.

Some booklets from Headley Bros. Press, which deserve mention, are: **THE CHILDREN'S MEETINGS**, by M. E., is a short account of how little children kept meetings up while their parents were in prison at the time of the rise of the Quakers. **ELIZABETH FRY**, by Georgina King Lewis, the third number of "Friends, Ancient and Modern," fills a place in our society, where all is rush and hurry, by giving a synopsis of this useful life in 40 short pages. **RED LETTER DAYS**, a verse calendar, by William C. Braithwaite, is another pretty little booklet pleasing to read. And **MANNER OF WORSHIP** is a tract which should have a general circulation among Friends. It is a small four-leaf folder and contains a plea for silent worship, well put.

Friends desiring any of the above should write to the Friends' Book and Tract Committee, 51 Fifth Avenue, New York, who act as agents for Headley Bros., in this country.

HARVEY'S POEMS, by William P. Harvey, published by the F. J. Herr Printing Co., Columbus, Ohio. The second edition of this book has just been published. It is considerably enlarged, and contains a sketch of the life, call to the ministry and work of the author, as well as a collection of his poems. The book will be mailed to any address on receipt of sixty cents.

GIPSY SMITH'S MISSION HYMNAL, published by Biglow & Main Co., price, 35 cents, by mail, is the latest and most popular hymnal on the market for evangelistic and church services. It contains the words and music of "Never Give Up," the most popular song of the recent Brooklyn revival.

NOTICE.

Nicholas Murray Butler, president of Columbia University, will preside at the thirteenth annual meeting of the Lake Mohonk Conference on International Arbitration, which meets at Lake Mohonk Fifth month 22d-24th. The program, so far as completed, gives prominence to discussion of the coming Hague Conference and to consideration of America's interest in international arbitration. Among the speakers will be William I. Buchanan, chief United States delegate to the second and third Pan-American Conferences; John Barrett, director of the Bureau of American Republics; Francis B. Loomis, former Assistant Secretary of State; Enrique C. Creel, Ambassador from Mexico; Ignacio Calderon, Minister from Bolivia; Richard Bartholdt, president of the American Group of the Interparlia-

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mentary Union, and Benjamin F. Trueblood, Boston. Addresses are hoped for from Andrew D. White and Judge George Gray.

THE FOUNTAIN OF YOUTH.

"Take joy home,
And make a place in thy great heart for her,
And give her time to grow, and cherish her,
Then will she come and oft will sing to thee,
When thou art working in the furrows:
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad:
Joy is the grace we say to God."

—Jean Ingelow.

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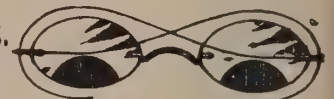
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The American Friend

Vol. XIV

FOURTH MONTH 25, 1907

No. 17

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TO-DAY

We shall do so much in the years to come,
But what have we done to-day?
We shall give out gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak with words of love and cheer,
But what have we done to-day?

We shall be so kind in the after while,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed to-day?

—Nixon Waterman.

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PEACE CONGRESS.

The National Arbitration and Peace Congress, which met in Carnegie Hall, New York, the 14th to the 17th inst., unanimously adopted the following:

"WHEREAS, The nations have become interdependent, with common commercial, industrial, intellectual and moral interests, and war in any part of the world immediately affects all other parts, and undisturbed peace has become the necessary condition of the orderly progress of human society; and

"WHEREAS, The Hague Conference of 1899 made a great and unexpected advance toward the establishment of peace by the creation of a permanent Court of Arbitration; and

"WHEREAS, The said Court of Arbitration, having adjusted four controversies, has become a well-recognized means of settling international disputes, though its operation is only voluntary; and

"WHEREAS, More than 40 treaties of obligatory arbitration between nations, two and two, have been concluded, stipulating reference to The Hague Court for five years of all treaty and judicial disputes; and

"WHEREAS, Public opinion in favor of the pacific settlement of controversies has made extraordinary advance since the first Hague Conference; and

"WHEREAS, The States of the Western Hemisphere, through the action of the Third Pan-American Congress and the reorganization of the International

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Bureau of American Republics, have reached what is virtually a permanent union, destined henceforth to wield a mighty influence in behalf of permanent peace; and

"WHEREAS, The First Hague Conference unanimously recommended to the Powers the serious study of the problem of reduction of armaments, with the view of relieving the people of the vast burdens imposed upon them by rivalry of armaments;

"Resolved, By the National Arbitration and Peace Congress, held in New York City, April 14 to 17, 1907, composed of delegates from 36 States, that the Government of the United States be requested to urge upon the Second Hague Conference the formation of a more permanent and more comprehensive international union to insure efficient co-operation in the maintenance of peace.

"Resolved, That the governments should provide that The Hague Conference shall hereafter be permanent, with representatives meeting periodically for systematic consideration of problems constantly arising in the intercourse of the nations, and that we invite our Government to instruct its delegates to secure action in this direction.

"Resolved, That The Hague court should be open to all nations.

"Resolved, That a general treaty of arbitration, for ratification by all nations, should be drafted by the coming conference, providing for the reference to The Hague Court of international disputes which cannot be adjusted by diplomacy.

"Resolved, That in case of disputes arising, which it may not be possible to embrace within the terms of an arbitration convention, the disputing parties, before resorting to force, shall always invoke the services of an international commission, or the mediation of one or more friendly Powers.

"Resolved, That our Government be requested to urge upon the coming conference the adoption of a proposition to extend to private property at sea the

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same immunity from capture in war, as now shelters private property on land.

"Resolved, That the time has arrived

(Continued on page 271.)

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, FOURTH MONTH 25, 1907.

No. 17

THE TURNING POINT IN FRIENDS' MISSIONARY WORK.

We have asked a few persons, deeply interested in the problems of foreign missions, to discuss the Proposed Plan to unite all our missionary work under one central board, and their articles appear in our issue of this week. It is interesting to find that they all unite in approving the Plan, and that, though representing widely separated sections of the country, they all feel the importance of this step toward union.

It is beyond question that we have now come to a turning point in our missionary endeavors, and the next step is a momentous one. There was a time, once, when foreign missionary work was a matter of individual concern. It was initiated among us by prophetic spirits, who had stirrings of heart and openings of vision for needy souls in remote lands. Little by little, yearly meetings took up, in their corporate capacity, the work, which at first rested on the heart of a very few, and the interest in the work increased in proportion as the responsibility for it was shared, until American Friends now have missionary stations in ten different countries.

As the field has been widening, the whole character of the foreign work has been changing. At first, the missionary's task was a quite simple one—he went out, in the love of the Gospel, to tell the heathen of salvation through Christ, and to turn them from idolatry to the one true God. The mission station was almost wholly a preaching station, and the main need was a man or woman who could make the natives of the various countries hear the Gospel persuasively in their own tongue. We have long ago passed that simple stage. We have awakened to the discovery that Christ did, and does, speak to the *whole man*; and we now know that the task of freeing a person from heathendom is a great and many-sided task.

The efficient mission station to-day deals with every aspect of the native's life. It is equipped with all the necessary medical and surgical appliances for saving life, for curing the body, and for relieving pain. The Christian doctor, with trained mind and trained hand, is there as well as the preacher, and all the poor sufferers of the region find in the hospital

and dispensary a love and a care, which give them a practical revelation of the new spirit which Christ introduced. This care for the body, this skillful treatment of the ills of the flesh, is in every country the quickest way of approach to the heart of the sufferer, and, in the future, every mission station will have its medical staff.

We have also learned that the inhabitants of missionary countries are like our own children at home. They can be made morally and religiously safe only as they are educated. It is not enough to *expel* a false view of life; a new view must be inculcated and made to prevail. The mind must be trained and adjusted to a new ideal of life, and to new social conditions. Among the backward and undeveloped races there must be thorough and systematic industrial training to fit the natives for a more adequate method of life, and to develop thereby their personal capacity. If we undertake the missionary task at all, we must undertake to make the most that can be made out of the people whom we endeavor to help. The gospel of salvation must include the making of *new men* out of old races.

Now, all this complexity of missionary effort means that the foreign work cannot be done by individual initiative, nor, indeed, in any unorganized fashion. It calls for the concentrated wisdom of the whole church. It means, too, that we must focus our forces and perfect the work at a *few* places, rather than spread our energies loosely over many fields. We have means and power to form a few *great centers of transformation*; such, for instance, as have already been begun in Palestine and Japan. But the united church should be behind the whole work. The committee appointed by the Richmond Conference, last autumn, has drafted a Plan to make this united effort possible. This committee is not ready to have its "Constitution" published yet, but we give a summary of it to enable our readers to follow the papers intelligently, and we, ourselves, heartily approve the Proposed Plan. R. M. J.

ANOTHER SWEEPING DECISION AGAINST THE SALOON.

The courts of Indiana have just rendered another decision against the licensed saloon, which is more far-reaching in its scope even than that rendered two months ago by Judge Artman. The decision to which we refer was rendered on the 13th inst. by Judge Ira W. Christian, in the Circuit Court of Hamilton County. The decision was rendered on an affidavit alleging that Edward L. Sopher was maintaining a public nuisance in conducting a licensed saloon. The case against the saloon was managed by C. E. Newlin, who employed Doan and Orbison, the attorneys in the case decided by Judge Artman.

The issue was squarely presented before the Court as to whether the mere keeping and maintaining a place, where intoxicating liquors are sold at retail, to be drunk as a beverage on the premises, is a public nuisance at *common law*. The attorneys against the saloon maintained that the business itself, of liquor selling for beverage purposes, is inherently bad; and is destructive of public morals, public safety, public peace, and public health, and is, therefore, *per se* a public nuisance. The Judge fully sustained this contention, and his position is summed up at the end of his decision in the following words:

"Therefore, if the Constitution of the State of Indiana guarantees to the people their peace, their safety, their well-being, as it does in Section 1, Article I, of the Bill of Rights, it impliedly denies the right to the Legislature to pass any law which would injuriously affect the peace, safety and well-being of the people. And if the business of selling intoxicating liquors at retail is dangerous to and destructive of the peace, the safety, and the well-being of the people, as the long line of adjudged cases, already cited, have found, it clearly follows that a law creating and not restricting the right to engage in such business is antagonistic to Article I, Section 1, of the Constitution, and therefore unconstitutional."

This decision means that any saloon now under a license can be closed by criminal suit, which puts a mighty weapon into the hands of the opponent of the saloon, and everybody will wait with intense interest to see if Judge Christian's decision will be sustained by the higher courts.

R. M. J.

EDITORIAL NOTES.

Death has removed two Friends, who have for many years been rendering wide and varied service to the Church and to the world at large—Thomas Scattergood, Philadelphia, and William L. Pyle, Indianapolis. Thomas Scattergood died suddenly in Naples, having just reached Italy, after an extended trip through Egypt and Palestine. He was a devoted Friend, a liberal giver, a hospitable entertainer of

visiting Friends, a public-spirited citizen, and a manager of a number of philanthropic and educational institutions, including Haverford and Bryn Mawr Colleges.

Wm. L. Pyle was a pillar of the Church in Western Yearly Meeting, a Friend of large experience, wise judgment, breadth of view and true spirituality. He was endowed with a great gift as Elder in the Church, and he has left a large void, which no one at present can fill.

The time for holding Kansas Yearly Meeting has been changed from Sixth-day, Tenth month 11th, to Tenth month 4th, for this year, to avoid conflicting with the time of holding the Five Years' Meeting, which convenes Tenth month 15th.

SYMPOSIUM ON PLAN FOR PROPOSED MISSIONARY UNION.

BY ROBERT E. PRETLOW, EDGAR H. STRANAHAN,
FRANCIS A. WRIGHT, ELI REECE, AND
ELBERT RUSSELL.

[The following discussion is based upon a scheme drawn up by a committee appointed by the Missionary Conference, held at Richmond, Ind., Tenth month, last. It proposes that a representative board be appointed. (1st) to have a general oversight of the foreign missionary work of the several yearly meetings represented in the board where such has not been transferred to it; (2d) to enter new mission fields under certain conditions; and (3d) to control such mission work as any yearly meeting may see fit to transfer to it; also work now under independent Friends' missionary boards may be so transferred. This board is to be the sole agency of the various yearly meetings for the administration and control of all their foreign mission work. It is to be a Bureau of Information, is to examine and appoint candidates, allowing the yearly meeting boards the privilege, if they so elect, of selecting their own fields and nominating their own missionaries. Ample provisions are made for collecting and distributing funds. Administrative committees are to be appointed for each country where missions are carried on, all the missions in a country to be under the same administrative committee, *e. g.* those in Syria will be under one committee, those in Japan under another, and so on. A committee for educating Friends at home and fostering missionary interest is provided for, and a general secretary is to be employed, who can give his entire time to foreign missionary work, to carry on correspondence, gather statistics, aid yearly meeting boards in collecting funds, etc. He is to have as many assistants as are needed to do the work efficiently. The plan is tentative, and may be altered.—Ed.] :

No period of years since the death of the early giants of Quakerism has been so momentous to the Society of Friends as the first decade of the twentieth century. Whether it is fit to survive, whether it is able to so adapt itself to present day conditions as to reap and garner the fruits of the sowing of an earlier time, or whether it shall be set aside as an instrument once useful, but now outworn, are questions that are pressing rapidly toward a decision. After the passing of the first great group of leaders the Friends settled down, like Israel after the death of Joshua, into a condition of individuality gone to seed, where every man did that which was right in his own eyes, without much reference to what any one else was doing. The natural result was that so far as real aggressive effort was concerned the sum total was microscopically near the zero point. Like Israel, also, while the Friends, in a way and to some degree, held their own territory, their fertile fields became the favorite foraging grounds of their more aggressive neighbors.

However ideal this period ought to have been in theory, in fact it was a dreary period of large losses and meagre fruits. Israel's real progress, national, material, and spiritual, began when the people became willing to surrender some measure of personal privilege for public ends, and a prophet was found great enough to crystalize that spirit into co-operative organization.

We have experienced the same evils and felt the same needs. The same high spirit, too, has been working among us, and the first great step (a necessary, but incomplete one) taken under its impulse was the adoption of a uniform discipline with its creation of a central unified organization. The proposed unification of our missionary activities is another long and encouraging step in the line of brotherly co-operation in aggressive effort for the sake of increased efficiency.

The spectacle of a church with a total membership of less than 100,000 having its foreign mission work divided among 16 distinct and independent boards is surprising enough upon the face of it. The inevitable waste of means and energy, and the necessary lack of any general and coherent policy under such a system cannot fail to impress the most superficial observer.

But the situation is further complicated by the fact that sometimes two or more boards are operating in the same foreign field. The divided responsibility and conflict of authority in such cases cannot fail to be detrimental to the work. On the other hand, that two or three, or more boards seek to draw their support from the same or overlapping fields is the fruitful cause of friction and jealousy in the home church.

The proposed plan would seem to promise solution for the most obvious defects of our present system. It certainly is in line with the methods that have wrought the greatest advancement in other departments of the world's work.

The writer has heard but three objections seriously urged against the change.

First. That it would lessen the local interest in

the particular field which that locality is now supporting. Of course, when the members of a yearly meeting become partners in *all* the missionary work of the church, their sympathies and interest are not likely to be narrowed to a particular field, as they now, unfortunately, too often are. The widening knowledge of what the united church is doing, that a wise administration of the proposed plan would likely produce, cannot fail to strengthen the missionary spirit so that the work in every field would be fortified rather than weakened. Furthermore, a large degree of personal responsibility for particular fields—quite as much as now exists with the large majority of the membership—is still left in the hands of the yearly meetings.

Second. The work of the yearly meetings would lose their identity. To some extent this would, undoubtedly, be true, as the scheme succeeds, and the whole becomes visibly greater than any part. But what are foreign missions organized for? To bring honor to a yearly meeting, and credit to the members of the board who manage its affairs, or to extend the borders of the kingdom of Christ? To merely state this question is quite sufficient answer to that objection.

Third. The danger of a burden of expense being sent down by quota from the five years' meeting to the yearly meetings. The financial nerve is very sensitive, and especially so when it comes to assessments. Assessed expenses are hard to raise, and an increase of them is to be wisely guarded against. A careful reading of the proposed plan side by side with Sec. 1, Chapter IV, Part IV, of the Constitution and Discipline, reveals no item of expense not already authorized under the present order of things. In fact, it is expressly stated in the Discipline that "The expense of the administration of the Board, not otherwise provided for, shall be apportioned to the several yearly meetings uniting in the work of the Board, according to the number of their members, and each yearly meeting shall raise its quota thereof in such manner as it may choose."

Article X, of the Proposed Plan, provides, "The administrative expenses of the American Friends' Board of Foreign Missions shall be paid from the general fund," no part of which fund is directed down in the form of a quota, either by the five years' meeting or by the Missionary Board. Thus, instead of increasing the amount apportioned among the various yearly meetings, the Proposed Plan actually diminishes it, so that no yearly meeting can be assessed for missionary funds unless it voluntarily assesses itself.

No one can forecast all the details of the operation of the new plan. They will have to be worked out through experience, under the guidance of the Spirit.

Three things, however, will be necessary on the part of us all to any real and satisfactory progress:

A supreme desire for the widening of Christ's kingdom.

A willingness to yield our own prejudices and pet projects for the common good.

A spirit of faith and confidence in each other.

No Christian work can prosper in an atmosphere of selfish obstinacy, or of mutual suspicion and distrust.

ROBERT E. PRETLOW.

Every one that has thought at all seriously on the subject of foreign missionary work among Friends in America is of the opinion that the present system of multiplied and multiplying boards is not ideal, to say the least. Every one that is actively interested in even a single board's work is well aware that the present condition, which is totally lacking in forces that co-ordinate, but prolific in means that antagonize, is one that must be improved or be superseded by another.

Under the present order or chaos as regards the inter-relations of boards, many undesirable features are constantly developing. There is now absolutely no agreement between boards (with possibly one exception) as to what shall be the attitude of each towards any home field considered as a source from which funds may be obtained. All localities are equally open to the solicitor of any board that may wish to enter them. A supreme love for one's own work, a lack of information as to the needs of other work, and, sad to say, in some few cases a disregard of the financial demands being made upon localities at certain times have conspired to make for the very opposite from co-operation. Men and women of fine missionary judgment are being almost forced into jealousy, bitterness, or even craftiness in zealous, legitimate efforts to provide for the maintenance and enlargement of certain stations. One group belongs to the board whose work has become especially precious to them because of years of closest intimacy; the other belongs to the board whose work is dear to them because they have given it birth and have cared for it through many vicissitudes. Each group is to be commended for its zeal, but the fact is only made more prominent as the zeal increases, that the groups constitute two distinct units absolutely separate, and in some cases even antagonistic. Now using considerable energy as friction, they would, under more favorable conditions, be expending it in the harmonious furtherance of the one cause that is common to both.

The missionary forces of the various yearly meetings surely recognize this friction as a stern reality, and certainly will consider no plan of union as tenable that does not contemplate within its scope the annihilation of this undesirable discord.

There is another factor of tremendous importance in the present consideration. Most of our numerous boards are composed of many members. A large number of individuals have consequently gained a considerable store of valuable information concerning the inner workings of missionary practices. This knowledge should not be lost by the placing of our whole missionary enterprise in the hands of a very few, but must be conserved for future years. Vital problems, such as come all too frequently to every

board, will need, for their best solution, this widespread practical knowledge. The highest type of a plan for union will therefore embrace a method whereby this knowledge, born of experience, will be within easy reach of the needs.

Again, in accordance with the working of Quaker polity, a strong individuality has developed in our mission work. In this case, it is true, it has assumed the form of community individualism, if there be such a state. It is an individualism with mission boards as the integral part. Each board with its particular field has used its own methods, met its needs in its own way, and now feels that its knowledge of its station and its successful management of its own work have entitled it to a continued share in its progress. The feeling is not to be laughed out of court, neither can it be attributed to an over-estimation of a single group's ability. This solicitude for the future welfare of a particular station is the outgrowth of an intense interest, instilled through a long period of increasing knowledge, and of the fact that the possessors of it feel that the work is to some extent the workmanship of their own hands. This sense of proprietorship is a mighty element in any movement and must not be denied its rightful place in any new plan that hopes to be effective.

From the above it is seen that the writer holds three things, at least, to be necessarily embraced in a plan of union of our missionary forces:

First, the removal of all friction between boards. Second, the conserving of the experience and knowledge of the large number of individuals now assisting in our mission work. Third, the widening of the sense of proprietorship, until all Friends shall deem all Friends' mission work as their own.

The question yet remaining is, will the plan of union submitted by the Richmond Missionary Conference meet these requirements as above? It is hardly to be expected that all of the missionary problems that have accumulated through a half century are to be solved by the deliberations of a single conference, however wise its members may be. It is only in keeping with the movements of history to maintain that concessions must be granted and compromises be made, in order to bring about the best and most far-reaching results. The Conference itself set before us a splendid example in this regard.

Besides, it is to be borne in mind that the plan of union, as proposed, is not designed to be a complete code of rules for the regulation of all the various phases of the complex work of missions. Recommendation 2 of the propositions specifically sets forth the need of further legislation as to matters of organization, etc., and the method by which this is to be brought about. The plans are only basic for the details that are to be determined otherwise.

Now as to the effectiveness of the proposed plan for union. First, it is not to be denied that it provides a basis for union that is flexible enough to permit of any degree of union that may be desired. Either of the two extremes of a loose federation, or the absolute absorption of all the boards into one, may be accom-

modated under this plan. There is no doubt in my mind but that the plan is sufficient as a basis of union, in which friction may be removed. Second, the plan might at first sight appear to negative every notion of holding for the future the large number of Friends now directly concerned in the administrative affairs of our work. It may seem to look forward to a single, comparatively small board drawn from a limited territory. But while it might stimulate the idea of such centralization, it surely does not demand such.

It is difficult to imagine that the persons of fine missionary acumen, who will certainly constitute the body to which will be left the subject of administration methods, will even consider the idea of such a centralization. Even should the American Friends' Board, as newly constituted, unite on the plan of absorption of all the boards into one (an impossible thought) it is not likely that the democratic yearly meetings would tolerate it. For one, I am convinced that the administrative work must be parceled amongst a number of sub-boards or committees, in such a way as to insure the greatest efficiency and at the same time to maintain unity and harmony. This I believe to be possible under the provisions of the new plan and to be in keeping with its spirit.

Third, the matter of the sense of proprietorship is largely, if not entirely, dependent on a wide knowledge of a field and the possibility of having some part in the formation and execution of the plans pertaining to that field. Both of these are more than encouraged by the proposed plan. The wide dissemination of information concerning our work and workers is a fundamental portion of the plan. The plan seems to me to embrace possibilities for the introduction of even more persons into our missionary forces, and that, too, without complicating the course of procedure or multiplying unduly our machinery.

I think that the present plan of union is of itself inadequate for even the present needs, but do believe it is sufficient as a basis upon which a broader plan may be constructed. With the plan I am therefore pleased, believing that the American Friends' Board will be able to complete the steps necessary to provide a system of government for mission work that will be a mighty stimulation to all our missionary interests by uniting the forces and perfecting the methods of action.

EDGAR H. STRANAHAN.

What is known as the plan of union, described in the article itself as "propositions as . . . a basis of the union of all the missionary work of American Friends," was unanimously adopted by the conference on the subject held at Richmond, Ind., Tenth month 24 and 25, 1906.

At this conference representatives were present from all the American yearly meetings, or their missionary boards or associations. The presence and actions of these representatives indicated that the thought that a closer union of the missionary work

of Friends was desirable extended throughout the entire Society.

To carry out the proposition on the lines intended by the conference requires that it shall be affirmatively approved by each yearly meeting at its next session, in order that the union might be made effective at the time of the five years' meeting. In order that the yearly meetings shall act upon it intelligently, it is desirable that Friends should carefully and prayerfully consider the matter in advance. The fact that this plan did receive the approval of every member of the conference, without a dissenting vote, certainly entitles it to such a consideration.

The proposed plan of union, in common with all human arrangements, has disadvantages as well as advantages. The question which must be decided is, will the advantages to the work under the proposed plan of union outweigh its disadvantages, and such advantages as are possessed by the present plan of separate control of their missionary work by each yearly meeting?

The present American Friends' Board of Foreign Missions is composed of members appointed by the yearly meetings composing the five years' meeting. It has power, with the approval of two-thirds of its members, to "assume control of such missionary work, as any yearly meeting may see fit to transfer to it." It may also arrange for the representation on the Board of yearly meetings not members of the five years' meeting.

The proposed plan starts out on the assumption that the missionary work of all the yearly meetings will be transferred to the Board, as soon as all the meetings have had time to approve of the proposition, and provides, in Article I, for representation of all of the yearly meetings in America on the Board, on the same basis as to membership as is now in force for the meetings composing the five years' meeting alone.

The remaining ten articles are simply those necessary to make this change effective. If the proposed change is a good one, and can be accomplished, most of the articles proposed, or similar ones, will be necessary to govern the conduct of the work.

Article VII, allowing yearly meeting boards the privilege, subject to the approval of the Board, of selecting their own foreign field and nominating their own missionaries, appears to have been inserted to overcome the possible opposition of some of those who might be unwilling to surrender entire control of the work now under their care. To me this article seems superfluous. I believe yearly meetings will realize the advantages of one controlling board, and will either not avail themselves or soon cease to avail themselves of this article, and it will become obsolete.

Article IX, in its present form, appears to me to apply solely to yearly meeting boards availing themselves of Article VII, and I think it will also soon prove superfluous.

Article X is a necessary one if yearly meetings outside of the five years' meeting join the Board, and

will relieve the five years' meeting from an obligation in regard to the expenses of the A. F. B. of F. M., which has been a difficult problem for the finance and auditing committees to handle, and a source of much dissatisfaction during the last five years.

The advantages of the proposed union may be described in one sentence. The greater power of such a board to accomplish results. In union is strength; a board representing all the yearly meetings will have a weight with missionary boards of other denominations, in arranging for location of missions, or division of missionary territory, etc., that our present numerous small boards cannot have. It will have power to employ such traveling secretaries or agents as seems desirable either in visiting mission fields or in attending yearly meetings, explaining the conditions and needs of the work. It will be able to make better arrangements for the examination and preparation of candidates for missionary work than would be possible with our separate boards. It can arrange for the mutual exchanging of work, or the relieving and assisting of each other by missionaries at stations sufficiently near together, which would now be almost impracticable, because such stations are controlled by entirely independent boards. This power would prove of especial advantage in the introduction of new workers, as it would allow opportunities for them to learn the languages and customs of the people among whom they are to work not now available. It will be able to make a better distribution of funds and workers, according to the more pressing needs of the various fields, than is possible under our present divided system of control. It can avail itself of the services of missionaries on furlough, or other persons posted on the work, to arouse enthusiasm and solicit contributions anywhere and at any time, without fear that in so doing it may trench on the necessary support for the work at any point.

It has unfortunately proven in the past that a conflict seems frequently to arise in regard to the solicitation of funds in various meetings for one mission, when these meetings are already in a sense pledged to the support of some other mission. This does not arise purely from a spirit of jealousy, though it may promote such a spirit. While the idea is very prevalent that larger funds can be obtained for missionary purposes, where meetings are held responsible for a particular work, it is very doubtful whether the gain, if any, from such responsibility, is not more than offset by the repressive influence such a responsibility exercises on contributions for other fields. At any rate, there is no doubt that some missionary boards have thought it necessary to interfere to prevent, as far as possible, solicitation for other work than that for which they are responsible. This would indicate that the fact of their own meetings being responsible for a work is not sufficient to restrain their members from contributing to other work, or to ensure their furnishing sufficient funds to support the work for which their meetings are responsible. I believe much larger contributions for missionary

work can be secured by the plan of soliciting for funds for all the work of Friends anywhere.

Another advantage of the union would be the better distribution of funds among the different fields. The missionaries at any point see the needs of the fields near them. There are probably none of these fields where the work could not be extended, but extension cannot be of equal necessity or advisability at all of them at the same time. Under the present system, the work cannot be extended at any point, until the particular board in charge of that work can control the necessary funds. Two boards might together have enough to start extension at one point, but each would have to wait until it had sufficient funds before either work could be commenced, and possibly there might be a work of pressing necessity at some other point for which nothing could be done, because the board in charge of it had no surplus funds. The conference was informed that it has been the experience of other churches having one central board that the missionaries themselves help the boards to decide where the work should be extended first, when there are pressing calls for extensions, only a few of which can be granted.

Now a word as to the advantages of the proposed plan of union. The one which will naturally be first raised is that the meetings now controlling any missionary work understand the needs of that work better, and are therefore better fitted to carry it on than the central board would be. This disadvantage, I believe, is more apparent than real. These boards themselves are subject to change by their own yearly meetings. If a committee appointed by New England Yearly Meeting can successfully manage a mission in Palestine, 5,000 or 6,000 miles away, why could not a similar committee appointed by New York Yearly Meeting, less than 200 miles farther away, do the same? If committees in Oregon and Kansas and California, separated by over 1,000 miles from each other, can successfully manage separate work in Alaska, at different points, why could not a board in Indiana do the same?

Of course it may take a little time for the new board to learn the necessities of all the different locations, but, as indicated above, it would probably have better opportunities to ascertain these through its traveling secretary than the present boards have, and there should be nothing to prevent its having the counsel and assistance of the present boards as long as same might be necessary.

The greatest obstacle to the proposed union, I believe, will be in the unwillingness of some of the yearly meetings, or their boards, to give up control of the work which has been under their care, which they almost regard as their own work. Should they consider it their own work, or the Lord's work? If it is truly the Lord's work then the only point they should consider is, what does the Lord want done in the matter? Unless they are satisfied that they can carry on His work more effectively than such a central board could, they will be placing their own preferences above the interests of the work they claim

they are doing for the Lord, if they are unwilling to transfer it to the central board.

I apprehend this question should be settled on the broad basis of the best interests of all missionary work conducted or controlled by Friends in America. If Friends are convinced that a Union is desirable, either on the lines proposed or on some other lines, then I do not believe any one yearly meeting would hold back, simply from a selfish desire to retain control of what they have heretofore regarded as their own special work.

The feasibility of having all the mission work of Friends in America placed under the care of one committee is, I think, proven by the success which has attended, for over a third of a century, the joint control of work among the Indians by a committee appointed by all the yearly meetings.

In the earlier portion of this period very grave responsibilities were thrown upon this committee, and it required much tact and good judgment on its part to successfully meet the various issues as they arose. I do not suppose there is a single person who does not believe that the Indian work of Friends has been more successful, under this joint management, than it could possibly have been if each yearly meeting had retained separate control of one or more missions.

It has been my privilege to have been a member of the missionary board of my own yearly meeting during the greater portion of the past 16 years, and to have been a member of the American Friends' Board of Foreign Missions since its inception. My experience on these boards has convinced me that such a union as proposed is very desirable.

While, as stated above, it was the hope of the conference that every yearly meeting would be prepared for such a union in October, 1907, with which hope I heartily unite, it will not necessarily follow that the plan must be abandoned, even if some of the yearly meetings may not see their way to unite in it at this time.

FRANCIS A. WRIGHT.

The Missionary Conference, which met last autumn at Richmond, Ind., was one of the repeated cries of a divided church for a restored unity.

It is not simply *fashionable* to talk about unity—the needs of the case demand it.

Our question is the universal one—"How shall we unite?" "What shall form the basis of union?" We will probably all agree that a *close centralization* is the most powerful, the most expeditious and the most economical organization possible, provided the center is sound and strong. But centralization must be made exceedingly flexible if the Quaker spirit, which has long ago cast off its ropes and bands, is to work freely and frictionless. We must remember, however, that our *independence* must come through the proper observance of the law of *dependence*.

Quakers live in the same world that other Christians live in, and are subject to the same laws of spirit, ethics and economy.

The greatest and most common blunder of Quaker-

ism is that we try to work ideal plans without ideal people or ideal circumstances with which to work them; and this more than anything else accounts for the smallness of our numbers and the awful failure we have made to stamp the Quaker personality upon all phases of the religious, social and civic life of the nations, rather than on packages of a peculiar brand of breakfast food. It is far more important that the command of Jesus should be obeyed than that any peculiar theory should be maintained, for the kernel of all religious theories should be obedience and should be permeated with the spirit of the "Great Commission."

The proposition to unite the work of all the Friends' mission boards of America under one head is a test of the cohesiveness of Quakerism. If it will not stand the test it is time we know it, and, if it does, we can thank God and go ahead. My readers will no doubt see before they get through how that which I have already written bears on the proposed constitution and by-laws, which, I take for granted, they have all read.

There is probably no living Quaker who would have given us a better draft than James Carey, Jr., has done. It shows skill and insight and carries the marks of a Christian business man. I have but one criticism, and that is what he calls the administrative or field committees. I am very sure that this feature is not according to James Carey's best business judgment for carrying on a great business enterprise, but simply a compromise, for fear that some would not follow willingly if we start with a full-fledged central board with executive power.

My belief is that the proposed plan would take us by a very indirect way, beset with entanglements, when there is an air-line route by which danger and expense will be reduced to the minimum. My reasons for this conclusion are these: (1) There is a very simple law of centralization, one phase of which is there must be a central head with authority. If the administrative committee has no authority then the law of centralization is violated. If it has not authority and is only advisory, then the yearly meeting boards are the ones to advise, and not a new committee.

(2) These administrative or field committees are each to be composed of members of the boards of two or more yearly meetings. Now, suppose North Carolina and Baltimore are associated as the committee for the "Spanish-speaking countries." This committee should meet at least once each month. This is utterly impracticable, for the distance is too great.

(3) Some yearly meeting boards must surrender work which they have carried long, and see that work go under the advisory care of those who know very little about that particular field. Take for illustration New York, Indiana and North Carolina. Each have work among Spanish-speaking people. Now, no two of these can be associated together as an administrative committee on account of their remoteness from each other. Hence, if it is delegated to North Carolina and Baltimore, will New York and Maryland surrender their work grace-

fully and see those who are far less competent to advise (on account of less experience in that field) put in their stead? I fear not; and yet this awkward position will confront almost every yearly meeting board.

(4) The duties outlined for the administrative committee will conflict with the advisory functions which would naturally fall to the yearly meeting boards (see Sec. 6, Nos. 4, 6, 8).

(5) A great many among the best of our business men have never been reached for missions, because we have shown so little judgment in business management. They wanted to help along in the work, but the poor business methods used by the average board silences their conviction. This is the greatest enterprise ever undertaken by man, and it must be put on a basis that will appeal to men who are sensitive to the law of expedients.

These administrative committees must be formed from the Central Executive Committee.

Now, my belief is that it would be far better to leave out the administrative committee entirely. Let us look at it from this viewpoint: Suppose that 15 of the best qualified (spiritually and intellectually) Friends within a radius of 100 miles of Indianapolis, with 2 such men as James Carey, Jr., or Absalom Rosenberger, or J. J. Mills, as secretaries (and men of this type we must have), could any yearly meeting suffer by putting its work into such hands? North Carolina is ready to make her deposit of the work in Cuba to this central board, for then she will belong to the *world field*, and she can hear the cry of all and her heart will open wide and then her purse-string will loosen.

I am sure no central board would dare, or even desire to assume the care of a field, without freely and fully advising, for a long time, with the board that has had it under its management. It may not be advisable for this central committee to take over all work at once; but gradually, as they may gain a thorough knowledge of the field. It may take a long time for New England to make her transfer, but we should remember that most boards follow the advice of missionaries, regarding the work on the field.

Let the yearly meeting boards still advise the central board and co-operate in every way. If it takes three or five, or ten years to complete the transfer of the work to the central board, one may not be at all surprised.

Some have the impression that all the members of this central board must be selected from Indiana and Western yearly meetings. There are two secretaries and very likely two editors of a missionary magazine, who will probably be selected from other yearly meetings. These should be members of this board, and, from the very nature of the case, would be its most influential members, so there is no good ground for fear lest these two yearly meetings shall dominate the policy of the Board.

You will notice that what I have called the Central Board is the same as the American Friends' Board. It is to be hoped that the plan of electing the members

of the board may be so arranged that each yearly meeting may have an even chance in selecting the several members of the board. It may be the best plan to leave it to this A. F. B. F. M., appointed by the several yearly meetings to select this central board, which would then be called the Central Executive Board. By this plan, the present instruction of the Discipline would not be violated. The coming five years' meeting can give power to the A. F. B. F. M. to carry its work on through the Executive Board as outlined above, while the board, as it now exists, will be the responsible body back of the movement. These members of the board who are also members of the boards in the different yearly meetings will form a tie between the yearly meetings and this central board, which is a feature we must surely maintain.

I have put in days and weeks and months in studying this problem, trying to find another way that will meet our need without this Central Executive Board, but I can see no way out if we propose to do the great work as quickly and as expeditiously as God demands. If we are not going to centralize in *reality*, let's remain as we are and live in harmony of spirit.

ELI REECE.

The proposed union of Friends' foreign missionary work marks a new era in our history. Heretofore foreign missionary work has been chiefly the concern of individuals or the task of auxiliary organizations among us. Now it is becoming a prominent part of the work of our Society as an organization—a concern of all Friends.

Our present arrangements for conducting missionary work are the result of the long period of development, which produced the foreign missionary interest and built up the various agencies that now carry on the work. The proposed union is an effort to eliminate the wastes, complications, and conflicts of our present lack of system. The larger problems that the proposed plan seeks to solve are three.

First. To secure more effective and intelligent supervision of the whole work. Each yearly meeting board by itself can not afford to employ secretaries or superintendents to give their whole time to the work, make thorough and comprehensive studies of the field, visit the mission stations regularly, and keep the members of the yearly meeting informed as to the needs and opportunities of the mission. All the yearly meetings acting together can, however, afford one or two such agents, without using for that purpose too large a percentage of its available missionary funds.

Secondly. To simplify the machinery of administration. Often two or more yearly meetings are at work in the same field. They maintain separate boards of management, printing presses, schools and other equipment. In such cases, one managing board could do the work for the whole field. An interchange of workers in such a field is often desirable, but with two boards it is often a matter of long correspondence and delay. An agent sent to

look after the work of one yearly meeting could, without much additional expense, look after the work of the other on the same tour. One secretary could attend to the work of both with little more than half the expense. But if such an arrangement is desirable from the point of view of economy and effectiveness of administration for a single field like the Spanish-speaking countries, the same considerations, in only a slightly less degree, make a union of all the work desirable.

Thirdly. To avoid competition in seeking funds for the support of the work. The overlapping of missionary interests among us has led to unseemly rivalry between our missionary boards and jeopardized the success of the work. The Friends' African Industrial Mission Board, composed of members appointed by various yearly meetings, duplicates, to a large extent, the home field and organization of the American Friends Board of Foreign Missions. The latter undertook the administration of the Cuban work to prevent the formation of another such inter-yearly meeting board. Each of these boards must have funds to carry on its work, and by its constitution has the right to solicit support of the members of its constituent yearly meetings. But this makes them competitors for missionary funds with each other and with the local yearly meeting board of every yearly meeting that is carrying on missionary work of its own. Such a condition becomes intolerable. Each of these boards must plan its work and send out its missionaries in advance. The missionaries must not be left in a foreign country, often among a hostile people, without funds. Cases are not unknown in which missionaries have become invalids for life from trying to live on an insufficient diet while the remittances failed to come, because the board at home could not raise money. For it is easily possible that the usual contributions to one board may fall short \$1,000 a year, because interesting speakers or good solicitors for another board have canvassed the home field first, and secured unusually large contributions from persons who had been accustomed to contribute to the work of the former board. Now it is evident that the system that makes so much uncertainty in the income of the various boards is wrong, rather than the boards who are victims of it. There is, apparently, enough money for all, but the work cannot be rightly carried on until these fluctuations in its distribution can be prevented.

These are the conditions that led to the Missionary Conference, at Richmond, last fall. Two plans to solve these problems were considered by the conference. One provided for a federation of the organizations now doing foreign missionary work, allowing each to continue in control of its work, but putting all under the supervision of the American Friends' Board, which should exercise only advisory powers, acting as a bureau of information and an instrument for promoting greater interest and uniformity in the work. After thorough discussion it was seen that this plan did not solve the problems which were before the conference. There is no yearly meeting

strong enough to take over the Cuban Mission or the African Industrial Mission and support it in addition to the work for which it is already solely responsible. Unless this could be done, the disturbing competition between the various boards would go on. Neither would such a federation obviate the unnecessary machinery where two or more yearly meetings are at work in a single field, as in Mexico.

Consequently, the other plan, which provides for putting the actual administration of all the work in the hands of a single board, was adopted. To all those present at the conference and to me, after considering it some six months, the plan of union seems the inevitable outcome of our present situation, and gives promise of a period of aggressive missionary work for the ever-wider spreading of the kingdom of the Saviour of the world.

ELBERT RUSSELL.

PHILADELPHIA YEARLY MEETING.

Friends of Philadelphia Yearly Meeting met in their annual assembly last week for the two hundred and twenty-sixth time. The sittings were well attended by both older and younger, and the interest manifested by the latter was very encouraging. About 75 representatives were appointed by the men from the different quarterly meetings, everyone being present when their names were called, except two. Both these, being unable to attend, sent word to the meeting by a fellow representative, asking to be excused. The women Friends also had a very full attendance. The sense of duty, when appointed as a representative, or on a committee, is very commendable among Philadelphia Friends. Men's and women's meetings hold separate sessions. When a concern arises in the mind of a Friend to visit "the other side of the house," messengers are sent across to carry the "concern" to the other body, which usually approves and appoints a time when the concerned Friend may appear. This year one of the women Friends visited the men's meeting with an exhortation for younger Friends to be careful in the small duties of life, especially those connected with Friendly practice.

The meeting does not recognize visiting Friends from other yearly meetings in any official way. The ministers and elders, however, invite worthy visitors to sit with them, facing the body of the meeting, and any message from them is reverently received. This year Johan Marcussen, Denmark; Thomas Davison, England; Timothy B. Hussey, Maine; Cyrus Cooper, Ohio; David F. White, Joshua Fisher, Abram Fisher, and Benjamin Brown, North Carolina, were among those who sat with the men. Ida Chamness, Iowa, and Eliza Varney, Canada, sat with the women.

The discipline was amended, so that in places where the membership of a monthly and preparative meeting is identical, the preparative meeting may hand over its business to the monthly meeting and meet only at the call of the overseers. This will simplify the work in a number of places, and will

probably become operative as soon as their business can be adjusted.

The printed invitation addressed to those outside of the Society, who might be interested in Friends' meetings for worship, which was prepared by a group of concerned Friends and afterward approved and published by the "Meeting for Sufferings," called forth expressions of appreciation from many. One of the elderly Friends thought that it was an evidence of "the bubbling up of life among our younger Friends," and felt it right that older Friends should recognize it and rejoice. Another said it evidenced a "growing sentiment favoring a wider outlook." The spirit evidenced by the "invitation" and its reception indicate a growth of wider sympathies and true Christian fellowship and charity.

A communication from London Yearly Meeting was referred to a committee, which reported the substance of the message, and the clerk was directed to acknowledge the receipt of the communication. It has been fifty years since a communication from another yearly meeting has been received—1857 being the date when Philadelphia Yearly Meeting ceased her correspondence with other yearly meetings.

Another evidence of new life among the members is the "concern" which has arisen with some of the ministers and a number of younger Friends, to visit meetings, especially those in country districts and smaller places. This quickening claimed the attention of the meeting, and many encouraged those with such "concerns" to move forward at the bidding of the Master.

The religious and philanthropic activities of Philadelphia Friends are carried on by independent associations and boards, which hold their annual meetings during yearly meeting week in the afternoons and evenings at Twelfth Street Meeting House. This year the Cuban Committee, the Peace Association, the Friends' Freedmen's Association, the Foreign Missionary Association, the Temperance Association, the Friends' First-day School Association, and the Indian Aid Association presented their reports, with addresses, papers and discussions. The amount and quality of work done by these associations index much consecration, a great deal of time and money being expended through them for the advancement of the cause of truth and the betterment of society. Among the speakers from outside the associations, who appeared on the programs, were Martin G. Brumbaugh, former Commissioner to Porto Rico, who spoke at the Cuban Committee meeting; William C. Dennis, Assistant Solicitor of the State Department at Washington, and Professor of International Law in Washington University, who spoke before the Peace meeting; Henry W. Frost, of the China Inland Mission, and Ume Tsuda, principal of a girls' school in Tokio, who spoke at the Missionary meeting; P. A. Baker, General Superintendent of the American Anti-Saloon League, who addressed the Temperance meeting, and John R.

Cary, Baltimore, who talked to the First-day School Association. Beside these, a number of the members presented papers and took part in the discussions. A visiting Friend, who was present at a number of these meetings, said that the conditions under which these activities are carried on in Philadelphia favor efficiency, since they win their way and survive, because they prove themselves worth while.

The International Lesson.

SECOND QUARTER.

LESSON V.

FIFTH MONTH 5, 1907.

JOSEPH, THE WISE RULER IN EGYPT.

Genesis 41: 38-49.

GOLDEN TEXT.—If any of you lack wisdom, let him ask of God. James 1: 5.

DAILY READINGS.

Second-day, Fourth mo. 29.—Pharaoh's dreams. Gen. 41: 1-13.
Third-day, Fourth mo. 30.—Dreams interpreted. Gen. 41: 14-37.
Fourth-day, Fifth mo. 1.—Joseph the wise ruler. Gen. 41: 38-49.
Fifth-day, Fifth mo. 2.—The famine begins. Gen. 41: 50-57.
Sixth-day, Fifth mo. 3.—Stephen's reference. Acts 7: 9-16.
Seventh-day, Fifth mo. 4.—God's providence. Psa. 105: 7-22.
First-day, Fifth mo. 5.—Working for good. Rom. 8: 18-28.

Time.—Uncertain; possibly, about 1650 B. C.

Place.—Probably, either Zoan, near one of the mouths of the Nile, or Heliopolis, or On, about six miles northeast of modern Cairo.

Persons.—Joseph about thirty years old; Jacob, living at Hebron, possibly about one hundred and twenty years old.

Monarch—Good scholars think that the Pharaoh of Joseph was one of the last dynasty of the Hyksos, of shepherd kings, and possibly Apepa, the last of the important kings of those dynasties.

The chief butler, on his return to prosperity, had apparently forgotten Joseph, and not until the occurrence of Pharaoh's dreams, two years later, was the Hebrew young man brought to mind. The chief butler, seeing the king's perplexity and anxiety, mentions Joseph. Pharaoh immediately sends for him. Joseph behaves himself modestly before the monarch, disclaims any power of his own, ascribing all to God. On hearing the dreams, Joseph gives satisfactory explanations. Here the lesson begins. Chapter 41: 1-37, should be read.

38. Joseph's suggestions commended themselves to Pharaoh.

39. Who could be so fitted for the post suggested, as the interpreter himself, who, by his suggestion, had shown how well he understood the conditions?

40. "Over my house."—Palace. Compare Is. 22: 15. "Be ruled." Literally, "order themselves." "Only in the throne," etc. Thou shalt be next to me in authority. Such an appointment as this was not an extraordinary thing. The Pharaoh was a Syrian, that is, of foreign extraction—and such a man would be more likely to do a thing of this kind than a native Egyptian.

41. "Signet ring." A badge of authority. See Est. 3: 10; 8: 2. "Fine linen." Such as was worn by men of rank. The Egyptians were famous for this fabric. "A gold chain." Another Egyptian sign of royal favor and high rank.

43. "Second chariot." Next to the king. "Cried before him." As if he were a king.

44. "I am Pharaoh." As much as to say, I am the monarch, and this shall be done.

45. "Called Joseph's name." He gave him an Egyptian name. "Zaph-e-nath Panne-ah." The meaning is not certain; possibly it is, "God spake and he (the man) came into life." "Asenath." "Belonging to Neath," a goddess. "Potiphra." "Ra" is the name of the sun-god. "On." A city which was the center of sun worship. The high priest of this temple was a most important dignitary, and so the rank of Joseph was confirmed by this marriage. The Greeks called the city Heliopolis (City of the Sun). Gen. 46:20.

46. "Stood before Pharaoh." That is, was his officer of State. Deut. 1:38; I Kings 12:6.

47. See verses 18, 22.

48. "He gathered up . . . and laid up." A wise and practical hint for all, and embodied in many proverbs. Having absolute power, Joseph could not only reserve the amount due in the shape of taxes, but, in other ways, secure large amounts of grain. Granaries were common in Egypt, and there are representations of them on the monuments.

Famines in Egypt, due to the failure of the Nile to overflow its banks, and hence fit the land for crops, are not uncommon. One of seven years' duration is recorded in the eleventh century A. D. The failure of the Nile to rise is due to lack of rainfall in the country of the upper waters of the river. That the famine in question should extend to Canaan can only be explained by supposing that there was a simultaneous failure of rain in that country. It does not follow that this was seven years, also, and from Gen. 45:6 it would seem to have been but two years.

PRACTICAL THOUGHTS.

1. Foresight, forethought, promptness in action are inestimable characteristics.

2. Ecclesiastes 9:10.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR FIFTH MONTH FIFTH, 1907.

THE POWER OF A CONTENTED LIFE.

Phil. 4:10-20. (Consecration meeting.)

Second-day, Fourth mo. 29.—A contented king. Ps. 16:1-11.
Third-day, Fourth mo. 30.—Goodness satisfies. Prov. 14:1-14.
Fourth-day, Fifth mo. 1.—Content with little. Eccl. 4:1-6.
Fifth-day, Fifth mo. 2.—Content with wages. Luke 3:1-14.
Sixth-day, Fifth mo. 3.—Content with work. I Cor. 7:17-20.
Seventh-day, Fifth mo. 4.—Content with godliness. I Tim. 6:1-8.

The lesson that Paul had learned is no easy one. It is a lifetime undertaking for many, and thousands never achieve it. It is, that contentment has its origin within, and that no outward state whatever has power to make or mar. As Samuel Johnson wisely said: "The fountain of content must spring up in a man's own mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will

waste his life in fruitless efforts, and multiply the griefs which he proposes to remove."

It took Jacob a good many years to learn that blessedness lies not so much in rank and outward advantage as in a single heart, and a conscience void of offense. And Jacob, as one not yet having attained, has abundant companionship to-day. Every man or woman who consents to sacrifice principle for apparent temporal gain is in the same class with him. Isaac's God was the same as He of whom Paul declared that He would fulfill every need. But Jacob undertook along his own lines, and not God's. Haste as to time and human choice as to plan mar many a good purpose of God.

Paul learned more than the doctrine of contentment; he learned to *be* content. He was not satisfied with preaching the unattained—from the standpoint of a theorist, but he set the seal to his teaching by witnessing to the experience. "Getting religion" is not the final step toward contentment. Read the list in Peter's series of addenda, and see where patience comes in. Paul warns Timothy against those who think of godliness as a way of gain. Such persons, in their disappointment, are not only a burden to themselves, but to others as well. But having a knowledge of the salvation offered in Christ is the most important beginning of a contented life.

We need not wait for satisfaction before we feel contentment. Nor can mere resolve make us contented; it is rather one of the fruits of a well-ordered life, full of obedience and of faith. We are always to press on to better things beyond, because in that direction lies godliness. But that does not preclude—it rather demands—the glad acceptance of to-day's joys and duties, privileges and discipline, as the God-given present, which is the steppingstone to the God-promised future.

Correspondence.

TO THE AMERICAN FRIEND:

By order of the Permanent Board of Kansas Yearly Meeting, the opening of our next yearly meeting is changed to Sixth-day, Tenth month 4, 1907, instead of Tenth month 11th, as in the printed programs, to avoid a confliction with the time of holding the Five Years' Meeting.

WM. Q. ELLIOTT,
Presiding Clerk.

NATHAN BROWN,

Recording Clerk.

TO THE EDITOR OF THE AMERICAN FRIEND:

Will THE AMERICAN FRIEND kindly allow me a little space for an appeal to Friends' Sabbath-schools in the United States and Canada? I wish to urge the importance of united action on the part of Friends in the observance of a "Peace Day" on Fifth month 19, 1907. Friends are aware, of course, that Fifth month 18th, is the anniversary of the opening of The Hague Court of Arbitration. That event, marking, as it does, the adoption of reason and righteousness in diplomacy, and the acceptance of the principles of peace and constructive statesmanship in international affairs as contrasted with the distrustful, deceptive Machiavellian diplomacy of the older time, and the destructive, barbaric methods of war, ought to appeal so strongly to Friends that it would be a pleasure, as well as a duty, to keep the day in a manner befitting its world-wide significance.

In order, then, that Friends may take their rightful position

in this great modern movement for obtaining the rule of right and of reason in the governments of men, let me suggest that all the Sabbath-schools under the control of Friends in America unite in observing the anniversary of Fifth month 18, 1899, with exercises appropriate for the occasion.

The primary purpose is, of course, to keep our pupils and members well informed and maintain in them a keen interest in this live subject, in order that both young and old may recognize in the Man of Galilee not only the Saviour of men from sin, but also to recognize Him as the Prince of Peace, and thus realize that when the government is upon his shoulders (as it should be), He will be the Saviour of men from war and international strife. All men will then be brethren, and brethren love each other, and, hence, cannot fight.

Very sincerely,

ROBT. C. ROOT,

Supt. of Peace in California Yearly Meeting.

Things of Interest Among Ourselves.

Chas. S. Carter was appointed clerk, and Walter L. More for assistant clerk of Philadelphia Yearly Meeting this year.

Charles Lescault, Cherokee, Okla., recently held a series of revival meetings at Emporia, Kan. Success attended his efforts.

Twenty odd dollars were received this week for the Chinese Relief Fund, \$15.82 of which was contributed by Coloma Meeting, Park County, Ind.

The young Friends in New York City held a Fellowship Conference, on the 20th inst. Anna M. Moore and Herman Newman took part in the exercises.

Mills E. Raiford, a minister from Corinth Monthly Meeting, Conley, Va., has just returned from a religious visit to Patuxent, Baltimore, and Washington.

The Ministers' Associations of Western and Indiana Yearly Meetings are making arrangements for a joint session. The time and place will be announced later.

Johan Marcussen, Denmark, attended a recent meeting of Ministry and Oversight, Philadelphia Yearly Meeting, and wrote, in a private letter, the following: "Very good. Good as can be amongst men."

Vanwert Quarterly Meeting, for Fifth month 3d to 5th, will meet at Rockford, Ohio, instead of Tama, Ohio. Rockford is situated on the C. & N. R. R. Friends contemplating attendance should note the change.

The evening meetings, held at Twelfth Street Meeting House, Philadelphia, during yearly meeting week, were well attended. A free lunch was given each evening, between 6.30 and 7.15 P. M. One evening 466 persons were served.

John C. Thomas, a minister from Baltimore, and Miles White, Jr., recently visited at Conley, Va., in the interest of Corinth Academy. The former attended Friends' meeting at Black Creek, where he preached a sermon that was much appreciated.

Seneca H. and Alice E. Stevens have transferred their membership from Greenwich Monthly Meeting, New England Yearly Meeting, to Marlborough Monthly Meeting, New York Yearly Meeting. At the same time these certificates were accepted, one person was received by letter from the Presbyterian Church, and two others by request.

Chas. and Mary Replogle, Everett, Wash., recently held a series of meetings at Langley, Wash., 13 sessions in all, in which the church was strengthened, and the Gospel preached with much power. The meetings were well attended. Seven new accessions to the meeting resulted, and more will probably join Friends soon.

Part of the building known as the Institute rooms, in connection with the meeting-house at 20 South Twelfth Street, Philadelphia, has been altered, providing larger space for a dining room and kitchen. Supper was served each evening during yearly meeting week, and the new department added to the comfort and convenience of the many visiting Friends.

Indiana Ellis, a member of Wilmington Yearly Meeting,

recently spent a few days in Washington, D. C. She attended Philadelphia Yearly meeting and found much which reminded her of former days in Indiana and Western Yearly Meeting. She met a number of old acquaintances from Ohio and Indiana, and her visit was even more enjoyable than she had anticipated.

On the 31st ult., Friends of hairmount, Ind., gave for missions something more than \$100. Part of this amount was given to Arthur and Edna Chilson, who acceptably attended the meeting that day. A box filled with packages, one to be opened each month of the year, for five years, had also been previously prepared for these outgoing missionaries to Africa. This meeting has also raised about \$30 for the Chinese sufferers.

The meeting at Worcester, Mass., formerly known as Uxbridge Monthly Meeting, has changed its name to Worcester Monthly Meeting. Earl J. Harold, formerly of Richmond, Ind., has been doing pastoral work in this meeting for nearly three years. The meeting is in a prosperous condition, ten active, and three associate members were received at the monthly meeting in Third month. A new meeting-house is about to be constructed on the old site, on Oxford Street. It is to be of brick, with stone trimmings, and with a seating capacity of about 400.

A recent letter to Alex. M. Purdy, Palmyra, N. Y., from our aged friends, Chas. F. and Rhoda M. Coffin, Chicago, gives us a touch of sentiment becoming lives well spent in service: "It was very pleasant to us to learn that another member of the 'old guard,' with whom we were associated in years past, still lives. We are eighty-four and eighty-one years of age, and have withdrawn almost entirely from the work in which our lives have been spent, and are leading a quiet, peaceful, happy old age, looking back over life with satisfaction, and forward with the fulness of hope."

The spring term of school began at Oakwood Seminary on Fourth month 9th. The attendance is somewhat less than during the winter, but is fully up to the average for this time of year. The school work next year will be in charge of practically the same teachers as this year. On the morning of the tenth, the "National Temperance Evangelist," Geo. H. Vibbert, Massachusetts, addressed the school on the evils of tobacco-using, and on the evening of the same day he gave a temperance address in the assembly room.

Early in the present winter the Philadelphia Peace Association of Friends offered two prizes, one of \$40.00, and the other of \$20.00, for the two best essays on "International Friendship: Its Recent Growth and Practical Significance." The competition was open to the pupils of the Central High School, the Central Manual Training High School, and the Northeast Manual Training High School; and it was announced that the essays would be judged according to the clearness and force of thought shown by the writers in presenting the practical, rather than the theoretical or sentimental aspects of the subject.

Pamphlet literature was supplied by the Association to each of the 28 pupils who applied for it, and the libraries of the schools were given a set of some of the best books on the peace question. When the time limit expired, Third month 10th, there were 13 essays ready to be put into the hands of the judges. For this service, the Association was fortunate in securing such eminent educators as Dr. Carl Kelsey, Assistant Professor of Sociology at the University of Pennsylvania; Dr. Don C. Barrett, Dean of the Faculty and Professor of Economics at Haverford College, and Dr. Jesse H. Holmes, Professor of Philosophy and Biblical Literature at Swarthmore College.

The essays were found to be of considerable interest, most of them ranking high for students of high school age, showing careful preparation and clear thought, as well as neatness of form and good penmanship. One of the contestants was from the Central Manual Training High School, and the remaining 12 from the Central High School, members of the Senior, Junior and Sophomore classes.

The first prize was awarded to Harry Newmayer, Senior at the Central High School, the second to Harry Klein Roth, of the Junior class, while honorable mention was given to Karl W. Hawk, Sophomore of the same school. The other contestants were as follows: Henry S. Bloomingdale, David H. Cohen, Harvey Shelly Horshour, Arthur Keller, Harry Morrison, Louis A. Rehfuess, William Richards, William M. Robinson, William Dayton Shelly, and George Weimar.

for decided action toward the limitation of armaments, which have enormously increased since 1899, and the Government of the United States is urged to instruct its delegates to support the proposition of the British Government, to have the subject considered by the conference.

"Resolved, That the Congress highly appreciates the eminent services of President Roosevelt in exercising his good offices for restoring peace between Russia and Japan, in preventing, in co-operation with Mexico, a threatened war in Central America, and in initiating the assembling of a second international peace conference at The Hague.

"Resolved, That the distinguished services of the Hon. Elihu Root, Secretary of State, to the cause of international peace be accorded grateful recognition.

"Resolved, That we thank the Prime Minister of Great Britain, Sir Henry Campbell-Bannerman, for the noble stand he has taken in favor of a settled policy of peace and of limitation and reduction of military and naval burdens."

YEARLY MEETINGS FOR 1907.

New York Yearly Meeting, in Glens Falls, N. Y., Fifth month 31st. James Wood, clerk, Mount Kisco, N. Y.

New England Yearly Meeting, in Portland, Me., Sixth month 21st. John Ellwood Paige, clerk, 50 Chatham Street, Lynn, Mass.

WHEN DINNER COMES

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"My little thirteen-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing fat and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in packages. "There's a Reason."

California Yearly Meeting, in Whittier, Cal., Sixth month 19th. John Chawner, clerk, 765 Summit Avenue, Pasadena, Cal.

Canada Yearly Meeting, in Newmarket, Ont., Sixth month 28th. William Harris, clerk, Rockwood, Ont., Canada.

Oregon Yearly Meeting, in Newberg, Ore., Seventh month 10th. H. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 7th. L. Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

NOTICES.

The Ministers' Association of Western Yearly Meeting, will not meet in Indianapolis at its regular time, first Third-day in Fifth month, but will meet in joint conference with Indiana Yearly Meeting's Association, at a time and place, which will be announced later.

The seventeenth annual meeting of the Pennsylvania Auxiliary of the International Medical Missionary Society, will be held on Fifth-day, Fourth month 25th, at 2.15 P. M., at the residence of Mrs. Joseph R. Rhoads, Overbrook. The annual address will be given by Dr. H. Karl W. Kumm, Ph.D., F. R. G. S. and Secretary of the Sudan, United Mission. Friends of missions are cordially invited to this meeting.

E. C. WINN,
Secretary.

Friends attending New York Yearly Meeting, and desirous of obtaining homes, may do so by communicating with Sellick J. Varney, or Carrie Newman, Committee on Homes.

Glenn Falls, N. Y.

The Friends' Freedmen's Association will be very glad to receive any clothes, shoes, curtains, carpets, rugs, lamps, books or pictures that Friends can give for the colored people at Christiansburg sewing-machine and a hand-cream separator.

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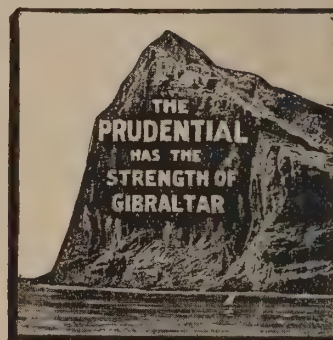
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The American Friend

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FIFTH MONTH 2, 1907

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AT LAST.

When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay!

Be near me when all else is from me drifting;
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, my Father! let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows for ever through heaven's green expansions
The river of Thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long.

—WHITTIER.

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Events and Comments.

The Pennsylvania Legislature has passed a law granting the trolley lines the privilege of carrying a limited amount of freight. This will no doubt be very advantageous to dairy and truck farmers. If the plan proves successful and becomes general throughout the country, it may introduce a new system for supplying produce in our large cities.

Anna T. Jeanes, a Philadelphia Friend, has donated \$1,000,000 for an endowment fund for educating Southern negro children. The fund is placed at the disposal of a Board, and is to be known as "the fund for rudimentary schools for Southern negroes." This is the largest single gift for public elementary school purposes ever donated by any philanthropist in this country.

John D. Rockefeller has deeded land valued at \$2,000,000 to the University of Chicago. This tract adjoins property held by the University, and gives the institution a frontage on midway solid for three-quarters of a mile. John D. Rockefeller has been four years purchasing the lots comprised in the tract, the last one being secured within a month. This gift is the third largest he has made to the University, and increases the total amount of his gifts to the school in the last sixteen months to \$6,367,000.

According to late figures from the Government, sugar consumption in the United States is steadily increasing. The total quantity of sugar brought into the country in the nine months ending with Third month, 1907, was 3,692,000,000 pounds; while the United States, according to the best estimates, produced 1,304,000,000 pounds within its own boundaries. This gives us an average of about 76 pounds per annum for each individual. In mere tonnage the sugar brought into our country exceeds by far that of any other article imported. It might be well for our people to consider what is likely to be the effect of a diet largely made up of sugar.

The women teachers in New York

City have been making a vigorous campaign for higher wages. Their slogan has been "Equal pay for like work with men teachers." The fight has been taken to the State Legislature, and there sustained by an overwhelming majority. The measure is likely to be vetoed by the Mayor of New York; but we are informed that the Legislature will probably pass it over his veto. There is considerable difference of opinion with regard to the outcome of the measure. Professor Seligman, of Columbia University, one of the best economic students in the country, is of the opinion that it will be detrimental to the women teachers, since they will gradually be replaced in the upper grades by men teachers; and only in the primary grades where women teachers are especially fitted for the work will they be employed.

The Pennsylvania capitol inquiry has assumed new interest—not because the revelations of graft are any more startling than they have been—that phase of the inquiry is unsurpassed—but the commission is now endeavoring to gather criminal evidence in order to compel the grafters to suffer for their misdeeds, and it is meeting with endless difficulty. The politicians of the State are determined to thwart this undertaking; even members of the commission itself seem to be in sympathy with those involved. No one cared very much as long as the commission simply devoted itself to the revelation of graft. In fact, many of our professional politicians treat such things as jokes, and think the more of themselves because of the publicity which their cunning received through an investigation, but they are not willing to have the crime fixed.

The Jamestown Exposition was formally opened last week by President Roosevelt. The special feature of the occasion was the noise made by the firing of guns from a large number of battle-ships. Thirty-eight American and twelve foreign ships were in the review. In his speech the President incidentally referred to the need for greater military equipment. He is determined not to get away from the idea that fear is a necessary element for governing a people; but, we are happy to say, he did not dwell upon this subject. He devoted most of his time to discussing the control of corporate interests. To use his own words: "This is an era of combination alike in the world of capital and in the world of labor. Each kind of combination can do good, and yet each, however powerful, must be opposed when it does ill. At the moment the greatest problem before us is how to exercise such control over the business use of vast wealth, individual, but especially corporate, as will insure its not being used against the interest of the public, while yet permitting such ample legitimate profits as will encourage individual initiative."

He concluded: "Above all, we insist that while facing changed conditions and new problems, we must face them in the spirit which our forefathers showed when they founded and preserved this Republic. The corner-stone of the Republic lies in our treating each man on his worth as a man, paying no heed to his creed, his birthplace, or his occupa-

tion, asking not whether he is rich or poor, whether he labors with head or hand; asking only whether he acts decently and honorably in the various relations of his life, whether he behaves well to his family, to his neighbors, to the State. We base our regard for each man on the essentials and not the accidents. We judge him not by his profession, but by his deeds; by his conduct, not by what he has acquired of this world's goods. Other Republics have fallen, because the citizens gradually grew to consider the interests of a class before the interests of the whole; for when such was the case it mattered little whether it was the poor who plundered the rich or the rich who exploited the poor; in either event the end of the Republic was at hand. We are resolute in our purpose not to fall into such a pit. This great Republic of ours shall never become the government of a plutocracy, and it shall never become the government of a mob. God willing, it shall remain what our fathers who founded it meant it to be—a government in which each man stands on his worth as a man, where each is given the largest personal liberty consistent with securing the well-being of the whole, and where, so far as in us lies, we strive continually to secure for each man such equality of opportunity that in the strife of life he may have a fair chance to show the stuff that is in him. We are proud of our schools and of the trained intelligence they give our children the opportunity to acquire. But what we care for most is the character of the average man; for we believe that if the average of character in the individual citizen is sufficiently high, if he possesses those qualities which make him worthy of respect in his family life and in his work outside, as well as the qualities which fit him for success in the hard struggle of actual existence—that if such is the character of our individual citizenship, there is literally no height of triumph unattainable in this vast experiment of government by, of and for a free people."

NOTICES.

The eighth annual meeting of the Friends' Educational Association will be held at Haverford College, Fifth-month 4, 1907. The main address of the afternoon session at 3 o'clock will be given by Robert Ellis Thompson, of the Central High School, Philadelphia, on the subject, "The Individuality of the Student Developed by Education;" that of the evening, at 7.30 o'clock, by Dr. Paul H. Hanus, Harvard, on "General Principles of Education." All interested are cordially invited.

Friends' Freedmen's Association is preparing to send boxes of clothing, shoes, etc., to their Industrial School at Christiansburg. Those who were present at the annual meeting heard the plea that the treasurer made for active, interested assistance. Excellent use is made of all that is sent, and we have no more worthy recipients of our aid. It is hoped that friends will respond liberally. All packages should be at Friends' Institute, 20 South Twelfth Street, not later than Fifth month 14th, plainly marked "For Christiansburg."

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XIV.

PHILADELPHIA, FIFTH MONTH 2, 1907.

No. 18

THE SPIRIT OF FELLOWSHIP.

A Friend has asked me how the wall which exists between the "members of the meeting" and the rest of the community can be broken down. It is such an important question that I am going to answer it publicly, instead of privately, for there are many Quaker communities where the middle wall of partition does exist, where there are two "watertight compartments"—the members of the meeting, on the one hand, and the people of the world on the other hand. "How can this wall be broken down?" asks my friend.

It cannot be "broken down;" it must be *melted down*. There is a pretty story of a little girl who drew a picture on her slate. On half the slate she had a lovely garden, full of flowers and birds and trees. Then came a great wall beyond which she drew a forlorn-looking desert country, with no flowers or trees. Suddenly she began to rub out the wall. Then she made streams run down into the desert region, and she drew flowers and trees there also. Her father asked her what the picture was about. "Oh," she said, "this garden is where the 'happy people' live, and there was a great wall which separated them from the desert, where the 'unhappy people' lived. But the wall was only a snow wall, and the 'happy people' thought kind thoughts of the 'unhappy people,' and that melted the wall and made streams go down into the desert, so that flowers bloomed there, too, and now the 'unhappy people' are 'happy people!'"

The little girl's picture is a true parable. There is only one way of bringing the church into contact with those who most need its influence, and that is for the members of the church to melt down the wall with love and to carry the streams of human sympathy and fellowship out into the lives of the people who do not belong to the church.

The most perfect illustration in the world is the one given in the New Testament. The Pharisees devoted themselves to building compartments. They divided society up into two exclusive groups. They were "the peculiar people of the Lord"—all others were "outcasts." They were "righteous"—all others were "publicans and sinners." When they prayed, they loudly thanked God that they were *not like other men*. They expected the "Messiah" to come and

glorify their group, and destroy utterly the other group. Well, the Messiah-Saviour came and He put Himself at once in the other group! He told the "peculiar people" that He did not come to save those who were "perfect," but that all His interests were toward the outcasts, the sinners, the lost sheep. The "peculiar people" dragged a woman before Him and told Him that the law decreed that "such a woman" should be stoned to death—He said to her, "I do not condemn thee, go try again." I like to think that this was the woman who came to Simon's feast and washed His feet with tears because "she loved much."

His whole method was one of love and sympathy, of intercourse and fellowship with the "sinner class." He made them feel that He loved them rather than condemned them, and He melted down the wall by the warmth of His genuine fellowship with them. The "peculiar people" drew their skirts close about them and denounced the Saviour, because He flocked with publicans and sinners and *ate with them*.

"His way" is the *way* for us to-day. Where the wall exists, it will be found that the church has been cultivating the exclusive, judging spirit. It has been *condemning*, rather than *loving*, the other section of the neighborhood; it has been preaching against them, rather than getting into living, helpful touch and contact with them. Men are not driven into the kingdom; they are drawn in. They grow hard under condemnation; they soften under the touch of genuine fellowship.

As much as possible, members of the church should share in the neighborhood activities with the non-church members, and cultivate common interests with them. There are many harmless activities in which all can join, and in such intercourse the whole tone of the recreations of the neighborhood can be raised. Few things have proved more cementing and effective than the common meal eaten together. This was Christ's "way," and it was the "way" of the primitive church. Every meeting-house should have a supper-room, where members and attenders can come together as a family for increasing the social bond; and little by little the circle should widen to bring into the group such neighbors as would appreciate and enjoy the fellowship. These supper-meetings—"tea-meetings," we call them in Philadelphia—

should combine the social and the instructive aspect. The paper, or address, or discussion, which comes after the supper, should be interesting for all kinds of persons, and should tend toward deepening an interest in the chief business of a Christian church. There are no walls which cannot be melted by the warmth and power of a genuine spirit of fellowship. Try it!

R. M. J.

AS OTHERS SEE US.

Seldom has the secular press published anything that displays a truer appreciation of the spirit of Quakerism than the editorial, which appeared in the *North American* during the recent Philadelphia Yearly meeting. The writer betrays an intimate knowledge of the Discipline, and a clear conception of Friendly ideals. He does not ignore defects, but frankly faces the situation among Friends as he sees it. "To find fault with them," he says, "is not difficult; perfection is not their privilege; faults and failings and short-comings they have in common with other men"—but this candid recognition of faults lends value to his favorable comment.

His review of the Friendly attitude toward Peace is the keenest and best criticism of the situation that has come to our notice from one outside the Society.

It was a pleasing coincidence which arranged the Friends' Yearly Meeting and the New York Peace Conference for the same week. The pity of it is that none of the wise men who spoke in New York recognized the interesting and impressive fact that the Peace Conference is only a couple of hundred years behind the Society of Friends.

This outcry against the iniquity of war, this vehement protest from men of all nations and creeds against the murder of men by governmental authority, were made long centuries ago by the men who framed the organization which met in the old meeting-house in Philadelphia.

The testimony of the Quakers against war has been offered tens of thousands of times in all the possible forms of speech and action, and never has a word of it been retracted under pressure from ridicule, reproach or persecution. The Quaker has always declared the thing to be wrong in theory and in action and its fruitions of glory a mockery of the principles of the Gospel of Jesus Christ.

What is happening now is simply this: the civilized world, sick of bloodshed and international hatred and of all the crimes of war, has turned its face toward the light, and is beginning to move up to the Quaker position.

The Quaker has not moved nor changed his fundamental creeds. He has stood still, in quietest fashion, exerting the influence of a steadfast example. He was magnificently right upon the question from the first, and the time seems to be drawing near when other men, because of one influence or another, will admit the fact and make his theory the world's practice.

From this more or less concrete practical subject he carries his review of the Quakerly method to the spiritual aspect of their message.

Is it not the same with some other matters? Long ago the Quaker proclaimed his faith that religion is absolutely and solely a spiritual thing. Some men think he went too far in throwing overboard, with gaudy forms and picturesque ceremonies, the physical things which seem to express spiritual truth.

But in our time, surely, the spiritual aspects of religion, more than at any preceding period, are recognized as alone important. And, just in proportion as that conviction grows within the churches, and finds voice from the pulpit, so the churches come near to the high standards of the meeting-house, and the long protest of the faithful Friends has justification and reward.

EDITORIAL NOTES.

The people of Oklahoma and Indian Territories are to vote the adoption of the constitution drafted by the recent convention the 6th of Eighth month. At that time they are also to decide whether or not the new State shall have constitutional prohibition, this part of the constitution being voted upon separately. The fight is now on. Oklahoma is a rich harvest field for the saloonists, and the Indian reservations with their people, the richest in the world, and many of them an easy prey to drink, are special eldorados for the liquor men. They are doing all they can to defeat the prohibitory measure. The Anti-Saloon League and other temperance unions are organizing their forces in its behalf and putting their best men in the field. Christian people from all sections of the country should give them hearty and substantial support. Victory is ours if we work, and we cannot afford to lose. Money sent to Foster Cadeland, treasurer of the American Anti-Saloon League, 610 New Haven Building, Columbus, Ohio, will be well used.

We note with sad regret the death of our friend, John Stephenson Rowntree, York, England. He has for many years been a powerful minister of the Gospel, and he has taken a prominent part in shaping the onward course of Quakerism in England. He has done more than any other present day Friend to revive the study of Quaker history. In 1859, he won a hundred guineas (\$500) prize for the best essay on the "Causes of the Decline of Quakerism," and the little book, made from this essay, under title, "Quakerism, Past and Present," is still a very valuable book. His pamphlet, entitled "Micah's Mother," is one of the most admirable pieces of historical work that any Friend has produced. Three of his valuable historical papers are published in "Echoes from the Scarborough Summer School." His last important book was, "The Society of Friends—Its Faith and Practice." His love of history had powerful influence on his nephew, John Wilhelm

Rowntree, and his broad-minded outlook for our Society has been an inspiration to all the younger men who knew him. His public service in his own city was very great, and his beautiful spirit of sweetness and light is a permanent legacy.

The death of Peace Jones, which occurred on the 20th inst., has removed the oldest and one of the most effective ministers of New England Yearly Meeting. She was in her ninety-third year, and for more than half of this long life she was a devoted minister of the Gospel. She traveled extensively, many times covering her own yearly meeting, and visiting besides in the limits of New York, Philadelphia, Baltimore, North Carolina, Ohio and Iowa Yearly Meetings. Her influence in her own meeting was very great, and her beautiful spiritual life, breathing love and grace, has drawn many into closer fellowship with the Christ whom she served.

The need in our modern society for Christian talks, Bible readings and the like, given by business men to others of their fellows, is clearly manifest by the success attending such efforts of Y. M. C. A. and kindred organizations. In this connection a recent editorial comment in *The Congregationalist* on lay preaching is interesting:

We need as a denomination to seek men with gifts as lay preachers, to encourage, open ways for and guide their service. Lay preaching has made large gain among Congregationalists in England within the last four or five years. It is often the main reliance for Christian work in rural districts. Efforts to train persons for such service by American Congregationalists have thus far been inadequate. The layman who has had a short course of training and gets any recognition as a preacher usually pushes for a pulpit where he can get a living without other work. Our influence in this respect has not been wholly beneficial to other denominations. Methodist Protestants, with whom we are negotiating union, and men in other bodies have sometimes said that they have appointed men to small rural charges, giving them perhaps \$200 per year, which has supplemented their income from the farm or the shop. But in several instances where such men have proved efficient, a neighboring Congregational church has offered them \$500 or \$600, and secured them, with loss to the other denomination and no advantage to the community. We need a better system for cultivating lay talent.

FOR THE AMERICAN FRIEND.

THE INTERPRETATION AND USE OF THE BIBLE.

BY ELBERT RUSSELL.

XV. THE HISTORICAL BOOKS OF THE BIBLE.

The so-called historical books extend from Genesis to Esther in the Old Testament, and from Matthew to Acts, in the New. They form about five-ninths of the bulk of the Old Testament, and about four-

sevenths of the New. As the books stand in the Old Testament, they form two separate narratives; in the books from Genesis to Second Kings there is a fairly continuous history of Israel from the beginning of the world, according to Jewish tradition, down to the fall of Jerusalem. In the books of Chronicles and Ezra-Nehemiah, the same ground is covered by genealogies down to the time of David, after which the history of the Hebrew people is re-written from the standpoint of the temple-worship and carried down to the time of the work of Ezra and Nehemiah. In the narratives of the books from Judges to Second Kings, the religious point of view is that of the prophets, while in Chronicles and Ezra-Nehemiah it is that of the priests. In the Pentateuch and Joshua narratives representing both standpoints are interwoven.

The style of these Old Testament narratives varies greatly. It includes bare genealogies, brief annal-like chronicles of the doings of kings, plain narratives of historic fact, vivid stories, and songs of blessing or victory.

In the New Testament the narrative books include the four Gospels, with their accounts of the doings and saying of Jesus' public ministry, and the book of Acts, which gives an account of the expansion of Christianity in Jerusalem and Syria, and then follows the work of Paul till his arrival in Rome. The style of these books is much more uniform, but even here the prose narrative style is broken by an occasional genealogy or song in the Gospels, as well as by the multiform sayings of Jesus, and by the speeches of the apostles recorded in the Acts.

If we ask where the writers of these books got their information, we find that here and there only is there a hint or statement of the answer. It was not the custom of ancient writers to cite authorities or give a bibliography. The writers of Kings and Chronicles refer the reader to certain royal and prophetic books in which the rest of the information, which they have not copied, may be found. Such are "the book of the acts of Solomon" (I Kings 11:41), the "book of the chronicles of the kings of Judah" (I Kings 14:29); and the "book of the chronicles of the kings of Israel" (I Kings 14:19); and the books of certain prophets and seers (I Chron. 29:29; II Chron. 9:29; 32:32). A comparison of II Kings 18-20, with Isaiah 36-39, and of II Kings 25, with Jeremiah 40-42, 52, shows that the writer of Kings used the books of Isaiah and Jeremiah as sources.

Two of Israel's earliest books appear to have been collections of songs. "The book of the wars of Jehovah" is quoted in Num. 21:14. Possibly the song of Moses and Miriam (Ex. 15), and the triumphal ode of Deborah and Barak (Judg. 5), are from the same source. "The book of Jashar" is quoted in Joshua 10:12, 13 and II Sam. 1:17:27. A passage in the Septuagint translation seems to mean that the prayer of Solomon (I Kings 8) was taken from the same book. Long before the narrative books were completed, the traditions of the patriarchs, which had been told from father to son, the

stories of the prophets, which had been kept in the schools of the prophets (Cf. II Kings 8:4), the songs of Israel's early history (Cf. Num. 21:27), and the priestly instructions which were given orally to inquirers as late as Haggai's time (Hag. 2:11) had been written down and were used as sources by the compilers of these books.

In the New Testament, Luke alone gives us an account of the process of gathering the information in his book. In the preface to the Gospel (Lk. 1:1-4), he tells us that before he wrote many had attempted to put the apostolic testimony into written form. Because these narratives were either incomplete or inaccurate, he attempted to do the work more systematically and accurately. Apparently he used the existing narratives as a basis of his work, but verified and added to them as best he could from reliable witnesses. The so-called "we"-sections of Acts show that part of the book rests on the account of a companion of Paul in some of his journeys (Acts 16:16 and *passim*).

What estimate shall we put on the historical value of these books? The answer must be that their historical value varies with the sources and with the manner in which the writer has used his material; but in the main they represent the course of events with general accuracy. Efforts were made by some historical scholars some half century ago to prove that these narratives were almost wholly untrustworthy as history, but discoveries in the last few decades have steadily tended to confirm the general historical accuracy of these books, both in the Old and New Testaments. The recently discovered monument of Hammurabi (Amraphel) has given an interesting, if somewhat distant, confirmation of Genesis 14. The store-cities of Rameses (mentioned in Ex. 1:11; 5:10-21), on the border of Egypt, have been excavated, showing still the upper courses of brick without straw. The Moabite Stone gives Mesha's own account of his rebellion against Israel (2 Kgs. 3:4, 5). Shishak's account of his invasion of Palestine is found on the walls of the temple of Karnak (I Kgs. 14:25). The monuments of Babylonia and Assyria confirm the Biblical accounts of the captivity of Galilee under Tiglath-pileser, the capture of Samaria, Sennacherib's invasion of Judah, the intrigues of Egypt in Palestine, the capture of Babylon by Cyrus, and his permission to the Jews to return to their own land. The Assyrian chronology clears up many vexed problems in the chronology of the Book of Kings, and, while correcting some misapprehensions, shows the general correctness of the chronology of the book. In a similar, but less spectacular, way literary discoveries, and studies and explorations in Asia Minor, have put the historical value of the Gospels and Acts in general beyond dispute.

The importance of this fact is great. The revelation in the Bible was made through and tested by a long historic experience. The reflections of the Wise Men were based on it; the messages of the prophets are conditioned by it, and it furnishes the occasion and most of the subject matter of the epistles. No

sacred book of another religion furnishes any parallel to it. The Koran and Vedas are almost wholly speculation, ritual, or laws. These facts give us a good ground of assurance that the truths of the Bible, having been revealed through human religious experience, will be found true when tested in experience so long as human nature and its needs remain essentially the same.

(To be continued.)

FOR THE AMERICAN FRIEND.

THE SIMPLE GOSPEL.

BY LIZZIE BRADSHAW.

This is a day in which, it is said, denominational prejudice is fast giving way, and we should expect to find differences in our own church swallowed up in growing Christian brotherhood. Yet, how different are the explanations given by well-meaning individuals among our people, of the way to get into fellowship with Christ, the coming of His spirit into our hearts, and the life acceptable in His sight.

Let those who will, harp on certain set rules by which a human should come into the fold, and try to shape their experiences by them; but to me, the safest guide would seem the testimony of those who truly know God as to how He has revealed Himself to them. May those who feel His blessed Spirit ruling in their hearts never waver because some may preach a doctrine contradicting the way in which it was received. How glorious it would be if we could rid ourselves of prejudice for certain terms and formalities, and behold the Gospel in the beauty of simplicity!

When Jesus, the Son of God, walked the earth in the form of man, He talked and reasoned in the language of men, both with sinner and saint, with Gentile and Jew. But when the time came for Him to return unto His Father, He needs must send His Spirit, only another form of Himself, to communicate with men, which also was to work upon the hearts of all men, the saved and the unsaved. To the sinner, it is God's voice pleading for admission, for recognition. To the Christian, it is God's spirit admitted, enthroned, and directing all his walks of life. This crossing over from the Spirit debarred to the Spirit received, marks the change from the worldly, self-seeking man to the redeemed Christ-like one. "If ye have not His spirit, ye are none of His."

The essential thing is the belief in and the acceptance of God's truth and light, through the instrument of the Spirit, representing God Himself. Hence difference in methods should not cause any contention, or denunciation of our neighbor. Should we not leave the narrow ideas, held in earlier days, of exclusiveness, prejudice, and persecution, and recognize that the blessed Saviour binds all mankind in one brotherhood, manifesting Himself in different ways, but implanting within the hearts of all His children that one all conquering power, "love?"

Haviland, Kan.

THE LAY MINISTRY.*

BY JOHN WILHELM ROWNTREE.

I think we shall all recognize that the question of the vocal ministry cannot be adequately considered in a water-tight compartment, for it must be the expression of the man in his entirety—of his attitude towards God and his fellows, of all he knows of God in the universe, and of the human heart, of sin and death, of love and life.

Imperfections of character, flaws in the thousand relations between the soul and its environment, mar or limit the message, however true and fitting the spoken words.

Accepting this view, let us consider certain points affecting the personal element in the minister's vocation.

First of these I would place *Vision*.

We must ride with Paul to Damascus. We must see and know God in Christ, and life as He interprets it for us. We may have been of the strictest sect of the Pharisees and yet have kicked for years against the goad. The vision will reveal this secret of the heart, and teach us our need of a renewal, that all creation must have a new smell, and the harmony of love overcome the dissonance of self-hood.

Second, *Consecration*.

The heavenly vision calls for obedience. We have encountered a great light which has interpreted to us at once our true self, and the love and passion of the Cross. This is our summons, and our answer must be service.

But many mistake the meaning of consecration. They think that as consecration is the offering of our faculties to God, so all the responsibility for using them is His. This is the fallacy which has so often lurked in the teaching of the Inner Light. Consecration means the concentration of the energies of mind and soul upon their improvement for service. It is a frank recognition that God's work of redemption is a *co-operative* work, demanding the agency of man for its completion. To be spiritual is not to be slipshod. Consecration, therefore, includes the disciplined training of the mind, the right apportionment of time, the careful selection of our reading towards a definite end. It means what the permanent settlement of Woodbrooke means, the combined potency of prayer and of thought.

Third, *Sympathy*.

We must sit where the people sit. Here I am afraid we often fail. We are most of us bundles of prejudice, theological, social, political. And yet sympathy, spiritual and intellectual, is all important. We must try fairly to understand the social condition, and the intellectual atmosphere, of the person we would help. We must know something of the current thoughts of the day, not polemically, but sympathetically. The man who tilts his theological lance, tipped with the venom of controversy, at mod-

ern thought, or the higher critics, or the revival preacher, is not helping, but retarding, the coming of God's kingdom.

And perhaps the best training-school in which sympathy may be learned as a lesson is the pastoral. One great weakness of Quaker ministry is its frequent dissociation from pastoral work and care. Remember that the magnetism of a messenger lies in his *sympathy*, and sympathy is born of knowledge.

Fourth, *Humility*.

Pride in a gift is its destruction. The office of minister is one not of supremacy, but of service. No thought of self should deflect the inward eye from the end and purpose of God—the redemption of man.

"Did I speak well?" "What do people say of me?" "Were people pleased?" These may be the thoughts of personal vanity, and go not seldom with that resentment of criticism which is the testimony to spiritual unfitness. The most victorious quality of the minister of God is his humility.

Fifth, *Courage*.

These days of invertebrate thinking and luxurious pleasures demand courageous speaking. It is a long time since Sydney Smith startled his congregation of judges and lawyers in York Minster, by declaiming "Woe unto you lawyers!" The frank condemnation of social sins and intellectual errors, uttered in scorn of opinion but in the spirit of love, is too rare in the Christian ministry.

There is no more frequent taunt flung at the preacher than the taunt of cowardice and evasion, and in measure I fear it is just. We are too frightened of uttering our true thoughts. In chapel and meeting-house a mischievous tradition of religious phraseology has grown up, which destroys the freshness and directness of the preaching, and which it requires some courage to disregard. As Sir Edward Fry in his essay on sermons, has remarked, "the ordinary preacher is afraid to call a spade a spade; he would rather describe it as 'that instrument of agriculture with which our first father labored when, by the providence of God, he was called on to till the garden of Eden.'" We need, I think, to imitate John Woolman, who combined the sweetness of true humility with an unconquerable courage.

Sixth, *Variety*.

It is a bad symptom when, after the first few words of a sermon, the congregation remarks to itself mentally, "Oh, I know what's coming now!" And yet how often this is true. The prepared or unprepared sermon falls alike under this condemnation. Indeed, the prepared sermon, when it is machine-made, is often the most at fault.

We want the imagination which springs from sympathy, and the freshness which springs from thought. We must bring all things into the treasury. It is often said, "Oh, the simple Gospel is all we need," but that depends upon what is meant. To deal in the obvious, because thinking is too much trouble, is to offer unconsecrated ministry. We want rather that variety of presentation which does not obscure or

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replace the Gospel, but which saves us from the dead monotony of repetition.

I know of a minister who keeps a pocket-book. If a thought strikes him, whether reading or in reverie, if he notices a telling sentence, passage or illustration, he makes a note or copy of it. When the pocket-book is full the contents are transferred to a commonplace-book properly indexed according to subjects, and are constantly available for reference. This is surely an excellent example of that proper discipline which should govern the life of the preacher, and a wise recognition of the efficacy of human forethought, which nowise destroys the liberty of the Spirit.

Seventh, *Diligence and Patience.*

Diligence in the face of apparent unresponsiveness, and in labor that seems fruitless—patience that means sustained interest, even if utterance be infrequent.

We cannot serve any cause haphazard. It is the belief of some that, because the Spirit bloweth where it listeth, a succession of evanescent “concerns” for the meeting and the Society must be more spiritual than a continuous exercise of heart and mind. But God does not work spasmodically. He works continuously. There are, indeed, times when the Divine power is more richly manifest than at others, but there is no real pause in the work of God. We need more consecrated, sustained and penetrating thought, directed not only to the vocal ministry, but to all Christian service, and it will be out of such patience that the most enduring work will grow.

Eighth, *Sacrifice.*

Our considerations, and many others which we have not space to mention, must receive the endorsement of sacrifice. Without this none are valid. No scheme can evade the necessity, none offer a substitute for this vital quality of all true labor. But self-sacrifice must take a definite and practical form: it must take cognizance of the needs and conditions of service. In the past, Quakerism has leaned upon an inadequate conception of the Inner Light. It has unduly depressed the exercise and diminished the place of the reasoning faculties. It has forgotten that the direct revelation of God’s will is not fully effective apart from the fitness of the instrument to receive or act upon it—or rather it has regarded such fitness in too narrow a sense, and shunned, whether from mistaken interpretation or fleshly weakness, that needful discipline of the mind which supports, directs, and renders more efficacious the no less needful labor of the soul.

While Quakerism, with its just emphasis upon the inwardness of religion, has been fruitful of saints and rich in the practical mercy of its wide philanthropy, it has been singularly weak in its constructive thought. The brief promise of its early days has been disappointed, and the ministry which swept England from end to end, so far from conquering the world, has proved impotent to save even the Quaker fellowship from decay.

We are willing now to face the facts, and refuse

any longer to be lulled by the siren praises of those who admire the Quakers for what they once were. We must live in the present and think of the future. The call is coming to us again as it came to Fox, as urgent, as exacting, as loud.

All is *not* well with the world. The belief in force, the love of ease, the lust for sensationalism, the superficiality of emotional or formal religion, the parasitism even of the religious, these are with us in their modern dress, even as they were with Fox in the garb of seventeenth century thought and practice.

The question of the ministry is in part a question of equipment, but it is still a question of spiritual temper. What is our attitude towards life? Do we see things as they really are, or as our contemporaries would have us believe? Do we pierce to the inward motive, the inward fact? Do we refuse to be swayed by prejudice, by the social environment in which we have been reared? Do we dare to cut ourselves loose from convention and speak out the unpalatable truth?

Without vision we shall perish, without sacrifice the vision will glow and fade, an unavailing dream.

There is one aspect of the question before us upon which I can only touch. It has been asked, Can laymen, especially those faithful to the manifold duties of citizenship, under the necessity of working for their living, meet, in any adequate measure, the exacting demands of the ministry of the Word?

Let it be acknowledged that the problem of the Free Ministry is not only a spiritual, but also a practical problem. We have it yet to solve. There are needs of the human heart which are not met by prophecy and exhortation, but by teaching, and the ministry of teaching demands a trained and ordered mind. We must tackle this difficulty honestly and bravely, and so long as we compromise nothing of our message and testimony we must not shrink from properly safe-guarded measures, which will grant to those who feel the call the means of fulfilling their service. Nor must we in any case hesitate to recognize the diversity of gifts, and the place and function of the vocal ministry in the economy of the Church.

But, again, nothing can avail without sacrifice, neither silence nor ministry, organization nor equipment.

The message of the Inner Life, which is the message of Quakerism, is strenuous, and embraces the whole energies of the soul. But we cannot call men back to the verities of the Spirit unless we ourselves have won them and possess them.

These must be won in worship. The strength of a Quaker meeting lies in its truth of spiritual apprehension, and in the reality and earnestness of individual exercise. Let all ministry be to this end, seeking as its definite aim the conversion of men from the love of self to the love of God in Christ, from the torpor of indulgence to the passion and the glory of service.

THE PEACE CONGRESS.

AS SEEN BY ONE OF THE PEOPLE.

Some of us whose inheritance was a birthright membership in the Society of Friends, and who claim a healthy interest in the various branches of the work of the Society, have yet found it difficult to be really interested in a peace meeting.

And we remember vividly when, as young people, with an interest that was alive and sustained in all other sessions of the yearly meeting, we invariably looked for some way to evade the dull, dry peace sessions. In consequence, perhaps, of these youthful impressions, we have always thought very tamely of the peace movement.

We believed the movement ought to be interesting and effective, but we were unable even to suggest how it might be made so and we generally occupied ourselves with something of acknowledged interest. But the late International Peace Congress, held in New York, fully redeemed the peace movement and quickened even ourselves to an enthusiastic interest. We did not have any of that old-time feeling that the Society stood for peace, and *must therefore* have a peace meeting.

The workers of *this* Peace Congress impressed us at once, as men and women of affairs, who had world interests and who saw and felt that there was a great deal of evil in the world which might be stopped, and they proceeded to consider the wisest methods for the cessation of this unnecessary evil—methods which would accomplish the end by a thoughtful conserving of the highest and best interests of every nation. We could but feel that this was surely an undertaking worth while!

But it was one which would require wise statesmanship as well as heroic devotion to principle. And the days of the Congress proved to us that the peace movement has found its needed statesmen and its heroic devotees.

The first session in Carnegie Hall was a fine prelude to the more strenuous days which followed.

The great hall, with its walls beautifully and fittingly decorated with our own stars and stripes and the flags of many other nations, worked out on a background of pure white, all glowing under the full electric lights, its large platform literally packed with the vast choir and the representative speakers, with the tremendous seating capacity of its auditorium filled to the utmost, made a brilliant picture, which deeply moved one.

At this session some of the great clergymen of our own country welcomed and addressed the Congress. We do not doubt that the addresses were splendid, and we believe that the clergymen are essential to the movement, but we confess that our own personal interest reached a much higher degree of enthusiasm in the second meeting on Monday afternoon, when the men of affairs addressed the people. And the Congress was heartily welcomed and its work endorsed by representative men of our city, State and nation.

There was a thoughtful sincerity back of the noble utterances of these men who serve the public interests, which did our hearts good.

The Tuesday morning session was given to the women; and we confess ourselves as always disappointed in "women's meetings;" we do not favor them; we are glad their day is past in the Society of Friends. The feminine mind needs the atmosphere of the strong, trained masculine intellect when it comes to public speaking.

We always do better work when we all work together.

And apropos of this, we noticed that Jane Addams, who spoke on "New Ideals of Peace" in this woman's session, made a much better address on the same subject before the united Congress in the educational session of Tuesday evening.

All the representatives from foreign countries, excepting possibly William Stead, were most gracious and kindly in their interest and appreciation of our National Government, the enterprise of the people, and the part which the United States contribute to world betterment.

The university meeting, on Tuesday evening, was one of great interest, and will doubtless have a lasting influence to promote world interest in world peace. The universities of our own and other lands were, we believe, made to feel that here was a field for service to mankind, for which the university man is specially fitted.

On Wednesday afternoon, with Seth Low presiding, the Congress considered the legislative and judicial aspects of the peace movement.

The effect of this session was to force still deeper the impression that these peace people are not mere sentimentalists.

Here were our legislators and judges studying, counseling, and earnestly working for world betterment, along lines of international legislation in the interests of peace to all nations.

William Jennings Bryan was the last speaker of this session. He considered the peace movement broadly and very hopefully, and said we ought not to be surprised at seeming inconsistencies. Man never fully realizes his ideal. If he were once able to realize his ideal, it would cease to be an ideal and man would cease to rise. It is the glory of the Christian ideal that while the simplest and humblest may understand and follow it, the highest, the smartest and best must always march steadily on with uplifted face.

So much has been accomplished, we can hope, work and expect the rest to follow. If disputing nations can be induced to allow international investigation and inquiry into the causes of war before they resort to force, a large per cent. of wars will be averted. When man is excited the brute in him rules. When he stops and thinks, reason prevails.

W. J. Bryan said, when he visited the tomb of Napoleon, in France, he had expected in the impressive stillness of death to read Ingersoll's tribute to the great warrior, and had carried the book

with him for that purpose. But as he stood in the solemn silence and looked down on the great stone sarcophagus, which held the remains of the dead warrior, his eyes at once rested on a cross, which stood at one end of the tomb. He forgot Ingersoll's tribute and could think only of this, that the great warrior, the astute general, the man of many battles, was sleeping silently at the foot of the Prince of Peace.

And to W. J. Bryan it seemed a fitting type of that future brotherhood of nations, in which wars shall have ceased and every nation shall share the blessed fruits of the reign of the Prince of Peace.

Who had not been charmed in a historic study of the Old Testament by its foreshadowings of the Christ? To catch the message of the prophet as it applied to his day and his nation, and then trace its partial fulfillment in the after developments of history, has a fascinating interest. The world was getting ready for the Prince of Peace.

He has come and left us his message, and now, to-day, as truly as in Isaiah's time, the nations are slowly working out his will. Was not this Peace Congress making practical the sign of this Christ? We left the Congress under a solemn sense of this fact; we felt ourselves really a part of the peace movement after all.

The past, the present, and the future are forever one in the unfoldings of truth and the working out of righteousness and peace on earth.

AMOS SANDERS—AN APPRECIATION.

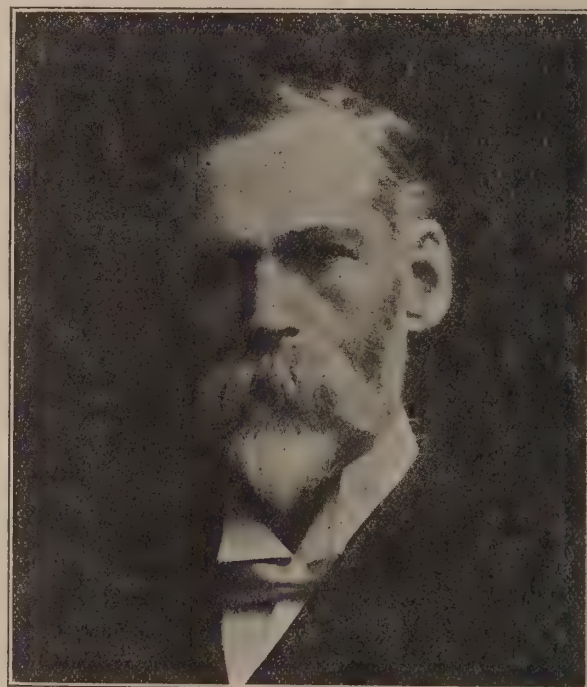
BY VIOLA B. MARINE.

On March 22, 1907, by a death so sudden that it was like a translation, Amos Sanders was called from earth. He had long dwelt almost at the gate of the other world, first through witnessing and, in spirit, sharing the lingering illness and death of his beloved wife, and then by a baptism himself into suffering such as few men are called upon to bear.

He was born at Valley Mills, Ind., on Fifth month 30, 1845, and almost from infancy attended meeting at Lick Branch, in a little log meeting-house about three miles distant. A large part of his education came through the denominational schools of Friends, where he is said to have been known for his sunny temperament, and the impulse toward right and fairness that characterized him in later life. After a year at Earlham College, and another in teaching, he went, in 1867, to Macon, Miss., to take charge of Friends' work among the freedmen. He remained there in all nearly a dozen years, throughout the perilous days of the Ku Klux Klan. Numerous warnings were sent him to leave the country, several times his house was fired upon, and thrice he was marked for death by bands organized for the purpose, but always escaped. Among the colored people, old and young, who attended these schools, was one Margaret Murray, who, with the earnest desire to continue her studies, for a year cooked in the family

to obtain the necessary funds. Of this promising pupil, Amos Sanders lost sight for a number of years, but recently, by a chain of circumstances, discovered her in the wife of Booker T. Washington, and received from her a letter, outlining her life since she left the school in Macon.

In 1879, he came north to enter upon educational work, and was one of the first to win a life certificate in Indiana. He was superintendent of schools in Butlerville and North Vernon, Ind., and in Georgetown, Ill., and principal of Union High School, in Westfield, Ind., and of Blue River Academy. Ever active in religious work throughout these years, in 1890 he felt called to devote himself entirely to the ministry, and was drawn to Noblesville, Ind. Here, from a beginning of 30 people in a small hall, by patient,



persistent, believing effort, he and his wife built up a strong meeting, accomplished the erection of a neat and commodious meeting-house and became leaders and examples for the life of the community. Its business and professional men were all his "boys," and people of all classes learned to turn to his home for light, help and sympathy. At no time after his adoption of the calling of pastor did he receive more than half his former income, often not more than a third, but to an almost unexampled degree he had become deaf to the appeals of material advantage, recognizing only one ambition and object—the advance of the cause of Christ and the bettering of his fellows. It was during these years that his efforts were turned to the project of a summer school at Earlham College, which, as the first representative from Western Yearly Meeting, in conjunction with Allen Jay, he saw established in the early nineties.

At the end of ten years, in 1900, Noblesville Meeting reluctantly bade farewell to him and his wife, that they might accept the call from Brooklyn, N. Y.

Here he served faithfully and lovingly for nearly five years, leaving an influence so great that, "being dead, he yet speaketh." As the Master's life expressed to men the love and pity of God, so this man in walk and personality showed forth the grace and tenderness of the great Lover of Souls.

Perhaps the most wonderful lesson of this life was his fidelity under exceeding trial—a picture upon which our eyes dwelt with wonder, and an influence that we shall never outgrow. In his conception of things there was, for a child of God, no such thing as doubt of the Divine goodness, nor repining, nor self-pity. He would not have thought it permitted to himself even to express dissatisfaction with the weather, from his calm belief that it and all things else came directly from the Father's hand. Cheerfulness was with him a test of fealty, and complaint, simple treason to the Kingdom of God. From personal letters, we read such things as these: "Though I had often felt that I should hardly care to live after Mrs. Sanders was gone, I knew little of the suffering that would come into my heart at her departure, but I have learned by the experience of the past few weeks that God is able to so keep the heart that it can rejoice and sing praises in the face of great affliction." And again: "You remember I used to preach to you that one's happiness did not consist in his surroundings or his condition. I guess I am going to be compelled to test my statements. Well, if it will help the world, let it be so. My testimony to-day stands as it stood in theory. Separation, pain and a foreign shore do not change the joy of the heart."

Ah! Verily he was one who "endured hardness as a good soldier of Jesus Christ."

He came close up to the heart life of his fellows, touching ever but to heal, entering in with ready sympathy whether it be joy or woe, counseling, encouraging, stimulating to good, above all, living ever a life that never, by word, act, or look, fell out of line with the truth he preached. Such was the life of Amos Sanders—not only a fragrant memory to us who loved him, but the most powerful of sermons, an unanswerable argument to doubt, a continual persuasion to better things.

Brooklyn, N. Y.

DR. DICIA H. BAKER.

Doctor Dicia Houston Baker, who died in Birmingham, Ala., on the 19th instant, lived such a worthy and successful life that a brief notice of her is sent to THE AMERICAN FRIEND:

Doctor Baker was born forty-four years ago in Tennessee, and received her early training there. In 1886, she came to Guilford College, where she spent two years and completed what was then called the academic course. While here, by her faithful devotion to all duty and by the sincerity and genuineness of her life, she made a lasting impression upon the entire community.

Subsequently, she graduated in pharmacy in

Vanderbilt University, and later took the doctor's degree from the Laura Memorial Medical College, in Cincinnati. Her success as a doctor in Birmingham, in which city she was at first a total stranger, was phenomenal, and is proof of her ability and skill.

Dr. Baker was an active member of the Society of Friends, and although she late in life united with the Presbyterian Church, this was on account of there being no Friends' meeting which she could attend; and in faith and sympathy she retained her early Quaker spirit.

She was much interested in education and in all work for the elevation of mankind. She contributed in her life time to the education of girls at Guilford College, and in her will remembered the Girls' Aid Committee of North Carolina Yearly Meeting.

Wherever she went she made lasting friends, and her life was far removed from sordid selfishness, and was lived in a sphere of dignified ambition into which she admitted nothing that did not accord with the spirit of Jesus' words: "I came not to be ministered unto but to minister."

L. L. HOBBS.

The International Lesson.

SECOND QUARTER.

LESSON VI.

FIFTH MONTH 12, 1907.

JOSEPH FORGIVES HIS BROTHERS.

Genesis 45: 1-15; 50: 15-21.

GOLDEN TEXT.—Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake, hath forgiven you. Eph. 4: 32.

DAILY READINGS.

Second-day, Fifth mo. 6.—The famine. Gen. 42: 1-13.
Third-day, Fifth mo. 7.—The second journey. Gen. 43: 1-14.
Fourth-day, Fifth mo. 8.—Joseph forgives his brothers. Gen. 45: 1-15.
Fifth-day, Fifth mo. 9.—Joyful news. Gen. 45: 16-28.
Sixth-day, Fifth mo. 10.—Jacob in Egypt. Gen. 47: 1-10.
Seventh-day, Fifth mo. 11.—Death of Joseph. Gen. 50: 15-21.
First-day, Fifth mo. 12.—Love to enemies. Matt. 5: 38-48.

Time.—Uncertain; possibly about 1625 B. C.

Place.—Probably, Heliopolis (On), near Cairo, about 250 miles from Hebron, though it may have been Zoan (Tanis), near one of the mouths of the Nile.

Monarch.—Possibly Apepa, the last of the important kings of the Hyksos dynasty.

The story of the reunion of Joseph with his family, and their subsequent residence in Egypt, one of the most attractive narratives of Genesis, is found in chapters 42-50. Only a small part is given in the lessons of the year. Chapters 42, 43, 44, should be read, so as to bring freshly to mind the incidents which took place during the visits of Joseph's brethren in Egypt. The pathos of the 44th chapter is most touching. Judah's appeal is certainly unsurpassed.

1. "Could not refrain himself." Compare Gen. 43: 31. His tests had been severe enough to assure him that he could trust his brothers. "To go out." He did not wish any witnesses of the tender scene.

2. "Wept aloud." Tears of joy. "The Egyptian," etc. They were standing outside. "House." Household attendants.

3. "I am Joseph." He spoke doubtless in his old natural manner, and in their own tongue or dialect. He had been possibly disguising his voice and was dressed in Egyptian fashion. "Could not answer him." They were so astonished that they could not speak. "Troubled." Dismayed.

4. "Whom ye sold into Egypt." Perhaps this was rather to identify himself than to reproach them. Besides he wished to make it clear that he forgave them completely.

5. Joseph reassures them. "For God did send me before you to preserve life." He does not intend to condone their crime, but to show that God had not allowed it to work out evil. See also 50:20.

6. "Two years." The famine had yet five years to run. "Neither earing nor harvest." "Earing" is an old word for "plowing," perhaps allied with the Latin root, which appears in the word, "arable."

7. "Preserve you a posterity." "Remnant." R. V. To leave you descendants. "Save your lives by a great deliverance." The meaning is not very clear; the marginal reading is, "to be a great company that escape."

8. Again Joseph dwells on God's providence in regulating events so as to be a blessing instead of a curse. "A father to Pharaoh." A metaphorical use of the word, meaning a wise and kindly adviser and administrator. Compare Is. 22:21. "Lord of all his house." Gen. 41:40.

9. "Haste, ye." Joseph knew that his father was grieving over Benjamin's absence, and Joseph himself was anxious to see his father. "Lord of all Egypt." This would explain why he did not go himself, besides being a source of gratification to the old man.

10. "Land of Goshen." This territory "lay on the eastern border of the Nile Delta, and furnished excellent pasture. It evidently lay on the Syrian frontier (Gen. 46:28)." It is described as "the best of the land." Gen. 47:6. The patriarch's household was pastoral, and so the district was in every way specially suited to them. "Thou." Jacob. His children and grandchildren should be near Joseph, whose position would enable him to be their protector. Compare Ex. 1:8.

12. "Your eyes see," etc. Knowing that Jacob would doubt the story, he calls upon them, and especially Benjamin, his own brother, to satisfy themselves that he really was Joseph.

13. Joseph mentions other things that would convince his father and make his brothers more ready to tell their father the whole story of their crime, and how it had been overruled for good.

(The chapters omitted should be read.) 50:15. "Their father was dead." As long as their father lived they felt perfectly safe, but when he died, they judged Joseph by themselves, and feared that he would requite the evil which they had done so long before.

16, 17. They did not dare to go in person, but sent, begging his forgiveness, and maintaining that it was their father's request made before he died.

"Trespass." Better as in R. V. "transgression." "The servants of the God of thy father." This was to remind Joseph that they were worshippers of the same God as he and their father. "When they spoke." When he received their message.

18. The brothers next appear in person before Joseph, in humility.

19. "Am I in the place of God?" That is to inflict retribution upon you.

20, 21. He again reassures them by saying that God had overruled what they had done, and promises them protection.

PRACTICAL THOUGHTS.

1. It is a blessed thing that God so often overrules our mistakes, and sins.

2. "Forgiveness is man's deepest need and highest achievement."

3. Romans 8:28.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR FIFTH MONTH TWELFTH, 1907.

LESSONS FROM THE PATRIARCHS.

IV. JOSEPH.

Ps. 105:16-24.

Second-day, Fifth mo. 6.—Loved and envied. Gen. 37:3-36.
Third-day, Fifth mo. 7.—A good servant. Gen. 39:1-6.
Fourth-day, Fifth mo. 8.—Helpful in prison. Gen. 39:20; 40:22.
Fifth-day, Fifth mo. 9.—Wiser than kings. Gen. 41:14-26.
Sixth-day, Fifth mo. 10.—Forgiving. Gen. 45:1-15.
Seventh-day, Fifth mo. 11.—Believing the promise. Gen. 50:15-26.

Joseph's biographer traces his life from the time of his obedient youth to his devout and trustful old age, and almost uniformly the character presented commands our admiration and respect. Possibly, he was a little exultant as he related the dreams foretelling his dominance over his brethren, and possibly, too, he was over-ready to report his brothers' evil conduct. Yet it may all have been done from a sense of duty, and the latter was perhaps an actual carrying out of his father's directions, as when he went cheerfully and bravely to the herdsmen's camp at Dothan. No sense of ill-will or bad faith bred fear in his mind, as had been the case with his father when about to meet Esau.

His nature was not able to comprehend the cold-bloodedness of his brothers, who could sit down and eat perhaps the very food he had brought them while his pleadings and cries were ringing in their ears. But forgiveness grew somewhere in the root from which sprang an Esau and a Joseph, and overwhelming tenderness made the ruler of Egypt go out to weep, as he saw, after so many years, the "lad," Benjamin, gathered before him with his brothers. Unembittered by the falsity of the charges on which he was imprisoned, and grieved that his brothers could think of a cherished purpose of revenge after their father's death, he was in all his life an exemplar of the love that "suffereth long and is kind."

The unfailing readiness with which Joseph adapted himself to the conditions of his life is some-

thing to emulate. His father's obedient and trusted messenger, Potiphar's faithful slave, steward and overseer of the prison, though himself a prisoner, ruler of all Egypt, with vigor and integrity, he was always at the fore—not only by scheming and plotting, but with no one to prosper his fortunes but God and his own efforts. Some native quality of leadership he was doubtless endowed with; so were Cæsar and Napoleon; but how absolutely different were the dominating purposes of their lives from his!

Joseph seems to have been the first to realize that the promised Hebrew nation was already in existence, and his faith foresaw its return to the land of his fathers, while his strong, religious fervor inspired the request that his bones be not left to lie in an alien soil, but that they be buried in the land that God "swore to Abraham, to Isaac, and to Jacob;" and so he won for himself a place on the roll of faith's heroes.

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

F. A. I. M. BOARD ANNUAL MEETING.

The annual meeting of the Board of the Friends' African Industrial Mission occurred Fourth month 3d and 4th, at the home of the secretary, Emma B. Malone, Cleveland, Ohio. Eight members were present, representing six yearly meetings. Two other yearly meetings were represented by proxy. Arthur B. Chilson and wife (who left the 20th ult. for the field) were present and took part in the deliberations; also Martha W. Stanley, assistant secretary, and John A. Hasenpflug, purchasing agent.

Reports from the field show the work to be in good condition, whereas a year ago, on account of the Nandi war, the missionaries were exiled from their work by order of the British Government, the report this year shows the work resumed and three stations, instead of one, being maintained.

The evangelistic work is kept well to the foreground, and results are very manifest. Quite a number have already accepted Christ as their Saviour, and are leading worthy, Christian lives. A number of others are in the candidates' class.

About 60 pupils are in the day schools. Arrangements are being made so that these pupils may have parts of the Gospel to read in their own language. P. W. Raidabaugh has presented the Mission with a small printing press, which will enable them to do their own printing.

The medical phase of the work is very gratifying, although Dr. Blackburn has had to turn his attention largely to industrial work during the absence of A. B. Chilson.

A new dispensary and chapel are in progress. These are being built of brick, burned on the station and of very good quality. The Government has been very eager to buy a large quantity of these for its work at Kisumu. It is hoped, upon the arrival of A. B. Chilson, that the industrial feature of the Mis-

sion will be pushed along rapidly and preparations made for building permanent houses for the missionaries on each of the stations. It was also decided to send Charles Spann and wife, Albia, Iowa, this fall. He is an expert contractor and mechanic, and will make a valuable addition to the force.

The home end of the work is in prosperous condition. The treasurer's report showed all bills paid, and a small amount in the treasury. A. B. Chilson's work among the yearly meetings, during his furlough, resulted in a large number of pledges—some covering a period of five years. Besides these there are a number of special subscriptions made for a house, support of a missionary, support of a native worker, etc.

The coming year will be one of large expense to the Board. The equipping and sending out of four workers, and the returning of Edgar Hole and family, will cost nearly \$2,000, not to speak of additional salaries. The friends of the African work everywhere are asked to remember this field in their prayers and their giving.

It was decided to continue *The African Record* for another year. Its quarterly visits have been a great inspiration to F. A. I. M. supporters, and it is the intention for it to help keep all contributors informed regarding the work.

The old officers of the Board were re-elected. Every question coming before the Board was settled without a dissenting voice, and under the manifest leading of the Holy Spirit.

Thanking God for His gracious care over our workers, his blessing on the work and his opening of the hearts of so many in America to the cry of Africa, we go forth to the work of the coming year with steadfast confidence in God and the friends of F. A. I. M.

CHARLES S. WHITE.

Earlham, Iowa, Fourth month 13, 1097.

Things of Interest Among Ourselves.

The spring term of Pacific College opened the 2d ult. with very good attendance.

H. Edwin McGrew, former president of Pacific College, and family left Newberg, Ore., on the 17th ult., for Boise, Idaho. They will probably go to Colorado later.

Nathan T. Frame recently attended a Sabbath evening service at Noblesville, Ind., and preached acceptably from the text "Lead me to the rock that is higher than I."

President Robert L. Kelly has accepted an invitation to deliver the Baccalaureate address this year to the graduating class of the Indiana State Normal School at Terre Haute.

Through the labor of James H. Pierce and Paris Cox, who labored in special revival services at La Port, Ind., in Third month, the Friends were strengthened and revived.

There are now seven "student volunteers" in attendance at Earlham College. Their "band" recently reorganized, re-electing the following officers: President, Norman Wann; vice-president, Edna Metcalf; chairman of Deputation Committee, Walter Miles.

A circle of young Friends in Kansas City are beginning the study of the Gospel of John. Jesse I. Phillip outlined the course, and the members are entering into the work with enthusiasm.

The meeting at Stafford, Kan., was favored by having L. Clarkson Hinshaw, Yearly Meeting Evangelistic Superintendent, present the 21st ult. He preached two very able sermons. The meeting is still in the need of some one that has the gift of leading in singing.

In Second month we received a remittance for a subscription and made the entry for F. L. Hollingsworth, La Fayette, Ind. Letters sent to that address have been returned unclaimed. Information leading to a discovery of our error in this entry will be thankfully received.

The Quakerism Class, in Kansas City, concluded their work for the year by holding an open meeting, Fourth month 2d. Their study has been the "Life of Fox" and papers on this subject and on some of the doctrines of early Friends were presented. The class expects to resume the study of Quaker history next winter.

Oscar Moon, who has served the University Meeting at Wichita, Kan., very acceptably as pastor for the past eighteen months, has been granted a leave of absence. He will spend the time at Earlham College, completing a course of study for his Master's degree, which he will take in Sixth month. He expects to resume his work in the University Meeting about the middle of Sixth month.

In the recent municipal election at Wichita, Kan., the principal point at issue was the attempt to close all saloons, gambling houses and resorts. The reform party won a decisive victory, their candidate receiving a majority of 1,899 votes. Of this majority, the Fifth Ward, where the greater part of the Friends reside, contributed almost 1,000. Many Friends, both men and women, took a very active part in the reform movement.

Zenas L. and Susie J. Martin are staying, for the time being, in Baltimore. They were compelled to leave Cuba, on account of the latter's ill-health. She is receiving treatment, and is improving as rapidly as could be expected. Zenas L. Martin spent two days at Philadelphia Yearly Meeting. He expects to return to Cuba in the near future. Susie J. Martin will remain with friends in and near Baltimore during the summer months.

Communications from Harpoot, Turkey, tell of the need for financial aid to carry on the Armenian Orphanage work there. This industrial plant is the only one of the kind in the great Turkish empire, and it is doing in that country for orphans and needy boys and girls what Hampton and Tuskegee are doing for colored youths in America. Remittances may be sent to Brown Bros. & Co., 59 Wall Street, New York City, marked "for Harpoot."

A series of meetings were held in Jonesboro, Ind., from the 11th to the 28th of Second month. The pastor, William West, opened the meetings, and was soon joined by Mary Cox, Indianapolis. There were 28 conversions and renewals, and 12 united with Friends. There was a good interest manifested from the first. William West is now on his fourth year as pastor, and there has been a steady growth in the meeting, both in spiritual life and in additions to the membership.

Richard Harkness and wife, Tecumseh, Mich., celebrated the sixty-fourth anniversary of their marriage, Fourth month 20th, at the home of their grandson, Walter F. Causie, near Jackson, Mich. Fifteen members of the family and three invited guests were present. After a bountiful dinner had been served, a short religious service was held, consisting of Scripture reading, prayer, etc. All sang "God be With You 'Till We Meet Again" before parting. The occasion was enjoyed by all present.

The final debate for championship in the league of Oregon colleges was held at Newberg the 12th ult., and resulted in a victory for Pacific College, thus giving it first place in debating for 1906-7 among the colleges of Oregon. Paul Maris, Clarence Brown and Ralph Rees composed the team this year. The question was, "Resolved, That the United States Government should own and operate all the railroads." Pacific College affirming the same. Both the question debated and the side to be taken are assigned by the Executive Committee, composed of members from all the colleges in the State.

The following is taken from the *Worcester (Mass.) Evening Gazette*: "Another handsome church edifice is soon to be added to the many which already add so materially to the beauty of Worcester, with the erection of a new church by

the Worcester Friends on the site of their old meeting-house at the corner of Chatham and Oxford Streets, the cornerstone for which is to be formally laid Saturday, May 11th, at 5 o'clock in the afternoon.

"For sixty years the little Quaker Church has been the meeting place for the Worcester Friends. It has become a landmark which was viewed with considerable interest by many. Plain and unadorned, the little one-story wooden structure, without even so much as a clapboard to mar its simplicity, the Friends' Church has been an object of much interest to Worcester people and to many visitors.

"With the laying of the corner-stone, a modern brick meeting-house will be started, although the new edifice will be simple, in accord with the views of Quaker people. Architect Stephen C. Earle, whose family name has been closely allied with the Friends' Church and its work, has prepared the plans for the new building and, despite its simplicity, the structure will be very attractive.

"The Worcester Friends' meeting is an outgrowth of the Leicester meeting, which was established in that town in 1732. The Worcester Friends established a meeting and erected a little meeting-house on Oxford Street in 1847, and have met there continuously for sixty years.

BORN.

ROWNTREE.—At Chalfonts, York, England, on Fourth month 10th, to Arnold S. and Mary K. Rowntree, a son.

DIED.

BARNARD.—At her home, near Manilla, Ind., Twelfth month 10, 1906, Anna, widow of Franklin Barnard, in her eighty-fourth year. She was a life-long member of Friends, and lived a consistent Christian life.

DIXON.—At Hampton Normal and Agricultural Institute, Hampton, Va., Second month 27, 1907, Eunice Congdon Dixon, aged eighty-six years. She was the widow of George Dixon, Great Ayton, Yorkshire, England, and was for many years a beloved teacher at the Hampton Institute.

FREEMAN.—At Sheffield, Ala., Fourth month 20, 1907, William Amos, infant son of William A. and Mary C. Freeman.

HILL.—At Seattle, Wash., Fourth month 16, 1907, Fowel Buxton Hill, aged seventy-one years. He was a charter member of Chicago Meeting and filled many useful places therein. At the time of his death he was the only member living who participated in the organization of the meeting. He was a man of well-balanced mind, calm and deliberate, with good judgment, and during the latter years of his life experienced a growth in grace and in the knowledge of our Lord and Saviour, Jesus Christ, which caused him to be a model of quiet, patient demeanor, an earnest Christian character.

JONES.—At his home, China, Me., Third month 31, 1907, Alfred H. Jones, in his eighty-second year. A minister in China Monthly Meeting for nearly sixty years.

JONES.—At Webster, Me., Fourth month 20, 1907, Peace Jones, in the ninety-third year of her age. She was a member of China Monthly Meeting, a minister of the Gospel, a pillar in the church and a woman of saintly life.

JAMES.—At the residence of Jacob G. Hunt, her stepson, in Wilmington, Ohio, Fourth month 7, 1907, Deborah Stephens James, aged ninety-four years. She had a birthright membership with Friends, and was greatly attached to their principles.

JESSUP.—Third month 6, 1907, Jonathan Jessup, a member of West Grove Meeting, Indiana. The deceased was eighty-six years of age. He was converted early in life, was faithful to his church and home duties, being for many years an elder.

ROWNTREE.—At the residence of his sister, Hannah E. Gillett, 314 Camden Road, London, Fourth month 13, 1907, John Stephenson Rowntree, York, England, aged seventy-three years.

STUBBS.—At her home, 48 South Fifteenth Street, Kansas City, Kan., Second month 19, 1907, Edith Powell, wife of Addison W. Stubbs and daughter of Zaccheus H. and Mary F. Powell (the former deceased), in the forty-sixth year of her age. She was a devoted Christian wife and mother and member of Kansas City Monthly Meeting of Friends.

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JUST A MINUTE.

When'er he faced a task and knew

He should begin it

He could not start to put it through

For "just a minute."

And, though the case demanded speed,

He could not move just then; but he'd

Be ready for it, yes indeed,

In "just a minute."

His purposes were out of rhyme,

By "just a minute."

The whole world seemed ahead of time

By "just a minute."

He could not learn to overhaul

His many duties, large and small,

But had to beg them, one and all,

To "wait a minute."

In manhood he was still delayed

By "just a minute."

He might have won, had fortune stayed

For "just a minute."

But at the end of life he railed

At "cruel fate," and wept and wailed

Because he knew that he had failed

By "just a minute."

*Nixon Waterman.***YEARLY MEETINGS FOR 1907.**New York Yearly Meeting, in Glens
Falls, N. Y., Fifth month 31st. James
Wood, clerk, Mount Kisco, N. Y.New England Yearly Meeting, in
Portland, Me., Sixth month 21st. John
Ellwood Paige, clerk, 50 Chatham
Street, Lynn, Mass.California Yearly Meeting, in Whit-
tier, Cal., Sixth month 19th. John
Chawner, clerk, 765 Summit Avenue,
Pasadena, Cal.Canada Yearly Meeting, in New-
market, Ont., Sixth month 28th. Wil-
liam Harris, clerk, Rockwood, Ont.,
Canada.Oregon Yearly Meeting, in New-
berg, Ore., Seventh month 10th. H.
Edwin McGrew, clerk, Newberg, Ore.North Carolina Yearly Meeting, at
Guilford College, N. C., Eighth month
7th. L. Lyndon Hobbs, clerk, Guilford
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mington, Ohio, Eighth month 15th.
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burg, Ohio.Ohio Yearly Meeting, in Mt. Pleas-
ant, Ohio, Eighth month 20th. Edward
Mott, clerk, 3207 Cedar Avenue, S. E.,
Cleveland, Ohio.Iowa Yearly Meeting, in Oskaloosa,
Iowa, Eighth month 27th. Stephen M.
Hadley, clerk, Oskaloosa, Iowa.Western Yearly Meeting, in Plainfield,
Ind., Ninth month 13th. Thomas C.
Brown, clerk, Plainfield, Ind.Indiana Yearly Meeting, in Rich-
mond, Ind., Ninth month 25th. Timothy
Nicholson, clerk, Richmond, Ind.Kansas Yearly Meeting, in Wichita,
Kan., Tenth month 4th. Edmund Stan-
ley, clerk, Wichita, Kan.Baltimore Yearly Meeting, in Balti-
more, Md., Eleventh month 8th. Allen
C. Thomas, clerk, Haverford, Pa.: Anna
King Carey, clerk, 838 Park Avenue,
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The American Friend

Vol. XIV

FIFTH MONTH 9, 1907

No. 19

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Teach Me

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, prompt with power,
Make as simple as a flower;
Let the dry heart fill its cup
Like a poppy looking up;
Let Life lightly wear her crown
Like the poppy looking down
When its heart is filled with dew
And its life begins anew.

Teach me, Father, how to be
Kind and patient as a tree;
Joyfully the crickets croon
Under shady oak at noon
Beetle, on his mission bent,
Tarries in that cooling tent;
Let me, also, cheer a spot,
Hidden field or garden grot—
Place where passing souls can rest
On the way and be their best.

—Edwin Markham.

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The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, FIFTH MONTH 9, 1907.

No. 19

A TOPMOST VIRTUE.

There is a pretty steady verdict that "the greatest thing in the world" is *love*, but it is not so well settled what comes second. What is the next greatest thing to love? Our answer is, *patience*. It is a mother virtue, the parent of all that is great and noble in life. There is no hero without it, and no saint that has it not.

The main difference between persons in this world of ours lies in their power, or their lack of power, to live straight on by the soul's vision of *what ought to be*, and their power, or lack of power, to work heroically and wait calmly for the achievement of the vision. This inward power is what we mean by *patience*. It is the deepest test of character there is. The child has very little of it. He is weak in his power to construct a vision of what ought to be, and he is weak in his power of control. He cannot wait for what is far off. The immediate, the nearby, sways him and gets his vote. A small thing in the present counts more than a great thing a week hence. He has a slender stock of remote consideration. He cannot endure hardness, he breaks down under delays, he flies to pieces when his desires are baffled. He is not a being of *patience*.

But woe unto him if he does not learn it. Apparently, the whole machinery of the universe is built with a purpose of teaching patience. It says to us every day: "Thou must wait;" "thou must postpone;" "thou must go through *this* experience, in order to get *that* result." The "spoiled child," whether he is old or young, is a person who cannot wait, who wants his victories without any struggles, who takes "shun-pikes" and "short-cuts," so as to get his ends without the proper toil that achieves them. He wants the joys without the dust and sweat. He is "spoiled," because he has missed the very point which the whole structure of the world was pressing on him.

The "trained fleas" furnish a parable of this truth.

These "trained fleas" are extraordinarily clever and skillful. They walk "tight ropes," are harnessed into tiny coaches with other fleas for drivers, and they race about a track with all the eagerness of us larger humans. Now, in order to be trained, they

are put at first into small glass bottles, through which they can look out on the world. Their first act is to try to jump through the glass. They hit their heads and tumble back, and then jump up and try again with the same result. The wise flea who proves fit for further training is the one who soon discovers the foolishness of beating his "brains" out against the glass wall. He takes in the situation and waits for some other chance of attaining his end. He is then taken out and given the next lesson. The foolish flea learns nothing from his defeats, and pounds away in sheer stupidity. He is rejected as a "spoiled flea."

The moral machinery of the universe is *our* glass bottle. He who tries to dash through to quick profits and easy joys, who learns nothing from the stern situations of life, is the foolish child to the end of his days—the lessons of experience are wasted on him.

The wise soul learns to forecast and to wait. He is patient in the hard present, because he takes by faith the better future that awaits him, and sets himself confidently to work to produce that future. He is not disturbed by the noisy voices that cry around him for some other path than the one which his inward voice bids him walk. He keeps on quietly saying, *yea*, though the multitude loudly shouts, *nay*, for he knows that in the end *yea* will prevail. He does not strive, nor cry, nor lift up his voice in the street. He does not denounce, nor attack—he believes in his truth, and is unswervingly loyal to it, for he sees that in the eternal nature of things it is bound to win out. This is patience—a topmost virtue; and one of the noblest souls that ever lived, one who learned to endure hardness and to overcome the world by faith, called God, "*the God of all patience*." R. M. J.

VERACITY IN RELIGION.

It is a very common thing in religious meetings to be told that if we were only *faithful* things would be very different. Sinners would be converted by the score and the world would be evangelized in a few years. Sometimes, in a burst of enthusiasm, a speaker will declare that if only six or a dozen men would do *all* that God wanted them to do, the whole region round about for miles would be "taken for Him." At other

times ministers are the special targets for criticism, and the wickedness of a city or community is charged to their half-heartedness or inertia, and sometimes to their misdeeds. These wholesale tirades are very common. They are part of the stock in trade of some professional evangelist. Now they are very serious charges if they are true, and if they are not true, it is time some one was making a protest.

Is it a fact that there are less than a score of Christians among the many thousand church members in cities like Philadelphia, who are earnestly doing the best they know for God and their fellow-men? If all the ministers of this city should work night and day with the "divine unction" upon them, could they take the city for God in one year, or even in ten? Most emphatically, *no*. And such exaggerations seem to us decidedly injurious to the cause of truth. Such ideas are contrary to the divine plan. They are opposed to God's scheme of redemption. We do not intend to convey the idea that Christian people are doing all they can for the advancement of the kingdom. Far from it. The great majority of church-members are living decidedly below their privileges, and far short of their whole duty. Ministers, taken as a class, care too little for eternal things. They could and should have cleaner and more spirit-filled lives, and do more efficient work. Even the most consecrated Christian can and should improve. But we verily believe that there are many Christians who are *faithful*. Scarcely a community can be found without one or more of them. They are doing, and have been doing for years, the best they knew, and, we are constrained to believe, not far from the whole will of God. And their lives do count for good. The world is sweeter and better by far for their having lived in it. Their presence bears a halo of the Saviour's benediction, "well done, thou good and faithful servant." It is a profound conviction with us that we thank God far too little for the precious lives about us, and for the many kindnesses which we receive from loving hands.

We must not put a limit on the power of God in human lives, nor the work which can be wrought by consecrated souls, but it is a false idea to think that God is going to turn the world upside down when we and a half-dozen others are "filled with the spirit." God does not do things that way. He will certainly bless us and make us a blessing, but after we have done our best, and done it for years, there will still be fields to conquer, still be victories to win. Nor is God asking the ministers nor any other class of chosen men, be they ever so useful and necessary, to save the

whole world. The call is to *every one*. It is the *whole church* that should move out, and every one has a work to do. Duty performed means advance; duty neglected means loss. God is calling us to give ourselves to Him for service. He is longing to come into our lives and help us, but, when all is done, we can do but a humble part and rejoice that the cause we love is winning its way in the world, and as the years go by making the kingdoms of this world the Kingdom of our Lord.

FOR THE AMERICAN FRIEND.

THE STORY OF THE MOON.

BY PROF. ERNEST W. BROWN, F. R. S.

There is no more wonderful example of the great effects which can be brought about through the smallest agencies than that furnished by the history of the past and future relations of the earth and moon. We are so accustomed to think of the larger changes in nature as being brought about by colossal forces, that we fail to realize the fact that the forces used are often so small that it is difficult to detect them, and much more so to measure them. We hear of the earthquake, the volcanic eruption, the inundation, and yet even these are usually the final result of a gradual accumulation of small forces, each adding its part to the rest until their combined effect can no longer be resisted. Even the great governing force in nature, which we call gravitation, and by which every particle of matter tries to pull every other particle, is so minute that only the most refined methods enable its measurement to be made in a laboratory. Yet we see it acting everywhere. It takes the pull of the whole matter of the earth, a globe eight thousand miles in diameter, to produce the force which keeps us on the ground, and even this force, which we call our weight, is overcome by the weak muscles of the body every time we walk upstairs. Small as the force is, each particle of matter adds its quota until we have a pull which keeps the moon circulating round the earth instead of flying off at a tangent, and which retains all the bodies of the solar system in the form of huge masses, which we know as sun, planets and satellites, instead of as collections of particles flying aimlessly through space.

The same force produces the tides, whose rise and fall we observe on the shores of the ocean twice every day. As the earth turns on its axis once in twenty-four hours, it shows every part of its surface to the moon, and that body tries to draw off towards itself, against the pull of the earth, anything that is free to move. There is one part of the earth which is free to move, and that is the water which covers three-fourths of its surface. The moon pulls the water, and it also pulls the earth, but when the moon is overhead on the ocean, the water which is right under it is nearer to the moon than is the solid body of the earth, and so it draws the water more than it draws the earth. There is therefore a slight heaping

up of the water under the moon, and this follows the moon as the earth turns round. The wave of higher water, which thus follows the moon, we know as the tide. But the moon also pulls the earth more than it pulls the water, which is farthest away from it, so that some of the water on the opposite side of the earth is, so to speak, left behind, and it appears to be heaped up there, also. There are then two waves of water traveling 'round the earth, one nearly under the moon and one farthest away from it, and we have the rise of the water at any place twice a day as the two waves reach that place.

Thus, the tides are produced by the difference of the attractions of the moon on the solid body of the earth and on the water which covers its surface. This difference is quite insensible on a gallon of water, and yet when it acts on the huge masses of liquid that form the oceans it is able to make the waters rise and fall. The process might go on for ever, if astronomers had not been able to discover another force even more minute than that which raises the tides; so minute, indeed, that not only can it not be measured, but even in the hundred and fifty years during which its existence has been recognized, the most delicate observations have been insufficient to detect its effects. This force is gradually tending to slow down the rotation of the earth on its axis, and, the rotation being the cause of day and night, it means that the day and night instead of being twenty-four hours will become longer. The minute force is similar to that which gradually brings a fly-wheel to rest, if left to itself. The wheel runs on bearings, and the friction of the axle on the bearings acts as a brake which tends to stop the motion. The earth is a kind of fly-wheel without bearings, but the friction is supplied by those two tide-waves, which travel over its surface every day. Yet, so small is the amount of this friction that hundreds of years must elapse before it can increase the length of the day by a single second, and many millions of years will be required before the rotation of the earth can be stopped by this force.

The friction of the tides has also a reactionary effect on the moon; it tends to send the moon farther away from the earth and to make the lunar month longer. The curious reader who wishes to know the process by which this takes place will find the explanation elsewhere than within the limits of a short article. Here, then, are the chief effects of the friction of the tides: the lengthening of the day, the lengthening of the lunar month, and the increase of the distance of the moon from the earth. With these facts as a basis, it has been possible to make an attempt toward the discovery of the past and future history of the relations between the earth and her satellite, and I shall sketch it briefly.

In the dim past, perhaps fifty millions of years ago, perhaps much longer, a molten mass of fluid and gas, not unlike our sun, though much smaller, was making a complete revolution round its axis every few hours; the processes which led up to this condition are matters of speculation only, and are generally

referred to as the "nebular hypothesis." A large yielding body revolving in this way becomes flattened at the poles, and there is a strong tendency for the parts near the equator to fly off like the pieces of a fly-wheel which has burst from a too rapid rotation; they are only just kept together by their weight, which corresponds to the pull of the spokes in the case of the fly-wheel. This condition of affairs was too unstable to last long; the body must lose its shape, and one of the forms which it can take is that of a pear spinning on its side. Later on the pear developed a furrow near its smaller end, which became deeper and deeper until the shape had changed into that of a dumbbell with a thin handle, and with one end much larger than the other. At this stage the handle soon broke, leaving two masses, a larger and a smaller, revolving round one another very close together.

This is one of the ways, perhaps the most probable way, in which our moon was born. It is true that it cannot be accepted as a proved statement, for there are other theories which will account for the main facts. Nevertheless, the arguments by which mathematicians have been able to follow the process are sound after the first idea of a rapidly-revolving molten body has been assumed. Once the bodies have separated, rigorous argument takes the place of speculation. With two yielding bodies only just separated and moving round one another and round their own axes, the tides which each raised in the other must have been enormous, and the friction of these tides passing over their surfaces correspondingly great. The work of the friction in acting as a brake and in increasing the distance had begun. The earth's day, during the lapse of vast periods of time, gradually lengthened from a few hours to the twenty-four, which it now has; and the moon, as its distance from the earth increased, took longer and longer to go through its phases until it reached the present time of twenty-seven days. Meanwhile the bodies were cooling, and the water, which afterwards covered their surfaces, had to take the place of liquid lava in producing the tidal friction; the process went on just the same, but at a slower pace.

It is not hard to see why the moon always turns the same face to the earth. Just as the moon raises tides on the earth, so the earth has raised tides on the moon, but the earth being eighty times as heavy as the moon, the tides on the moon must have been enormously greater. So the slowing down of the moon's rotation has taken place at a much more rapid rate; perhaps the tidal friction had finished its work before the moon had time to become thoroughly cool, and certainly before its seas had time to sink gradually into the interior. It revolved more and more slowly until there was no tide at all moving round its surface: the high tide always remained in the same place—right opposite the earth. Thus the moon would have a tide if there were water on its surface, but high tide would always be in the same spot, so that it would not move over the surface of that body.

The future fate of the earth will be the same. Both

the earth's day and the lunar month will continue to increase, the former more rapidly than the latter, until the day is equal to the month, and both of them are more than a thousand hours long. Then, not only will the moon present the same face to the earth, but the earth will always present the same face to the moon, so that one-half of its inhabitants (if the human race still continues to exist) will have sunshine for twenty of our present days, and no moon to light the long nights. For the other portion of the earth, a half-moon will rise as the sun sets and gradually increase to full moon at midnight, setting at the end of its third quarter as the dawn commences.

At this point only wild speculation can take up the story. Perhaps both bodies may gradually fall back into the sun, perhaps a visitor from the distant stars may have disturbed the harmony of the solar system. Here I must leave a subject which is as fascinating as it is doubtful: the generations which will follow us may be able to speak more clearly.

Haverford, Pa.

FOR THE AMERICAN FRIEND.

TEXTS THAT HAVE HELPED AND COMFORTED ME.

BY THEODORE L. CUYLER.

Coleridge's remark that "The Bible is the only book that always finds me" has been abundantly verified in the experience of myriads of Christians. Other cisterns of thought run dry; this divine fountain of truth is inexhaustible. For every mood of mind, for every perplexity, every emergency, and every trial there is a precious message for us. The Bible of many a veteran Christian has its margins lined with pencil marks against favorite and well-tested texts.

There is one text that has helped me wonderfully; it is that not unfamiliar one in the fifty-ninth Psalm: "Cast thy burden upon the Lord." The Hebrew word translated "burden" signifies that which is given to us to bear. The Psalmist means to say that whatever Providence appoints to us, we must lay it upon the Lord. He has cast thy lot for thee; then cast thy lot upon Him. It may seem at first sight as if there was a contradiction between this text and that other one. "For every man shall bear his own burden." But there is no contradiction at all. We have our duties to perform, sometimes very difficult duties; God does not release us from them, but He sustains us in the doing them. The load laid upon us does not crush us, for He gives us strength equal to the day; we lay the load upon the strength which our loving Father imparts to us. God's wonderfully gracious offer to us in this text is to lighten our burdens by putting Himself, as it were, into our souls, and underneath the burdens. This is a supernatural process; and the whole walk of faith through life is the simple, but sublime reliance upon the Almighty arm that is never seen, but often felt.

This is a world of worries, and all around us are

overloaded people; each one thinks his or her burden is the biggest. In the meantime our merciful Father keeps saying to every one of them; "Cast thy burden upon the Lord and He will sustain thee." As if this one offer were not enough, it is repeated again in the New Testament, "cast all your anxieties upon Him, for He careth for you." This is the more accurate rendering in the Revised Version; for the word translated "care" in our Common Version does not signify wise forethought, but that wretched thing, worry. This text has been delightfully helpful to me, because I have a natural tendency to anxieties, and the reason given for rolling them over upon God is very tender and very touching. "He careth for you." He takes the deepest interest in you. He is the One who says to me, "My child, do not break yourself down with that burden." The infinite Ruler of the universe, who is wise in counsel and wonderful in working—the God who guarded the infant Moses in his cradle of rushes; who sent the messenger birds to Elijah by the brook Cherith; who quieted Daniel among the ravenous lions, and calmed Paul in the raging tempest—He it is who says to us, "Roll your anxieties over on Me, for I have you on My loving heart!" What fools we often are when we trudge along with bended backs and careworn hearts; and all the while God's omnipotent arm is stretched out to relieve us!

These twin-texts I have just quoted have more than once exorcised that demon of "worry," and made me move nimbly over the path of duty. Sometimes in a season of great perplexity a passage of Scripture has suddenly darted its light upon me, and made the pathway very clear to my eyes. A remarkable illustration of this occurred to me during my ministry in New York. My downtown field of labor was a very difficult one; and a very attractive call was pressed upon me from a prominent, wealthy and prosperous church in a Western city. For weeks I was perplexed and sought guidance. One day I opened that richly-suggestive old book, "Cecil's Remains," and my eye rested on a passage in which Richard Cecil remarks that changes in life are often dangerous, especially if an appeal is made to selfish ambition. Then followed this text from the prophet, Jeremiah, "Why gaddest thou about to change thy way?" That decided me in an instant. Never have I ceased to thank God for that little text; but for it I might have missed a distinct call from God—soon afterwards—to this city of Brooklyn, in which I have been permitted to do the most important work of my life.

We ministers are constantly required to administer consolation to afflicted souls, and we are often in some need of heaven-sent comfort ourselves. Once when God had taken from the home—of which she was an ornament and delight—a beautiful and beloved daughter, the following text came to me like a dove of peace flying into my window: "And now men see not the bright light which is in the clouds; but the wind passeth and cleanseth (or cleareth) them." An exceedingly dark and mysterious cloud of bereavement was overhanging. I needed some revealing

wind to clear away the dark and dreadful mystery of that affliction, and to let some rays of light into the hearts of two grief-stricken parents. One of the truths that beamed in upon us was that there is a great want in all ministers and teachers who have had no personal education in the bearing of sharp trials. We need lessons that only can be learned through tears, just as Paul needed a thorn in the flesh, and Joseph needed to be shut up in a prison in order that he might reach a palace and a premiership in the kingdom of Egypt. Fellow Christians! do we not all need to be taught that dark clouds often rain down precious blessings—that Christ's people are never more exalted than when laid low, never so enriched as when they are emptied, never so advanced as when they are set back by faith-trying adversities? God is a marvelous organist, and knows just what heart-chorus to strike when He would evoke the melodies He loveth to hear.

If affliction drives us from Him it becomes a curse; if it sends us closer to Him it yields certain otherwise unobtainable blessings. Through the parted clouds of sorrow, good angels of mercy descend upon us. One of them says, "All things work together for good to them that love God." Still another sings in our ears, "Let not your heart be troubled; believe also in me." And so, as our vision gets cleansed with tears, we begin to see bright light breaking through the clouds. No cloud ever can be big enough or black enough to shut out heaven if we keep the eye of faith steadily on the everlasting Throne.

Brooklyn, N. Y.

PEACE JONES.

[This article was written one year ago and printed as an editorial in THE AMERICAN FRIEND for Fifth month 3, 1906, under the title, "An ordinary Saint." The person herein described was Peace Jones, whose death was reported last week.—Ed.]

She was born in a little cleared place, with dense forests all about, in a "new country." She came into a home where work was the standing order of the day. All the clothes for the large family had to be made from the raw wool and flax. The farm produced practically everything which came into the house, and whatever was done was done *by hand*. Life, from the start, was a somewhat stern round of duty, but it was always, in this home, relieved and sweetened by love.

There was slender chance for mental culture. In a rough school-house, in the clearing, a native teacher introduced the little girl to the mysteries of grammar and figures. She learned the bare essentials—reading, writing and arithmetic—and she had one book upon which she fed her imagination—a book which helped her build the world in which she lived and moved, as though it were more real than the one she saw with her eyes. This book was the Bible.

She was a genuine girl, with the enthusiasms and hopes which suited her youth. She was no "born"

saint, pushed into holiness by a sort of mechanical inward spring. She had a will of her own and a "nature," which on occasion could be as stubborn and cross-grained as that which the rest of us have. Her brothers and sisters and playmates never thought of calling her "little saint."

But she grew up in a home in which religion was the supreme reality. Her parents believed in work, but they believed still more in God. They did not talk much about their religion, and probably could not have recited a single one of the historic creeds, but they practiced the presence of God. The roots of their lives were in Him, and they drew their strength and power from Him. Without much *direct* teaching this little girl began to discover, there in her forest home, that there is another world besides this one of flax and wool, pork and potatoes, a world more real and more beautiful than the one the eyes see. Pretty early in her youth she decided to live in this world where God is and to shape her life to fit that inner and eternal world. A new light came in her eyes, a lustre on her face and a sweetness in her manners. She began, at the very edge of womanhood, to "speak in meeting," telling in a simple, convincing, straightforward way what realities her growing soul was finding.

Each year the tasks of life grew thicker, for a new child came to the family almost annually, and the elder daughter had to bear a heavy share in the feeding and clothing of the large flock. Deep experiences of human love came to her, but they were too sacred for her ever to tell why she chose to live and die single—a neuter flower. She had unusual capacity for love, and, as her love never centered on any one person, she always seemed to have an inexhaustible supply to pour out on all who needed it. The result was that, while she missed the closest bond of earthly love, she showed and she received a wealth of love which falls to the lot of few mortals.

Her days of toil for others were occasionally interrupted by "religious visits," when she went out from her country home to engage in extensive service for her Master. She made and sold butter to provide for the journey, but those who saw her and heard her could never have imagined the hard routine and privation of her home life. She bore no marks of narrow toil. There were grace and refinement in her bearing, a power and dignity in her manner, and her words came with an ease and flow which many who possess culture never attain. She had the culture and refinement which the divine grace forms within the obedient soul, and it was a wonder to see how all who came under her influence were slowly changed in life and manners. This dear saintly soul has helped form the spiritual life and character of three generations, and hundreds rise up to call her blessed, though she, in broken health and faded memory, has outlived herself and now waits the restoration which her release will bring. Such lives, which breathe the holy fragrance of God's redeeming, transforming grace, make religions of form and creed and bitter controversy look poor and beggarly.

Some Views on Present Day Topics.

CONVERTED—TO WHAT?

BY ONE WHO BELIEVES IN FRIENDS' COLLEGES.

The other day a Friends' minister (and pastor) was railing against one of our colleges. I quietly called attention to the fact that said college had witnessed the conversion of between 50 and 100 of its students during the past six months. The home churches had not only failed to reach these young people in a religious way before they went to college, but, in more than one instance, had turned these young people against religion.

Instead of complimenting the college upon its evangelical spirit and successful work, this preacher sneeringly remarked, "Converted—to what?"

Is not this a practical question to ask, not only concerning the converts at our colleges, but also of those converted in our churches and revival meetings—converted to what?

The great concern of the apostle was that Christ might be formed within; that the *life* lived in the flesh might manifest the spirit of Christ. This was also the main concern of the first Quaker, George Fox.

If converts are made by "rag-time" music, by sensational and emotional "preaching," consisting of jokes, alternating with funereal anecdotes, it will be small wonder if their chief affinities seem to be with the visionary and the sensational.

A "great" revival was held near here this month. The gift of tongues did not make its appearance, but "trances" did, and they lasted for hours. Many "converts" were reported. The monthly meeting, after the "evangelist" left, lasted seven hours, and resulted in no business being transacted. To what do these "pastors" and "evangelists," who preach sensation and sentiment, convert people? The highest ideal of pastor, with a considerable element in some communities, is not that of a man of God, thoroughly equipped mentally, acquainted not only with his Bible, but with the history of the church and with the thought of the age, but a man who can appeal to people from the standpoint of dress, and whose pastoral gift consists largely in the ability to spend several hours each day in the village store or on the street corner as the exponent of the latest joke.

Too often the popular idea of "spirituality" is not that of a life hid with Christ in God, but a wave of neurotic emotionalism, the more hysterical the more spiritual it is thought to be.

Ranterism is not a cause, but an effect, not the tree, but the fruit. It can usually be traced to the style of preaching, and kind of music. The quiet, intelligent conversion at college, which centers in the will and affects the entire person, is a type of conversion which can show a far larger percentage of converts to Jesus Christ than many of the revivals in our churches or camp-meetings. The writer is pastor to a meeting where there are many college graduates, who are all active Christians.

E. J. R.

THE CHURCH.

CAROLINE A. CLARK.

The trend of many editorials and other articles in *THE AMERICAN FRIEND* of latter time, indicate an awakening to the disabilities among Friends, with a desire to find remedies, which is certainly wise. It is to be expected that there will be a difference of opinion; a free parliament may help to adjust our difficulties.

Those who hold dear the fundamental principles of the early Friends, believe that a sincere carrying out of these first principles would supply these remedies, and carry to the human heart the help all so much need; this opinion is not apparent so much to others. We speak now of methods of worship and methods of doing the work of the church. The early Friends had no regular order in their work. Each individual looked to the Lord for his work, and the church judged the service, looking to the Lord for wisdom; hence, the exhortation was always in place—"For individual faithfulness to known duty." Of latter time we hear little of this preaching, but not very seldom the request, that a large number give testimony in five minutes, or there is a request for as many sentence prayers in the same time, without any allusion being made to the will of the Lord in the matter. There are dangers attending individualism, as we probably have all noticed, but is it not far better that occasional abuses of real liberty occur, that judicious caretakers could generally correct, than a pre-arranged service, so common in the religious world?

We are affected much by practices, which, in time, become fixed habits; not less by religious than by secular occupations. The Lord deals with men as individuals. He saves us one by one. He will account with us one by one. Every man will stand or fall alone. If this is true, which no one will question, is it not as true we must find our work one by one? The carefulness of the early Friends in allowing every man his own work (always in the Spirit), wrought great care in each worker not to go beyond his guide and also to be in a fit condition to judge righteously his brother or sister. Would not this care, in our day and in all time, preserve the church from the schisms which have marred its history? First, a diligent care for his own spiritual health; second, for his neighbor. "One is your master, even Christ, and all ye are brethren." It has been said that if Friends had remained faithful to first principles the world would not have needed the Methodist revival of a hundred years later. The Friends are rich in biography of the heroes of the first fifty years of their history, with sometimes a pathetic disregard (as we think in our day) of the human side due, no doubt, to the prevalent asceticism of the age.

The changes which have come to our Society in the last twenty-five years have thrown some earnest workers into a partial inactivity—not wishing to become opposers, and yet unable to encourage the many changes—they have been waiting for a time when there would be an opening for the message still

burning in their hearts. Could there be a more impressive lesson to those who have been trained to a pre-arranged worship than to see the congregations of Friends everywhere led by the Spirit? "Not with the wisdom which man teacheth, but which the Holy Ghost teacheth"—laying open the deepest needs of the heart and giving sure direction and inspiring hope to every sin-sick soul.

Many changes may be expected from a growing civilization that will remove many scandals which now pain the eye and ear; but there will never be changes in the nature of sin to deceive the human heart, as depicted in the Bible; nor any other remedy provided for the salvation of the soul. If the Scripture standard of holiness be the Christian's aim, though he may sometimes fall short, he will yet experience growth in this "most excellent way."

Carthage, Ind.

The International Lesson.

SECOND QUARTER.

LESSON VII.

FIFTH MONTH 19, 1907.

ISRAEL ENSLAVED IN EGYPT.

Exodus 1: 1-14.

GOLDEN TEXT.—Then they cried unto the Lord in their trouble, and he saved them out of their distresses. Psal. 107: 13.

DAILY READINGS.

Second-day, Fifth mo. 13.—Israel enslaved in Egypt. Exod. 1: 1-14.
Third-day, Fifth mo. 14.—A great nation. Gen. 46: 1-7.
Fourth-day, Fifth mo. 15.—Cruel taskmasters. Exod. 5: 5-19.
Fifth-day, Fifth mo. 16.—Remembrance. Deut. 26: 1-11.
Sixth-day, Fifth mo. 17.—Oppressed without cause. Isa. 52: 1-6.
Seventh-day, Fifth mo. 18.—Prayer in affliction. Psalm 142.
First-day, Fifth mo. 19.—Cry of the oppressed. Ps. 94: 1-14.

Time.—Possibly about 1275 B. C. It is impossible to speak with certainty.

Place.—Egypt; principally in the land of Goshen.

Rulers.—It is now very generally believed that the "Pharaoh of the Oppression" was Rameses (or Ramses) II. His mummy was discovered 1881, and is now in the Museum of Cairo. Photographs of it are common. The Greeks knew him as Sesostris. The second book of the Bible takes its name from the title given in the Septuagint or Greek version, and means "departure," referring to the departure of the Israelites from Egypt. It covers the period from the death of Joseph to the setting up of the Tabernacle in the wilderness, a period perhaps of 480 years. The great figure of the book is Moses. "Few books in the Old Testament have a higher conception of God than Exodus." The book falls easily into three portions, (1) Israel in Egypt; (2) Egypt to Sinai; (3) At Sinai.

After the coming into Egypt of Jacob and his household and followers, they were apparently left unmolested and greatly prospered, and increased in numbers. The Hebrews grew from a family or household into a tribe, or community of organized tribes, and became an important element in the polity of the kingdom. A moment's reflection will give some idea of how they were regarded by the ruler of Egypt. They were semitic in their origin, and, should any trouble arise between Pharaoh and the nations to the northeast, it was more than likely that the Israelites

would sympathize with the enemies of Egypt and aid them. We can, therefore, easily imagine why Pharaoh should take the Hebrews from their pastoral life and force them to labor upon the great public works he was constructing, thus reducing them to the condition of serfs. Their treatment was doubtless part of a great scheme of public policy, and not oppression simply for the sake of oppression. Of course, this does not justify, but it does explain what otherwise seems something like a refinement of cruelty due simply to jealousy.

There are very few data from which to draw conclusions as to the spiritual condition of the Israelites during their long sojourn in Egypt. It would seem that at least the most important traditions were preserved, and that in the main they did not intermarry with the Egyptians, but formed a community by themselves. They would seem to have kept the rite of circumcision; to have offered sacrifice to Jehovah (Ex. 10: 25); and to have observed the Sabbath, if we are to take "Remember the Sabbath day" to refer to something with which the Israelites were familiar. It is also tolerably certain that the truth they did hold was very much mixed up with superstition, and that many of them were quite ready to mix up worship of the gods of Egypt with worship of Jehovah.

1-5. A recapitulation of history. It is not possible to do more than guess at the total number that came into Egypt. Some think about 3,000. The size of these households may be inferred from that of Abraham, who was able to furnish 318 armed men (Gen. 26: 16). In the list of names the children of Leah come first, then Benjamin, son of Rachel; then the sons of the handmaids; Joseph is put by himself as being already in Egypt. "Seventy souls." Jacob's sons and their descendants.

6. Joseph lived to see his great-grandchildren (Gen. 50: 23).

7. "Were fruitful." In children. "The land." Goshen.

8. "A new king which knew not Joseph." Probably a new dynasty is meant. The length of the stay in Egypt has been variously estimated from 215 to 480 years. It is impossible with present knowledge to speak accurately. The Hyksos or Shepherd Kings were of semitic origin. The new dynasty was Egyptian.

9. "His people." His council or chief men. "Are more and mightier than we." Clearly a false statement, but wholly in accord with the common Oriental habit of exaggeration.

10. "Wisely." Shrewdly.

11. "Taskmasters." Overseers of labor, especially of forced labor. "And they built for Pharaoh store cities." R. V. Strongholds or magazines, where military stores could be laid up in preparation for invasion. "Pithom and Raamses." Both these were in Goshen. Pithom was discovered in 1883 not far from the Suez Canal. Among the ruins inscriptions were found bearing the word, Pi-Tum (house of Tum). Some of the bricks (unburnt) are in the Metropolitan Museum of Art, in New York.

12. The means they adopted were of no avail.
 13. "With rigor." Severity. The severity of their taskmasters was terrible—scourging, incessant labor to which they were forced by the rod.
 14. "Bondage." Better "service." "In mortar." Preparing the clay for brick-making. "In brick." Laying the brick.

PRACTICAL THOUGHTS.

1. Hebrews 12: 11.
2. Psalm 37: 7.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR FIFTH MONTH NINETEENTH, 1907.

LITTLE FAULTS THAT SPOIL OUR LIVES.

Song of Solomon 2: 15. (Union meeting with the Juniors.)

Second-day, Fifth mo. 13.—The fault of slothfulness. Prov. 12: 24-28.

Third-day, Fifth mo. 14.—Nagging. II Cor. 13: 10-14.

Fourth-day, Fifth mo. 15.—Boasting. Jas. 4: 13-17.

Fifth-day, Fifth mo. 16.—Backbiting. Rom. 1: 30-32.

Sixth-day, Fifth mo. 17.—Vanity. Prov. 30: 7-9.

Seventh-day, Fifth mo. 18.—Brawling. Prov. 21: 8-10.

When we acknowledge—as we must, that the "little foxes" do "spoil the vineyards," we may well hesitate to call any fault little. The spots and wrinkles are to be removed from her garments before Christ can present to Himself a "glorious church." One of the wisdom sayings of ancient Israel tells us that "Dead flies cause the ointment of the perfumer to send forth a stinking savor," and likens them to the little folly that outweighs a man's real wisdom and honor. So the question comes again, "What fault is little?"

"You need not break the glasses of a telescope, or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do it just as well." The light of the stars beams none the less steadily for the film of vapor over the lens, but the vision is cut off; and while we love to think of God's unfailing faithfulness and His persistent yearning over us, it is a perilous thing to let even a little obstacle cut off our vision of Him and of His purposes and methods.

The suggestion that this topic be considered in a joint meeting with the Juniors gives a wealth of Scripture references in the brief selections offered as daily readings. Solomon dwelt on the slothfulness which keeps a man from correcting even the errors that he sees in himself, or from using the opportunity that really lies within his grasp, like the hunter who is too lazy to roast that which he has taken in hunting. Contentiousness, too, comes in for frequent condemnation. Honest and loving correction is not infrequently in place; but how hard it is to keep a spirit of sharpness and condemnation out of it, and how easy to enter into a spirit of disputatiousness

that makes so much argument unfruitful and worthless. The little boy who told his father that he and his companion were not having an argument, but that "I am just telling Jimmie the facts about it, and he's so awful stubborn he won't understand," expressed the feeling of many an older debater.

It is worth while to remember that Jesus said, "Ye are my witnesses," and not, Ye are my judges, sent forth to give sentence—nor even, Ye are my attorneys—but just witnesses to manifest by act and word what we have seen and known and experienced of Him. Doesn't that call for exemplary living? For we can not gloss over our imperfections, nor will we try, if we have that sheer, straightforward honesty that belongs to the pure in heart. But we will seek to crowd out every fault by cultivating the virtues He exemplified who became our pattern.

Christianity for domestic use is not zealous exhortation nor beneficence on a large scale. It is just the overcoming of a thousand petty temptations, the straightening of one angry little snarl after another, the bearing and forbearing for fifteen hours a day that means the conquest of the powers of evil and the reinforcement of the powers of good that will count for more than sacrifice and the fat of rams.

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

OPENING OF THE NEW HOSPITAL AT LUH HOH, CHINA.

DEAR FRIENDS:

At length we are able to announce the fact that the new hospital is open. The official opening occurred on First month 11th. We were already seeing the sick in the hospital dispensary and had received our first in-patient before the tardy opening arrived.

Some days before, the dedication announcements were posted at various important points throughout the city. Special invitations were sent to the city magistrate, deputy mayor and the superintendent of the Government school, besides quite a number of the head men. The hospital was cleaned and decorated. At 10 A. M. the invited guests appeared in full (Chinese) dress. After sipping tea in the consultation room, we entered the chapel. Four students from Margaret Holmes Boys' Boarding School sang a hymn. They sang with such clearness of accent and correctness of time as to call forth expressions of pleasure from the officials, who for the most part were listening to Christian hymns for the first time. By request, the magistrate then made a short speech, in which he told the people not to think strangely of the new hospital as though it were some mysterious thing, but to regard it as an expression of love from the Christians in America to the suffering people of China. Mr. Eoyang, a graduate of the Methodist University at Nanking, who is teaching English in the Government School here, then presented in good literary style our motives for erecting such a building

at Luh Hoh. Miss Holmes' personal teacher then read the story of the "Good Samaritan," after which we offered prayer. The service was concluded by another hymn. We retired to the tea cups again for another moment and then escorted the guests over the building.

As the next day was monthly meeting, the congregation met at the hospital chapel, where we were able in an official capacity to dedicate the new building to the praise and glory of His name.

On the fifteenth the place was again thrown open for the inspection of the ladies. Miss Holmes, with the Bible-women, assisted Mrs. De Vol in receiving the crowds of women and children who availed themselves of this opportunity of visiting the hospital.

The first in-patient was a young woman, a great sufferer from asthma. She came from one of the best families, her father being the "head man" of the city. She came to us at this time threatened with the loss of her sight. There was something of a risk attached to taking in a case, especially a first patient, who might go out totally blind, but having admitted her, we gave ourselves to prayer and made every possible effort to save her eyes. After two weeks her condition was so improved that she asked to go home. She had been home, however, less than twenty-four hours when she was seized with a violent attack of asthma. She hastened back and again readily responded to treatment. During her first stay with us, she took comparatively little interest in the Gospel, but now, with a grateful heart and an almost unlimited confidence in what we say, her interest is growing daily, and although she is intelligent beyond the average, her mind seems opening and her entire aspect seems changed. It was good of our blessed Master thus to set His seal upon the first fruit of our work.

We have already received several patients and have operated for the first time in the new operating room. It will be our pleasure from now on to tell you of our victories for Christ as we seek to utilize this opportunity to demonstrate His love as well as to preach it.

Statistical report:

Number of patients treated during the quarter	1,306
Number of out-calls made	19
Total amount received for registrations	\$42.31
Total amount received for out-calls, etc.	39.25

Financial report accompanying the fourth quarterly report, Eleventh month, 1906:

Total receipts	\$3,911.00
Expenditures as follows:	
Hospital	\$3,235.10
"	153.19
Assistants' house	74.46
Gate house	34.43
Kitchen, laundry, servants' quarters and other out-buildings	180.85
Cistern	31.95
Chapel seats	20.20
Twenty (20) beds	58.40

Drain	7.50
Land	111.26
	3,907.43

Balance on hand\$ 3.57
Contributions for the further equipment and maintenance of the hospital, as well as for the salary of Dr. De Vol, will be thankfully received, and may be sent to Charles W. Lawrence, chairman of China Committee, New York Yearly Meeting, 149 Broadway, N. Y.

Correspondence.

TO THE AMERICAN FRIEND:

MEDIA, PA., Fifth month, 2, 1907.

If some of thy readers are interested to know of the effort I have made to collect funds for the starving Russians and Chinese, I can report that \$2,800 have come to me in aid of the former, and \$2,600 for the latter, which amounts have been forwarded to Isaac Sharp, in London, and Long Sing Kow, in Shanghai, as they are in direct connection with the sufferers. Dr. Kennard has written a graphic statement of what he found in the famine-stricken districts in Russia, as the following extracts from his letter to the English Relief Committee will show, with the letter of Prince Loff to Edmund Wright Brooks:

"In China, thousands are dying daily. Some \$500,000 have been forwarded from America, while \$3,000,000 to \$4,000,000 are needed to save those who must inevitably perish between this and the gathering of the summer crops.

"The Chinese Government has shown more interest than usual in its efforts to relieve the widespread suffering. Some \$3,000,000 to \$4,000,000 have been raised by the Chinese for this purpose.

"When we consider the many advantages we enjoy and that one dollar will save a life if promptly forwarded, these victims of poverty must appeal to our humanity."

If Friends, or any others, are still disposed to forward promptly to me what they wish to add to these funds, I will see that the money goes at once to the sufferers.

Thy friend,

JOS. ELKINTON,
18 West Street, Media, Pa.

Prince George Lvoff writes to Edmund Wright Brooks from Moscow, Third month 31, 1907:

"I have received again, through the Volga Kama Bank, the large sum of 33,495 roubles and wired you an acknowledgment.

"Your money did not remain unemployed for a single minute—I sent it immediately to the famine-stricken.

"Our situation is now very serious. Spring time always brings great difficulties. We must form stores of grain and other provision for two months.

"For want of roads, all communications are stopped, no means are left of earning bread by labor.

"The change from winter to spring is always a hard time for weakened people, but especially in such a famine year.

"We have no stores and cannot form them for want of money, which never was so scarce. . . . Just at this moment your money arrives and you can easily understand how welcome it is, and every penny is worth double now. For many localities we were obliged to close the refectories for want of means, and your money allows us to re-open them. You help especially the Ufa Province, which suffers particularly. . . . At the head of the organization stands an able and excellent man, Count Peter Petrovich Tolstoi. In each district central stores are formed, and authorized agents are chosen. In each village managers of the refectories are chosen from the peasants themselves, each refectory feeding 50 persons on an average, accounts are strictly kept in each refectory. The food of a man costs on an average 4.2 copeks, or a trifle more than a penny a day.

"We shall send you a regular account of the expenditure, which is controlled not only by our agents, but by the peasants themselves."

Dr. Kennard, when reporting to the Russian Famine Relief Committee of the Society of Friends in England, writes from the heart of the famine district (Samara), Fourth month 3, 1907:

"I feel bound to appeal at once to the British and American public to endeavor to make them understand what terrible want is here. If there be any who are wavering over the opening of their purses for the relief of the famine-stricken Russian people let them waver no longer, else it will be too late. . . . I came here to find that of the 3,000,000 people in the Province of Samara, 25 per cent. are starving, or 750,000. Of these the actual number receiving relief to-day are 372,700. The rest are dying by degrees, and even those who are in receipt of relief are but getting one meal in twenty-four hours. And what happens? Why those who have even this meagre food dealt out to them are invaded by their fellow-sufferers from far and wide and made to share it."

Things of Interest Among Ourselves.

The Earlham College Y. M. C. A. has recently been refreshed by a two days' visit from the State Association secretary.

Prof. Elbert Russell recently gave a missionary address before the faculty and students of the Indiana State Normal School, at Terre Haute.

Mary H. Tebbetts, Whittier, Cal., is in very poor health. She has not been able to attend meeting for some months. Her patience and quiet Christian spirit are a benediction to many.

Pres. C. E. Tebbetts preached a missionary sermon at Whittier the 21st ult., at the close of which a subscription was taken for the mission in Alaska.

Elwood Mills has been attending the meeting at Bell, Cal., each First day since Harry Hayes went East. His services are very acceptable to the Friends there.

President Robert L. Kelly has accepted an invitation to give an address before the members of the Y. M. C. A. of the Indiana State University, Bloomington.

Amos Kenworthy has sold his home in Newberg and expects to locate with his family in Lake County, California. They will be greatly missed from Newberg, Ore.

Thomas Armstrong recently visited Friends at Imperial, Cal. He is very much encouraged about the work of the church there. They will soon request a monthly meeting.

William C. Allen has been liberated by Philadelphia Yearly Meeting to visit London and Dublin Yearly Meeting; also Friends on the Continent, *i. e.*, in Norway, Denmark and the south of France.

The second joint conference of the Ministerial Associations of Indiana and Western Yearly Meetings will be held at Greenfield, Ind., the 13th and 14th inst. The program is published elsewhere in this issue.

F. S. Blair, North Carolina, represented the Governor of the State, the State Sunday-school Association and the Peace Committee of the Yearly Meeting at the National Peace Congress recently held in New York City.

We have received a remittance of \$2.00 from S. L. Harrison, Portland, Ore. This name does not appear on our mailing list, and letters sent to the address are returned. There is evidently an error somewhere. Can any of our subscribers help us to find it?

The Finance Committee of the Friends' Temperance Association of Philadelphia are soliciting contributions for their work for the coming year. If their means are sufficient they expect to send a contribution to aid the temperance forces in their fight for the adoption of the prohibitory clause in the proposed constitution for Oklahoma.

Edgar A. Wollam, pastor of the meeting at Tecumseh, Mich., accompanied his wife to Ohio to attend the funeral of her brother's wife, Mellie M. Brown, Raisin Center, Mich., and preached to the Friends at Tecumseh both morning and evening, the 28th ult., while the pastor was absent.

Prof. Wm. Orville Mendenhall, now an instructor of mathematics in Leland Stanford, Jr., University, has been elected to the chair of Pure Mathematics at Earlham College. He is a

graduate of Penn College, and since his graduation has done advanced work at Haverford, the University of Chicago, and Clark University, where he held a Fellowship. He has had successful teaching experience in academy work, city high school work, college work, and university work.

A friend in Baltimore sends us a clipping from *The Monitor*, the official Catholic weekly of New Jersey, which gives an editorial on "Abolish the Oath in Courts of Law." From this we cull the following: "We are tempted to say that neither religion, justice nor charity is served by the administration of the oath in our society. Since its sanctity has departed, its benefit to justice and charity is at the most doubtful. Apart from the moral delinquencies its administration entails, even its utility has gone."

In our introductory note to the "Symposium on Plan for Proposed Missionary Union," we made this statement: "The following discussion is based upon a scheme drawn up by a committee appointed by the Missionary Conference, held at Richmond, Ind." We are now informed that the plan of union agreed upon at the Missionary Conference was the basis of the discussion, and that the plan we outlined is merely the scheme now being considered by the American Friends' Board of Foreign Missions as the next step in the movement.

An interesting meeting on Missions was given by the women of the congregation at Bloomingdale, Ind., Sabbath evening, the 28th ult. Emily Coleman, president of the W. F. M. S., presided; Sarah M. Woodard led the devotional exercises; Isabelle Newlin gave a "History of the Local Missionary Society;" Inez Woodard, "What the W. F. M. S. has Accomplished;" Martha N. Lindley, "Missions as a Church Movement Among Friends;" Inona Mitchell, "Methods of Mission Work in Other Churches;" "Mission Work in Mexico," Mary Pickett (who for seven years has been teaching in a mission-school at Victoria, Mexico, but who was called home on account of the critical illness of her mother); "Reflex Influence of Mission Work," Mary Ann Morris; Symposium, "How I became Interested in Mission Work," by members of the W. F. M. S.

The new meeting-house at South Wabash, Ind., was dedicated to the work and worship of God the 21st ult., Allen Jay, Richmond, Ind., preaching the dedicatory sermon from Romans 1:16. At the close of the sermon, \$5,848.73 was raised, nearly \$400 in excess of the indebtedness. The property complete cost somewhat in excess of \$12,000. In the evening Daisy Barr, Fairmount, preached from the text, "What is That in 'Nine Hand?'" It was a stirring sermon, setting forth the peculiar message of Quakerism to the world of to-day. In addition to the ones mentioned, ministers from other meetings who attended the dedicatory services were Ira C. Johnson, Lynn, Ind., yearly meeting superintendent; Tennyson Lewis, Van Wert, Ohio, under whose pastorate plans were begun for the erection of the building, and George W. Willis, Cleveland, Ohio, who, with the assistance of the pastor, Levi T. Pennington, began a series of meetings, which are now in progress, and in which the church is being built up and souls saved.

The Christian Endeavor Union of Hesper (Kansas) Quarterly Meeting held a convention at Hesper Fourth month 20th and 21st. One who has never attended a convention has no idea of the enthusiasm and inspiration which attends even the smallest of such gatherings. Not one of the 25 delegates to Hesper but will testify to the help and encouragement gained at this first meeting of the kind in the quarter. An address by Jesse I. Phillips, on "Why an Endeavorer?" and one by J. D. Mills, on "What is C. E. Loyalty?" papers by the delegates on live questions in C. E. work, and special music from different quarters filled the program with good things. Much interest was centered on such questions as "The Progress of the C. E. Movement," "The Place of the C. E. Pledge," "Why is the Prayer-meeting Committee the Most Important Committee, and When are Its Duties Performed?" "Why is the Lookout Committee the Most Important Committee, and When are Its Duties Performed?" "What are the Duties and Possibilities of the Social Committee?" "Our Work in Foreign Fields," "Christian Endeavor Study Classes," and finally, "What Should We as Christian Endeavorers Expect to Accomplish Upon Our Return Home, Both for Our Societies and for Our Quarterly Meeting?"

It would be impossible to put on paper the many new ideas gained, and especially the enthusiasm felt at the sessions of the convention. We can only suggest that other quarterly meetings try it. The plan is worth while.

We clip the following from the Mt. Airy (N. C.) *News* of the 18th ult.: "The Friends of this city dedicated their new house of worship last Sunday. John L. Kittrell, Farmland, Ind., preached the sermon. The large audience listened with rapt attention to the end. The new building was commenced about three years ago and is of Mt. Airy granite, and was erected at a cost of about \$3,500. The church now has a membership of 100, and is rapidly growing stronger. It numbers among its members some of the largest property-holders in the city, and has a loyal and earnest membership. T. W. Wooten is the pastor, and is a faithful and consecrated servant for the Master." In this connection, it is worth while to note a short historical sketch of Friends in this part of the old North State, written by John L. Worth, a Bible-school teacher in the Mt. Airy Meeting: "The Friends were quite numerous in North Carolina by the year 1800. The Westfield meeting grounds were granted to Elias Carr in 1797, and a flourishing meeting was kept up until about the year 1835, when almost the entire membership moved to Indiana and formed a new meeting and named it Westfield. After this date no meeting was regularly kept alive until about the year 1868, when old Westfield was renewed, and from it have sprung up White Plains, Mount Airy and Pine Hill, together with some Mission work in other places. The Mount Airy Meeting was organized Fifth month 21, 1898, and worshipped in various places in town until the church was built in 1904." Much credit for this revival is due to the faithful efforts of Leverett J. Rugg and wife, now of Macedon, N. Y.

The Friends of West Branch appointed a committee several months ago to make arrangements for celebrating the hundredth anniversary of the establishment of West Branch Monthly Meeting, which is the oldest monthly meeting in the present Indiana Yearly Meeting. The meeting was established First month 17, 1807. The time set for the centennial exercises is the 11th and 12th of Tenth month, 1907. Anna May Pemberton, West Milton, Ohio, is chairman of the committee, and Dr. Herbert R. Pearson, West Milton, is secretary.

Nannie M. Arnold attended the meeting at Lowell, Cal., both morning and evening, on the 14th ult.

The annual reports from the standing committees of Whittier Monthly Meeting, Cal., were given the 10th ult. A large number of the congregation were present, and enjoyed the very interesting accounts of the work. The financial report showed that \$3,839 had been expended during the year. A bountiful supper was served in the basement at 6.30 o'clock, and the social hour gave an opportunity to become better acquainted with each other and to introduce the strangers.

Near the close of the business session the pastor, W. Mahlon Perry, cheered the hearts of those present by giving in his interesting and enthusiastic way a view of the bright side of the work of Friends in California. He thought in these days many were too much inclined to see the dark and gloomy in this world. If the whole church could have more of his kind of preaching we would perhaps accomplish more for the Master.

The Faculty of Haverford College find time to make themselves useful outside their regular school work, as will appear from the following:

Since the Christmas holidays, President Sharpless has made some 20 addresses other than those given before the student body at the college. They include addresses before literary and historical societies, teachers' institutes, etc.

Dr. Babbitt will take an active part in the meetings of two medical societies in Fifth and Sixth month, one paper treating the "Pathology of the Tonsil." He has also been reappointed on the Foot-ball Rules Committee.

Professor Thomas, by invitation, read a paper on "John Hancock, the Man and Patriot," before the Empire State Society, Sons of the American Revolution, in New York City, Third month 19th. The paper will be printed by the Society.

Dr. Bolles has in press a work on the modern law of banking. It is expected out this month. For several years he has been engaged in its preparation. The work is intended to be an exposition of all the important principles relating to State and National banking.

Professor Mustard gave an illustrated lecture before the Pennsylvania Society of the Archæological Institute of America, Third month 23d. This lecture represents some results of recent travels in southern Europe, and is entitled "Roman Remains in Southern France." It will be repeated later before similar organizations in New York, Baltimore and Washington.

In the March number of *The Atlantic Monthly*, Professor Comfort has an article on "Modern Spanish Fiction." The

article is one of three, by different authors, presenting the political and religious problems confronting present-day Spain.

We have just received the following from Guilford College:

The college was pleased to have a short visit on the 26th ult. from Dr. W. W. Comfort, of Haverford College, who gave an interesting address to the students and others assembled in Memorial Hall, at 1.30 P. M. Dr. Comfort's presence and speech were highly acceptable to both students and Faculty.

Five Haverford alumni accompanied Dr. Comfort and Howard Lowry to Winston-Salem, to attend on the evening of the 26th ult. a banquet given to Haverfordians by W. A. Blair and wife.

Professor Thomas Newlin, the Dean, last week gave an educational address at the closing exercises of Corinth Academy in Virginia.

On the evening of the 7th ult. the Henry Clay Literary Society held its twenty-first annual oratorical contest. Five orations were delivered by young men chosen to represent the Society, all of whom made good speeches. The gold medal awarded on these occasions for the best oratory was won by Richard J. M. Hobbs, a Sophomore, who spoke on the "Problem of War."

The work on the girls' dormitory was begun last week, and the building will be open for girls in the fall. This prospect of increased accommodation for girls gives great delight to the Girls' Aid Committee of North Carolina Yearly Meeting, which for sixteen years has carried a concern for the education of girls.

The commencement exercises will be given on the 25th of Fifth month. On the 26th Robert E. Pretlow, Brooklyn, N. Y., is expected to attend the meeting for worship at 11 o'clock.

On the 29th—Commencement Day—Speaker Joseph G. Cannon will be present and make an address. Speaker Cannon will visit the college as a friend of the work which is being done here, desiring also to return to the spot which gave him birth. He, with his parents, left this community when he was four years old, and has not returned to the State since.

Dr. F. P. Venable, the president of the University of North Carolina, will also attend the commencement and make the address to the graduating class.

The following communication has just been received from a correspondent at Long Beach, Cal.: "It might be interesting to some of your many readers, especially some who may have returned to their homes from a visit to the coast, to read a brief account of Pasadena Quarterly Meeting, which convened at 10 o'clock to-day at Los Angeles. Seldom, indeed if ever, have we witnessed such power at a quarterly meeting, or such timely successful pleading for unity as was manifest at our morning meeting, showing clearly the blessed leading of the Holy Spirit. Two powerful prayers opened the way for two powerful sermons. The first by our own well-beloved pastor, Andrew F. Mitchel, given from the text found in I Corinthians 1-12, "Now this I say that every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." and oh! what a sermon! finding a lodgment apparently in every anxious heart of the entire congregation, perhaps without a single exception. Without even a second's intermission, Pasadena's able minister, Harry Keats, followed with marked and unusual harmony on the same line, clinching with power by additional truths the spiritual application of the speaker preceding him. The effect and power of these two sermons were clearly felt as a guiding influence throughout in the transactions of the entire business of the day. At 12.15 we were invited to the basement, where all enjoyed the hospitality of the Los Angeles Friends in the form of a well-served and sumptuous lunch. At 1.45 the business session convened. In this part of the meeting, time was very appropriately occupied by expressions of love and respect contributed to the memory of Amos Sanders, late pastor at Los Angeles, and Dr. Aaron Talbert, Pasadena. A committee was appointed to prepare suitable memorials in their behalf for the yearly meeting's Permanent Board. A request for a monthly meeting at Imperial, Cal., was granted, making two monthly meetings set up in our quarter this year—Bethel Monthly Meeting, East Long Beach, and Alamo Monthly Meeting, Imperial, Cal. Both of these requests came through petitions from Long Beach Meeting. Yet, through the able and inspiring ministry of Brother Mitchell, we suffer no loss numerically, while the growth in unity and spirituality has indeed been marvelous, for which we are truly grateful. Perhaps another evidence of spiritual life and consecration is that for the first time in all our history, the Finance Committee has not had to make a single appeal for funds during the last year, either for the pastoral or general fund."

Events and Comments.

In Second month we were enjoying the hottest weather on record for that time of the year; nor have we ceased to have a good supply of weather novelties, since several snow storms visited our middle Atlantic States last week. Eight inches of snow fell in Chicago on the 3d inst., and snows of varying depth extended as far south as Texas.

What promises to be a strike of considerable importance, which may tie up building operations in and about Philadelphia, was started last week when the Brotherhood Carpenters struck and the Master Bricklayers declared a general lock-out. The unions of the build-ings' trades may join the strikers, and if this is done 30,000 men will become idle.

The Good Citizenship League and the Ministerial Association of Atlantic City have been conducting a vigorous fight for a "dry city" on First days. They have finally succeeded in enlisting the city officials on their side, and in securing promises from the license holders to close their bars on First days, and also to observe a universal closing hour; that is, 2 o'clock A. M. for the other days of the week.

The coffin-shaped mounds which have marked the place of graves for many years are about to pass. Many of our modern cemeteries are to be kept as "grassy lawns," with tombstones as the only mark for graves. This makes the grounds more beautiful and inexpensive to keep. Nearly all the cemeteries in New York less than twenty years old

TRAINED NURSE

REMARKS ABOUT NOURISHING FOOD.

"A physician's wife gave me a package of Grape-Nuts one day, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients. I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that Grape-Nuts requires no cooking.

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy, cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food.

"The fact that it is pre-digested is a very desirable feature. I have had many remarkable results in feeding Grape-Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained 9 pounds since beginning the use of this food." "There's a Reason." Read "The Road to Wellville," in packages.

have decided to introduce the reform method.

Former U. S. Senator John F. Dryden has returned to Newark fully recovered from the illness which prompted him to withdraw from the Senatorial contest, and has actively resumed business relations. When asked for an expression of opinion as to the effect of radical insurance legislation enacted by the different States during the past few months, Senator Dryden said:

"There has been much new legislation upon the subject of life insurance, and many important measures have been passed, while many others are still pending. While it is too early to forecast the future effect of the new laws, the Prudential may be relied upon to meet the situation in a spirit of the utmost fairness. Not only has the company always done what is legally required to do, but it has gone far beyond the mere letter of the law, and in the most liberal spirit has extended to the policyholders the privileges and advantages of one concession after another. In other words, the company has always tried to do more than the law required, and it may be relied upon to continue so to do. In its final analysis statute requirements, at the best, are a declaration of a broad and general principle of administration, and in the execution of details a successful company must necessarily be governed by a higher law than a statute—a moral obligation which calls for the most liberal treatment of the insured, compatible with safety.

"In pursuance of this policy, it has been my pleasure to sign an order in conformity with a resolution passed by the Board of Directors of the Prudential Insurance Company granting concessions this year to industrial policyholders in the Prudential who have attained the age of seventy-five years, which will result in relieving holders of a great many thousands of policies from the payment of any further premiums, costing the company over \$750,000, and a continuance of this policy during the next ten years, it is estimated, over \$3,250,000. These concessions, I understand, will affect proportionately more policies than a similar change in any other industrial insurance company. Other voluntary concessions in the form of increased benefits, cash and mortuary dividends, more liberal paid-up policies, etc. not called for by law or contract, have been made, aggregating over \$8,000,000, and this large amount will be necessarily greatly added to in the future."

NOTICE.

Friends' Freedmen's Association is preparing to send boxes of clothing, shoes, etc., to their Industrial School at Christiansburg. Those who were present at the annual meeting heard the plea that the treasurer made for active, interested assistance. Excellent use is made of all that is sent, and we have no more worthy recipients of our aid. It is hoped that friends will respond liberally. All packages should be at Friends' Institute, 20 South Twelfth Street, not later than Fifth month 9th, plainly marked "For Christiansburg."

Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system.

The Government Report shows Royal Baking Powder to be an absolutely pure and healthful cream of tartar baking powder, and consumers who are prudent will make sure that no other enters into their food.

Sympathy is two hearts tugging at one load.—Parkhurst.

Men's Clothing

We're better prepared than ever before—more than 4,000 square feet of floor-space have been added to the Clothing Store. But even the larger quarters will be comfortably crowded; for, in addition to our large and varied regular stocks, many special lots are offered. For instance:

Stein-Bloch Spring Overcoats } \$15.00
\$20, \$25, \$30 and \$35 values

A hundred Men's Overcoats—samples and single garments, of finest covert, and gray and black fabrics; most of them silk-lined, all lengths, all sizes. Other lots, as follows—

\$25 Overcoats, \$12.50

\$20 Overcoats, \$10.00

\$15 Overcoats, \$7.50

\$10 Overcoats, \$5.00

Also, stylish and well-made Raincoats for men, specially priced at \$10.00 and \$15.00.

Men's \$12.00 Suits—now \$8.50

Men's \$18 00 Suits—now \$12.50

\$20.00 and \$25.00 Suits—\$15.00

A wide variety of up-to-date spring styles; black, blue, gray and other wanted shades. Single- and double-breasted coats; all sizes at each price.

STRAWBRIDGE & CLOTHIER.

Program of The Second Joint Conference of the Ministerial Associations of Indiana and Western Yearly Meetings of Friends at Greenfield, Ind., Fifth month 13 and 14, 1907.

SECOND-DAY, 2.00 P. M.

Evangelism:

The Message and Methods—OLIVER M. FRASER.

Relation to the General Work of the Church—THOMAS C. BROWN.

Discussion.

7.30 P. M.

Earlham's Contribution to the Working Forces of the Church—

A Statistical Sketch—MURRAY S. KEN-WORTHY.

Music in Worship—A Symposium.

Discussion.

THIRD-DAY.

8.30 to 9.30 A. M.—Separate Business Sessions.

9.30 A. M.—The Tests of Spiritual Guidance—SYLVESTER NEWLIN.

Discussion.

1.30 P. M.

The Quaker Patarate:

Development of the Pastoral System among Friends—RICHARD HAWORTH.

The Problem of a Consistent Quaker Pastorate—ELBERT RUSSELL.

Discussion.

7.30 P. M.

Missions—SYLVESTER JONES, Chicago University.

Discussion, and Final Adjournment.

IMPORTANT INFORMATION.

The Friends at Greenfield will furnish breakfast, supper and lodging, free, to

FRIENDS' HELP.

ST. PAUL PARK INCIDENT.

"After drinking coffee for breakfast I always felt languid and dull, having no ambition to get to my morning duties. Then in about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down.

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. A lady, for many years State President of the W. C. T. U., told me she had been greatly benefited by quitting coffee and using Postum Food Coffee; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum.

"Another lady, who had been troubled with chronic dyspepsia for years, found immediate relief on ceasing coffee, and beginning Postum twice a day. She was wholly cured. Still another friend told me that Postum Food Coffee was a Godsend to her, her heart trouble having been relieved after leaving off coffee and taking on Postum.

"So many such cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy." "There's a Reason." Read "The Road to Wellville," in packages.

FRIENDS' SUMMER SCHOOL OF RELIGIOUS HISTORY.

SESSION OF 1907

Will be held at Bryn Mawr College, 6th Mo. 14th to 22nd.

There will be a daily Bible class, a course of lectures on the religious message of the Bible, another on mystical movements in Church history, an interesting series of evening lectures, and conferences on current Quaker problems, on fellowship and how to teach religion to children.

Expense \$1.25 per day or \$10 for the whole time. Apply to

GEORGE A. BORTON, .
Bryn Mawr, Pa.

visiting ministers. The sessions will occur in the Friends' Meeting House on North State Street, which passengers coming by the interurban line can reach by alighting either at State Street or at the interurban station. Come prepared to stay until the end of the last session.

This Joint Conference takes the place of the regular May Sessions of the two Associations.

Committee for Ministerial Association of Western Yearly Meeting:

THOS. C. BROWN, *Chairman*.

LEWIS W. McFARLAND.

DELLA LEONARD.

Committee for Ministerial Association of Indiana Yearly Meeting:

CLARENCE M. CASE, *Chairman*.

FRED E. SMITH.

ELBERT RUSSELL.

All ministers expecting to attend should notify Homer J. Coppock, Greenfield, Ind., if possible, without fail.

YEARLY MEETINGS FOR 1907.

New York Yearly Meeting, in Glens Falls, N. Y., Fifth month 31st. James Wood, clerk, Mount Kisco, N. Y.

New England Yearly Meeting, in Portland, Me., Sixth month 21st. John Ellwood Paige, clerk, 50 Chatham Street, Lynn, Mass.

California Yearly Meeting, in Whittier, Cal., Sixth month 19th. John Chawner, clerk, 765 Summit Avenue, Pasadena, Cal.

Canada Yearly Meeting, in Newmarket, Ont., Sixth month 28th. William Harris, clerk, Rockwood, Ont., Canada.

Oregon Yearly Meeting, in Newberg, Ore., Seventh month 10th. H. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 7th. L. Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

The man of words and not of thoughts
Is like a great long row of naughts.

Nixon Waterman.

MORE BOXES OF GOLD

AND MANY GREENBACKS.

Three hundred and twenty-five boxes of Gold and Greenbacks will be sent to persons who write the most interesting and truthful letters of experience on the following topics:

1. How have you been affected by coffee-drinking and by changing from coffee to Postum.

2. Give name and account of one or more coffee-drinkers who have been hurt by it and have been induced to quit and use Postum.

3. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

4. Did you set such a person right regarding the easy way to make it clear, black, and with a snappy, rich taste?

5. Have you ever found a better way to make it than to use four heaping teaspoonfuls to the pint of water, let stand on stove until real boiling begins, and beginning at that time when actual boiling starts, boil full 15 minutes more to extract the flavor and food value. (A piece of butter the size of a pea will prevent boiling over.) This contest is confined to those who have used Postum prior to the date of this advertisement.

Be honest and truthful, don't write poetry or fanciful letters, just plain, truthful statements.

Contest will close June 1st, 1907, and no letters received after that date will be admitted. Examinations of letters will be made by three judges, not members of the Postum Cereal Co., Ltd. Their decisions will be fair and final, and a neat little box containing a \$10 gold piece sent to each of the five writers of the most interesting letters, a box containing a \$5 gold piece to each of the 20 next best, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best, making cash prizes distributed to 325 persons.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition, and in the best kind of a cause, and costs the competitors absolutely nothing.

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

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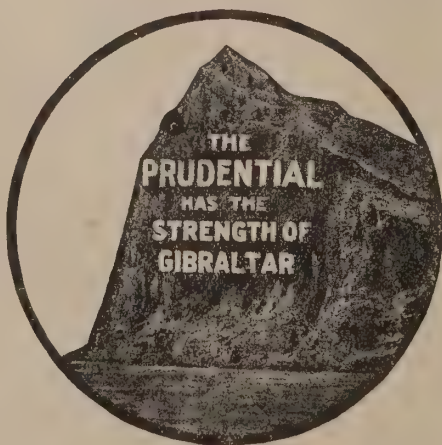
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John F. Dryden
President.

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The

American Friend

Vol. XIV

FIFTH MONTH 16, 1907

No. 20

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STRIVE, WAIT, PRAY.

"*Strive*; yet I do not promise
The prize you dream of to-day
Will not fade when you think to grasp it,
And melt in your hand away;
But another and holier treasure,
You would now perchance disdain,
Will come when your toil is over
And pay you for all your pain.

"*Wait*; yet I do not tell you
The hour you long for now
Will not come with its radiance vanished,
And a shadow upon its brow;
Yet far through the misty future
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.

"*Pray*; though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears;
An answer not that you long for,
But diviner, will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray."

—PROCTOR.

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Events and Comments.

The Spanish people are rejoicing over the birth of an heir to the throne. The young prince made his appearance on the 10th inst.

New York City is to have milk stations in the public parks, so that safe milk for babies and children can be easily secured during the hot weather.

An interesting social experiment was inaugurated last week at Hampstead, England, when the first sod was cut out of the Hampstead garden suburb, a co-operative project for building ideal homes for working people. The houses are kept in common ownership and the tenants are taken as shareholders in the society, paying by easy installments, all surplus profits to go to tenant members. Open spaces are left for common playgrounds, and much care has been taken in planning the area.

The anticocaine bill seems likely to go through the New York Legislature in its original stringent form, making it a felony to sell the drug except by prescription. There can be no question that strong measures are needed. Within a very few years the cocaine habit has increased prodigiously, and it is perhaps even worse than the use of morphine. There is little hope for the victim when once the system has become habituated to the drug. It marks the last downward stage. The sale of destructive drugs, as well as the sale of poisons, cannot be too carefully supervised.

John Watson, better known as Ian Maclaren, died at Mt. Pleasant, Iowa, from blood poisoning, the 6th inst. Dr. Watson's books, "Beside the Bonnie Brier Bush," "The Days of Auld Lang Syne," "The Doctor of the Old School," and others, have had a wide reading in America. He was well beloved as a minister in the Presbyterian Church, and was popular as a lecturer. He delivered three lectures at Haverford College this spring, while sojourning in the East. He was traveling and lecturing in the West at the time he was taken ill. He died very suddenly, before a specialist from Chicago could be summoned to his relief.

In wrestling with its milk problem, London has tried the device of using paper bottles, which are to be destroyed immediately after being used. These quart and pint bottles of paper are sealed when they are filled, so that nothing can get into them before they are delivered to the consumer. The object is to get rid of the dangers presented by cans and bottles which are neglected and not properly cleansed and sterilized by the dealers. Similar efforts are being made by some concerns in the United States. If a paper bottle can be made cheap enough, there ought to be a big opening for their production.

Denver, Colorado, has been having a period of spring cleaning. Mayor Spear named three days in which the citizens were expected to make their premises clean and attractive, and see to it that the streets were freed from dirt. Denver's example has been followed in Colorado Springs and other cities of that State. Chicago tried the experiment or calling for a united effort on the part of all its citizens to spend one day cleaning the city. The success of the effort is quite satisfactory. It is not likely that these special efforts are an index of what the citizens are likely to maintain; but they do make a city look much cleaner, and the practice of an occasional city "clean-up" would be a worthy undertaking for the American people.

The Commissioners of Morgan County, Indiana, have taken an advance step in dealing with the liquor situation in their county. Acting in accordance with the opinions of Judges Artman and Christian, they have refused to grant licenses, on the ground that the saloon is a public nuisance. When application was made for two saloons in the Third Ward of Martinsville, Ind., one of the commissioners moved that "inasmuch as it was the understanding and opinion of the board that a saloon is a public nuisance, and that there was a remonstrance on file the board was without authority of law or morals to grant a license to sell intoxicating liquors, and, further, that if anyone should grant a license to sell intoxicants in Morgan County, it should be the Circuit Court, and not the Board of Commissioners." This motion was sustained by the other two members. In this action the Commissioners were upheld by the County Attorney.

Much interest has centered in the House of Commons during the past week, the result of the introduction of the Government's Irish bill. Augustine Birrell, chief secretary for Ireland, presented the measure, and stands as a champion for its adoption. The bill does not seem to meet with very hearty support, since it is too much of a compromise to suit either of the two extreme parties. It does not affect the Parliamentary union and does not diminish the authority of the Crown in Ireland. What it does is to give to Irish representatives opportunity of administrative activity in local government. The Administrative Council, partly appointed but mainly elected by the present constituencies, is to be divided into departments having jurisdiction over local

affairs, education, agriculture, public works, and so on, subject to the veto of the Lord Lieutenant; the judiciary, the police, and the Land Commission remain under imperial control. There is, in short, no political independence provided in this measure but it provides for the establishment of much of the essential machinery of self-government, with the expectation of thus "paving the way" for more complete home rule hereafter.

NOTICES.

Friends desiring information concerning Oregon Yearly Meeting should write to Mabel H. Douglas, Newberg, Ore.

A committee of the Executive Committee for the Suppression of the Liquor Traffic in Western Yearly Meeting wish to announce that copies of the Artman and Christian Court decisions will be sent free upon receipt of postage to anyone who will distribute them where they will be read. If you are interested, do not hold back, even though you do not have the postage, but send at once to J. J. Milhous, Valley Mills, Ind., for as many copies as you can use profitably.

Yearly Meeting of Friends for New England will be held at Portland, Maine, commencing Fifth day, Sixth month, 20, 1907, at 9 A. M., with meeting on Ministry and Oversight. Sixth day, at 9 o'clock A. M., meeting for Discipline. Friends expecting to attend, and wishing board or rooms or other information, should address L. M. Douglas, 104 Exchange Street, or Mrs. Viola K. Rollins, 150 Free Street, Portland, Me.

Friends at Worthville, N. C., are arranging to celebrate the fourth anniversary of Old People's Day, First day, Sixth month, 2d, beginning at 10 A. M. All who expect to spend either Seventh day or First day night in town will please notify Reuben W. Giles or

(Continued on Page 319.)

HANG ON

COFFEE TOPERS AS BAD AS OTHERS.

"A friend of our family who lived with us a short time was a great coffee drinker and a continual sufferer with dyspepsia. He admitted that coffee disagreed with him, but you know how the coffee drinker will hold on to his coffee, even if he knows it causes dyspepsia.

"One day he said to me that Postum Food Coffee had been recommended and suggested that he would like very much to try it. I secured a package and made it strictly according to directions. He was delighted with the new beverage, as was every one of our family. He became very fond of it, and in a short time his dyspepsia disappeared. He continued using the Postum, and in about three months gained twelve pounds.

"My husband is a practicing physician and regards Postum as the healthiest of all beverages. He never drinks coffee, but is very fond of Postum. In fact, all of our family are, and we never think of drinking coffee any more." Read, "The Road to Wellville," in pkgs. "There's a Reason."

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, FIFTH MONTH 16, 1907.

No. 20

WHAT IS SPIRITUALITY?

Few words in our language are used more loosely than the word *spiritual*. We often hear two absolutely opposite verdicts on some sermon, or on some book, or article: "I did enjoy it, it was so 'spiritual;'" and "I did not care much for it, it lacked 'spirituality!'" How are these two verdicts possible upon the same sermon, book or article? They are possible because those who pass such judgments are using wholly different standards—they have different "foot-rules" to measure by.

You see something similar happen in the more ordinary affairs of life. We see a man running and we say, "How fast he is going!" but another person, comparing him with an automobile, says, "How slow that man is!" We are astonished at the swiftness of an express train, but the person who compares its speed with that of electricity or light, says, "What a slow-coach the Pullman car is after all!"

In the same way the many conclusions about "spirituality" are due to different standards of life, diverse points of comparison, and varying stages of personal experience. There are as many possible standards of "spirituality" as there are of speed; and when we differ in our verdict, it is because we are passing judgment from different levels of experience and different points of view. With some persons a peculiar tone of voice—a nasal twang, or a monotonous sing-song—has special "unction" and is peculiarly "spiritual." With others a rapturous flow of words, not premeditated, and unmistakably not intellectual, is considered spiritual. Some think anything "spiritual," if it stirs their diaphragm and gives them a sudden emotion. For others the test of the "spiritual" is found in the acceptance and use of "sacred" phrases and doctrinal shibboleths, though the *same truths* expressed in different form and language would be pronounced "unspiritual." The word "spiritual" has been used by hosts of persons, in all generations, for any experience that is accomplished by ecstatic feeling—for any experience that goes beyond the normal powers of our human nature. In short, the prevailing popular view is probably still not much different from the old Roman Catholic view that "states" mysteriously, magically produced

are "spiritual," and that a man is most "spiritual" when he is least himself. Now there is over against this, a somewhat different view of what is meant by the "spiritual," a view which has been steadily growing ever since the Reformation, a view championed by Luther himself, a view which found noble expression in the pillar Friends of the seventeenth century, a view which has now become a part of the necessary air we breathe in the growing religious faith of to-day. This view holds that God is not off in some world other than this world *we* live in. He is *here* as much as the air we breathe or the food we eat is here. Every act of our spirits by which we coöperate with the Divine Spirit toward a larger and holier life is "spiritual." As Luther himself taught: Nothing which is inherently good in itself is foreign to religion, and nothing which is not already intrinsically good can be made so by calling it religious. The test, then, by which we decide whether an exercise is "spiritual" or not will always be found in its practical effect, its transforming power, or as Paul, who held this view, puts it: that is "spiritual" which edifies and constructs—that which "perfects saints and builds up the whole body of Christ."

Many things stir the diaphragm with emotional thrills which do not at all construct a holy life or minister to a better human society. Many things may be uttered in the nasal twang and sing-song tone which do nothing to "perfect saints." There are plenty of "ecstatic feelings" which do not, in the least, "build up the body of Christ," and in so far as these states and experiences fail on this test they lose their right to be called "spiritual." The quiet word, uttered in simple, natural voice, which kindles holier aspiration and sends the listener out to his daily tasks with purer vision and higher faith is more "spiritual" than trances and more "spiritual," too, than ecstatic utterance which leaves everybody perplexed and mystified. We are coming to realize, and some day everybody will realize, that God is working in infinite ways to reach our finite lives, that His influences are not confined to a few holy places, a few sacramental performances, a few types of ministry, to a few sacred times and seasons, but that *every way* which brings the soul into a larger place and into a holier life is a Divine *way* of coming to God and, therefore, "spiritual." R. M. J.

THE SPIRITUAL TRANSCENDS.

Judging from communications which reach this office and from talks heard in religious gatherings, we are constrained to believe there are many among us who think that the "Kingdom of Nature" is necessarily distinct from the "Kingdom of Heaven." Things natural and things spiritual are regarded as *antagonistic*, and consequently it is necessary to *remove* the one in order to possess the other. A recent communication informs us that this dualistic conception is the fundamental principle of right Christian thinking. It separates the "Divine" and the "human" in order that "spiritual inspiration" cannot be confounded with genius, intuition, or any other "natural power." Thus stated, the philosophy is taking and many good people accept it as true.

We share the feeling which would magnify the spiritual and make it supreme over the natural. All of us who have a clear consciousness of the new birth know the transcendent importance of "spiritual inspiration," but all the more are we constrained to protest against a dualistic conception of the world, which relegates part of God's universe to the dump heap, and tells us that one set of His laws are irreconcilable with another. This dualism played havoc with the early Church and has caused untold mischief ever since. It took the warm life of Christian love, which the world needed so much, and buried it in caves and cloister and convents. The brain and brawn, which should have been developed to their highest in making the "Kingdom of Nature" and the "Kingdom of Heaven" one, was neglected, despised and often regarded as evil. Strange, is it not, that such a philosophy should be promulgated as Christianity?

But this is only the beginning of error for those who are consistent with the theory. "Christ so *emptied* Himself," we are told, "when He became His Father's messenger that He said, 'My teaching is not Mine, but His that sent Me,'" and the same writer continues speaking of any one who so *empties* himself, "such a preacher will speak 'as one with authority', as his Master did. A 'thus saith the Lord' will be in his heart." This is the only conclusion which the premises warrant, but it is a conclusion that is exceedingly dangerous to sane and true Christian living. It is the conception on which the infallibility of James Naylor, Joseph Smith, and Alexander Dowie rests. When men get to be simply speaking tubes for the Almighty, it is time they were asking themselves whether or no there is not something the matter with their philosophy.

We believe that all our natural powers should be

made servants of righteousness. We do this by making His will our will. But we are men, and will remain so as long as we stay in this world. Try the best we can with our eyes fixed on the heavenly goal, our work will always bear the stamp of our individuality; it will be influenced by our training, shaped by our environment, and filled with the imperfections of our short comings. The best we can hope for as a race is that which bears the stamp of the Divine and the human in one.

The halting steps and the imperfect work of loving Christians cannot always be attributed to unfaithfulness. We have many limitations, physical and mental, which properly belong to us as individuals. They are occasions for much error and misunderstanding, but they are part of God's scheme and are necessary for growth. The Father looks with mercy and pity upon His erring children, and accepts them not because they have been perfect, automatic machines, but for their honest, faithful efforts, and sincere love for Him.

FOR THE AMERICAN FRIEND.

THE PART OF WOMAN IN ORGANIZATION OF THE EARLY FRIENDS.

BY EDITH BETTLE.

At first glance over the references available it would seem that this subject might be summed up as concisely as the chapter on "Snakes" in a certain History of Ireland, for there are very few places in the writings of early Friends which treat of this matter, and what references exist are, in most cases, very brief and refer to women's meetings as established facts, rather than to their history and doings.

But, although passages in regard to women's part in the early days of our Society are few and meagre, one able to read between the lines the *full* story of their works and sacrifices would doubtless find that their labors were important and full of human usefulness, even though put forth less for the Society than for individuals. The first occasion for women's meetings was to care for those suffering imprisonment for the Faith and to supply their needs. And it was no light nor easily-performed duty, in those rude times, for a gentle Quakeress to present herself at the prison gates craving admission of a rough jailer, in order to minister to one of a despised sect; and there were times when those bringing help to their fellow-members in prison ran no little risk of being, themselves, arrested and incarcerated.

Sewel's History says that, when the "People called Quakers so increased in London that they began to have settled meetings, the first of these was held at the house of one Sarah Sawyer," in 1654. From this time the number of Friends in London increasing, several other meetings were started, "until the Church became so great that a house, known by the name of the Bull and Mouth, was hired for a

meeting-house, and, it being a building that had belonged to some great man, there was a large hall in it that would hold many people, and so was very convenient for a meeting-place."

The mention of this historic building, with its picturesque, if misleading, name brings us in touch with the very beginnings of women's meetings. William Crouch, after telling of "certain ancient men Friends about the City of London" meeting together in an upper room of this building to consider the affairs of Truth, continues thus: "And now also some ancient women Friends did meet together to consider of what appertained to them as their most immediate care and concern, to inspect the circumstances and conditions of such who were imprisoned on Truth's account, and to provide things needful to supply their wants; and what did or might more immediately concern men Friends, the women would acquaint them therewith; and all was done in great love and unity—no jar nor discord amongst them—no repining nor murmuring; but a sweet harmony and agreement was preserved in all things. These women did also inquire into and inspect the wants and necessities of the poor, who were convinced of Truth; and they sat not still until the cry of the poor came to their houses; but when they did suppose or discover a want of help, their charity led them to inquire into their conditions and to minister to their necessities. And thus things were carried on with cheerfulness and brotherly kindness, in the infancy of the Church; all whisperings and backbitings were shut out, and love and good will to all promoted and cherished. And afterwards, as Truth grew and prospered, and many came to be added to the faith, the meetings came through the providence of God, to be settled in order and method, as at this day."

The care of the poor as the object and cause of women's meetings is told in an interesting document, signed by Edward Burroughs, under date 1662. It is a testimony concerning the beginnings of our Society's work and teaching in London, and, setting forth certain injunctions for carrying on the work, enjoins, sixthly, "that especial care be taken concerning provision for the poor that believe and profess the Truth." "And that the meeting of women Friends be assisting to help" . . . "particularly in this case," for which end that meeting had been appointed "some years after the first appointment of the men's meeting." . . .

By this, we see that women's meetings were of later origin than the men's meetings, and their *raison d'être* the necessities of the prisoners of the Quaker faith, and of the poor and sick—also that they were exercised only in this part of the Church's work, having no voice in the governing of the Society, nor recognized standing in this respect.

It is to be hoped that my readers resemble the Bellman's crew, who "were all of them fond of quotations;" for we have already had several, and more follow.

In 1674, the women Friends in London wrote an epistle addressed to "the women Friends in the coun-

try, also elsewhere, about the service of a women's meeting" for the information and encouragement of their rural sisters, and to stir them up into like diligence. The services of their own meeting were, in brief, as follows: to visit and care for their sick and for prisoners, for the aged and weak, for widows, and to take care of "poor orphans" for their "education and bringing up in good nurture and in fear of the Lord, and putting them out to trades in the wholesome order of creation." Also—heralds of the dawn of overseers—"elder women exhorting the younger in all sobriety, modesty in apparel, and subjection to Truth;" "and to stop tattlers and false reports, and all such things as tend to division amongst us."

"Also admonishing such maids and widows as may be in danger through the snare of the enemy either to marry with unbelievers or to go to the priest to be married. . . . And that maid servants that profess Truth and want places be orderly disposed of . . . and, likewise, that the serious life and good order of Truth be minded between mistresses and maids." For the carrying out of these various duties, meetings were held every Second-day "to communicate each to the other the several necessities, that none may be idle . . . for our services still increase many ways, but chiefly our work is to help the helpless in all cases according to our abilities." This epistle further declares that although their provision is more especially set apart "for the supply of the household of Faith," yet, as "the Lord maketh the sun to rise on the good and bad and sendeth his rain on the just and unjust, so the same bounty, according to its measure in us, oftentimes finds the same object of charity which we cannot (as we find freedom) send empty away." Do we see here the beginning of the Dorcas Society, Houses of Industry, Ante-Diluvian, and other charitable efforts of our times for those not of the membership?

But specific instances make work like that of the women's meetings more real to us than the generalities of an epistle. In an expense account in a minute-book of women's meetings in Oxfordshire are the following entries: For the schooling of 2 children, 03 shillings; To a girl that led a blind friend, 02 pence; to the 2 poor maids at North Newton, 02 shillings; to Ann Parsons to buy her fowl, 1 shilling; and (prophetic of the House Committee), for 2 besoms 01 & 8, a broom, 2 pence. In this same minute-book is the record of the binding out of the daughter of a member for a term of four years, and—"shades of the Prison House" again—in minutes of 9, 6, 1682, it is ordered that "Ann Long should Disburst out of the stock for Friends that are prisoners at Northampton the sum of £2. 10.

That the use and need of women's meetings was felt by George Fox is shown again and again in his journal. He says more than once that he had been moved of the Lord to recommend the setting up of them. In 1672, George Fox wrote an epistle "to all women's meetings," exhorting the women to "keep their meetings in the power of God," and stating examples from the Bible of many different women

who had done God's work and shown themselves helpmates with the men in this regard.

The entries in the journal during his travels in America speak of women's meetings in connection with the general meeting of Maryland, the half-yearly meeting at Oyster Bay, and Rhode Island Yearly Meetings, but say little more about them, except that the Rhode Island Meeting was large and very solemn.

Writing to Friends in Jamaica, he urges them to have a woman's meeting, "though there be but a few."

Another epistle relative to the station of women in the Church states instances from the Old Testament of women's assemblies and continues, "Now, Moses and Aaron and the 70 elders did not say to these assemblies of the women we can do our work ourselves, and you are fitter to be at home to wash the dishes, or such like expressions; but they did encourage them in the work and service of God" . . . and George Fox proceeds with like encouragement to the women of his day, saying that if the women of the old dispensation were suffered and encouraged, it is even more meet in this the day and time of Christ that they should know and do God's work and service about His heavenly tabernacle and sanctuary.

There was evidently much opposition to women's meetings in some quarters, for George Fox frequently speaks of contending with these recalcitrants. In the same epistle, last mentioned, he has many words for the confounding of such—for instance: "And now, you that stumble at women's meetings, had not your women many vain meetings before they were convinced, and you were not offended at them when they met to satisfy the flesh and had junketing meetings to themselves; did you reprove them for such meetings? And why should they not now meet in their conversion in the Lord's power and spirit, to do His business? But some have said that such meetings must not be, but as business requires or occasions them, as much as to say, you must not make up the hedges till the beasts have devoured your corn; and then the parish overseers must meet together to compute the damage." Also, in another epistle, he says: "Some of this Spirit have said to me, 'they see no service in women's meetings.' My answer to such is, and hath been to such, if they be blind and without sight, they should not oppose others, for none impose anything upon them."

At Slaughterford, in 1675, we find him again opposed by like short-sighted brethren. "Notwithstanding," he says, "the opposition was made at the meeting, yet a very good and serviceable meeting it was, for occasion was thereby administered to answer their objections and cavils and to open the services of women's meetings in and for the Church. At this meeting the women's meetings for that county were established in the blessed Power of God." Again, the next year, writing at Reading, he says: "Next day, there being another meeting about settling a women's meeting, some of those that had let in the spirit of division fell into jangling and were disorderly for a while till the weight of Truth brought

them down." He seems here, as well as on another occasion, to have been enabled to "keep atop" of his opposers.

That the London Yearly Meeting realized the value of these meetings is seen in advices and epistles written in 1691, and from time to time after, in regard to the setting up and encouragement of the same, witness the following extract: "It is with real concern this meeting observes that, notwithstanding the establishing of women's meetings for discipline hath been strongly recommended by divers minutes of preceding yearly meetings and their services clearly set forth, yet a deficiency appears in sundry counties." Then follows an entreaty that this lack be supplied, "as it appears such meetings have been of great service to the Society in general, and to the youth in particular."

But, although it was thus early recognized that women's meetings were fitting and useful, to grant the women an active voice in affairs of the yearly meeting, at least, was quite a different matter. Since the time of George Fox a women's meeting had been held in London at the time of the yearly meeting, exercising a prescriptive rule in matters regarding the poor and charities, pertaining to their own sex; but in 1766, this meeting presented to the yearly meeting a written request to be constituted a meeting for discipline. This petition states the case; is duly signed by four members, then, womanlike, there follows: "P. S.—We desire your answer this evening, our meeting being adjourned on that account till tomorrow." The reply to this appeal was an evasion, putting off the answer till the ensuing year, with the recommendation that it should "remain weightily on the minds of Friends." The year having elapsed, the request was refused. It appearing to the committee appointed "after solid and deliberate consideration, that the women's meeting, held annually in London at the time of the yearly meeting, does not consist of women Friends *regularly* deputed from any other meetings, that the forming of such a meeting hath appeared to our predecessors, and it does to us, a matter of great difficulty. As, therefore, the meeting of a number of women Friends and of suitable abilities to carry on so weighty and important a work, appears to us very doubtful and uncertain, and cannot but subject the few who are qualified to assist in this work to great inconveniences, it is therefore our unanimous opinion, that the present is not the proper season for complying with the said proposal." To this definite report are affixed no less than 69 names.

In 1784, eighteen years later, another attempt is made, 9 women Friends under deputation from their meeting, accompanied by three others on a religious visit from America, laying before the yearly meeting the proposition that the women's meeting be authorized to correspond with the women's meeting of several counties and places already in correspondence with the yearly meeting. The yearly meeting, after weighty consideration, agrees to this, and states that it will be expedient that the said meeting be a meet-

ing of record, and be denominated "the yearly meeting of women Friends held in London," "yet such meeting is not to be so far considered a meeting of discipline as to make rules, nor yet alter the present queries without concurrence of this meeting."

Finally, in 1790, the women's yearly meeting is given a representative constitution, by which the several quarterly meetings of women Friends were at liberty to appoint two or more of their members to meet in London at the time of the yearly meeting, the number so appointed, however, not to exceed that of representatives allowed to be appointed by the men's quarterly meetings for the same district. "Which meeting of women to be denominated the Yearly Meeting of Women Friends, held in London."

Further the women's quarterly meetings were advised to send to the yearly meeting answers in writing to the queries proposed to the women Friends. But said yearly meeting was not at liberty to make or alter any rules or discipline or queries.

Haverford, Pa.

HOLD WHAT YOU GET.

BY D. B. JUTTEN.

A short time ago I saw, in one of the streets of Boston, some workmen engaged in removing a portion of a once fair and vigorous tree. The tree was a forked one, having two large limbs standing high in the air. One of these was dead and decayed, and was liable to fall at any time, to the peril of any one passing beneath, and it was this one which the workmen designed to pull to the ground. The limb had been sawed through some distance above the sidewalk, a rope had been fastened to an upper branch, and the men, with the other end of the rope wound round another and somewhat distant tree, were pulling it steadily, while a man at the distant tree drew in and wound round the tree the slack of the rope. What interested me most was not the falling of the limb, but the repeated exhortation of the leader to the man at the tree to "hold what you get." Losing what he got would never bring the limb to the ground, but holding what he got surely would. The exhortation of the man at the tree is the exhortation of the Christian to his fellow. "Hold what you get." You have had a new and a deep religious experience. You have had clearer views of yourself, of truth and of duty. You have developed a stronger trust in God, and a firmer purpose to keep His commandments. Hold what you have gained. You have attended some religious meetings and have received a spiritual uplift and a new endowment of spiritual power. Hold what you have gained. Your new experience has lifted you to a higher level in your Christian life, from which you ought never to recede, but from which you should advance to higher spiritual attainment, to a larger and more unselfish service, and to a fuller conformity to the glorious image of Jesus Christ. Hold what you get.

Some Views on Present Day Topics.

THE QUAKER IDEA OF MUSIC IN ITS RELATION TO WORSHIP.

BY EDGAR L. REQUA.

Friends have said much about worship, little about music. I shall briefly state our theory of worship and devote the major portion of this paper to music and its relation to worship.

The Quaker idea of worship is the highest known. To worship in Spirit and in Truth is to present one's self before the Lord and wait upon Him. He is King of Kings and Lord of Lords. Hence, it becomes us, His subjects, to approach Him reverently, silently and await His will. It is His prerogative to speak first. It is the Lord which bids or moves to speak, pray, sing or take any outward part in worship. It was a mistake, however, to say how long this silence should last. It was an equal mistake to conclude that because a few Friends' meetings, in the beginning, had been held in silence, and all had felt the power of the Lord, that therefore all Friends' meetings should be silent meetings.

George Fox and his fellow-sufferers wisely concluded that the Protestant Reformation still needed reforming. Though many branches had been lopped off, the main tap-root of evil, will-worship, still remained full of life. They contended, and rightly so, that all worship, preaching, praying and singing must be in the Spirit, that is, led or inspired by the Spirit. Their meetings held on the basis of silence were as great a testimony to the world and as positive a witness against false religion as was their preaching. The world and the Quaker Church to-day have as much need of meetings of this kind as in the days of Cromwell.

In rejecting the outward forms, ceremonies and superstitions which had crept into the Church, they also rejected outward music. But even Friends have not escaped the law of extremes. It seems the pendulum has reached the other side. Instead of silent meetings, we seem afraid of silence. And, instead of music, we have all kinds of music. The question now arises, what is the place of music in our meetings, and what kind of music shall we have?

The Quaker idea of music is yet to be defined. For about two centuries we practiced a very one-sided interpretation of the text, "Singing and making melody in your heart to the Lord." (Eph. 5:19.)

When we "revived" and began to sing, the songs of the Wesley and Moody movements were used as solos, and then for congregational singing. To-day, we have choirs, orchestras, pianos, organs, and pipe-organs. We have music in variety—the worshipful hymn, the choir, medley and the ragtime ditties of our camp-meetings and Sunday-schools. The Quaker has ever stood for the best, the best in all things; the best in music is the Quaker idea. This paper is to be a general definition of that idea.

What is music? "Sounds that are pleasing to the ear." This definition is too general and inadequate.

Music, the oldest and youngest of the arts, is the most elusive and the most exacting. The most penetrating and the most evanescent. It is almost as indefinable as love. We can tell some of its laws and effects, but what it is, who shall say? It comes from silence. It moves about, upon and within us. It trembles away and becomes silence. It is very voice of silence.

Music is the art which employs sounds as the medium of expression. Music is the art of sensibility, because it regulates the phenomenon of vibration. It is mathematics eloquent. It is the melody of the spheres made manifest.

It is beyond the scope of a paper like this to discuss the origin of instrumental music. Most of the objections to instrumental music is based on the argument that it is the invention of sinful men; *i. e.*, the Race of Cain (Gen. 4:21, 22). According to the same reasoning, the ability to build houses and to work metals is all of the devil. Such reasoning relegates us to a period before the Stone Age. We find that God directed His people to make musical instruments (Num. 10:2). The Temple had its great orchestra of instruments and its choir of trained voices. We read of musical instruments in Heaven. Since we find them in the God-ordained temple, which has passed away, and in Heaven, which is to last forever, and in our homes, who shall say that they are not legitimate in our churches? What kind? All kinds; a whole orchestra at our Gospel meetings. If we only have one instrument, have the best and the best is nothing more nor less than a first-class pipe-organ. The epidemic of pianos in churches will be short-lived. It is due to the popularity of unclassical music and to the manufacturing competition of an age which desires to produce something to sell, rather than to endure. Hence, I say the pipe-organ is the best, and the church that stops short of the pipe-organ has not attained the best.

Let me place before you a few facts relative to music. Music is one thing, musical instruments are another. Music is one thing, singing is another. He that is able to receive it, let him receive it.

The invention and extensive manufacture of the organ, piano, pianola, and phonograph have flooded this country with music—music cheap in every way. Europe says, the standard of music in America is a low one. I wish to show some of the causes of this and its effect upon church music, especially the kind that we have been having in the Friends' Church. Having mentioned the phonograph and other instruments, the next is the lack of a proper musical standard. Every man has been doing right, musically, in his own eyes. The result is musical anarchy.

There is the negro or Congo melody. This has had a much larger effect upon the popular and so-called sacred songs of this country than is commonly supposed. The negro came from the Congo (used as a general term for Africa), and in the heart of

Africa still may be heard* the same type of music that one may hear, for instance, in New Orleans—and in some Friends' churches.

Another cause is the degeneracy of the American opera. The first opera in America was a financial failure. In order to make money, opera companies have catered, not to the highest, but often to the lowest in humanity. The people have generally been given something less than the best in music, frequently the worst.

As a result of these conditions, we have what is called popular or ragtime as opposed to sacred and classical music. Ragtime is well named, patched with anything. A jumble of time and melody. The sensual and the spiritual jostled side-by-side. The turmoil and strife of a sin-mad-world translated into music and we Quakers have attempted to praise the Lord with such stuff. And it is just commencing to be safe to say anything against it.

We Americans are awakening to the fact that our music is not only beneath us, but detrimental to us, and that it should appeal not to the worst but to the best within us. We are in the beginning of a revival of music. It is being felt everywhere. The opera, the public school, every denomination, and even the Quakers are awakening. When the Quakers awaken on music the world ought to listen, and it will. Instead of being the dumping ground for the cast-off music of others, we should be leaders in music; and in the stillness of our silence, hear the voice and message of music and proclaim it to the world.

It seemed needful to notice the musical condition of to-day in order to proceed intelligently. Permit me to lay down some axioms, for music is a science as well as an art.

1. Music is internal; it proceeds from and appeals to that which is within the realm of man's soul.

2. Music is pure and spiritual when it proceeds from and appeals to that which is pure and spiritual within.

3. Music is impure and sensual when it proceeds from and appeals to that which is impure and sensual in the human heart.

The widespread and almost universal popularity of rag-time music has been proof of this appalling fact—that as a nation we have been lacking in purity, in piety, and in true spirituality. Ruskin declares that he never saw a person ripe for heaven who had any interest in art. It should be equally true that the saint whose brow glows with the glory of the indwelling Christ should have no affinity for rag-time music.

There is a theory that rag-time music appeals to certain people because they are of a certain temperament, and that classical music appeals to others because they are of another temperament. This can not be substantiated by facts.

Music is composed of three elements—time or

*Some authorities claim that the "Congo" melody originally was Portuguese; they also claim that the "Congo" melody is not nor has it been found in Africa; but that it is the product of African slavery. But according to our missionaries, the negro in Africa to-day gives pretty good evidence that "Congo" music not only originated in Africa, but is natural to the Africans.

rythm; tune or melody; tone, timber, or color. Time or rythm in music gives it its active power. It is the rollocking motion of a jig which causes it to appeal to us in a certain way. It awakens certain vibrations and emotions within us. The trumpet call to battle, the march of the brass-band, the worshipful hymn of the organ, each awakens a different set of vibrations and emotions within us and produces its effect. The barbarian goes into ecstasy over the time or rythm of the tom-tom or drum. The effect of rythm upon animals is marked. Fowls will shake their heads as if in pain at certain sounds. The effect upon dogs is well known. Rythm in music acts upon the muscular system and has been known to cause convulsions as well as soothe the savage breast.

Permit me to lay down the following statements as to the effect of music:

1. In proportion as a man is ignorant of or uneducated in music and unspiritual in religion, the primitive; *i. e.*, mere rythm in music appeals to him.

2. In proportion as a man is educated in music and spiritual in religion, he demands more—he demands tune and tone.

Will not the above statements explain why some very staid Friends have preferred a jig to a hymn or a horn-pipe to a chant?

Less than twenty years ago, a musician visited the Hopi Indians of Arizona and listened to their music. He pronounced it wonderful. In the minor keys, as most of nature's melodies are, and also in the major, they seemed to combine the rich, solemn beauty of the Gregorian Chant with the free, lofty music of Italy. The purity of the primitive Indian life, the spirituality of their religion and their nearness to nature account for such music.

It is a crime against humanity that this music has not been recorded and thus preserved. We need more of the Indian chant and less of the Congo ditty in our hymn music in the Quaker churches.

(To be continued.)

The International Lesson.

SECOND QUARTER.

LESSON VIII.

FIFTH MONTH 26, 1907.

CHILDHOOD AND EXODUS OF MOSES.

Exodus 2:1-15.

GOLDEN TEXT.—Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. Acts 7:22.

DAILY READINGS.

Second-day, Fifth mo. 20.—Childhood, etc., of Moses. Ex. 2:1-15.
Third-day, Fifth mo. 21.—Moses in Midian. Ex. 2:16-25.
Fourth-day, Fifth mo. 22.—Stephen's narrative. Acts 7:15-21.
Fifth-day, Fifth mo. 23.—Stephen's narrative. Acts 7:22-29.
Sixth-day, Fifth mo. 24.—A chosen deliverer. Isa. 49:7-12.
Seventh-day, Fifth mo. 25.—God overruling. Psa. 33:10-22.
First-day, Fifth mo. 26.—A happy childhood. II Tim. 3:10-17.

Time.—Moses was born probably during the reign of Ramses II, the "Pharaoh of the oppression," which was perhaps 1275-1208 B. C. Authorities differ, varying from 1598 to 1275 B. C., as the beginning of the reign. The date of the birth would be somewhere between 1571 and 1248.

Place.—Unknown, but near the capital city, which

may have been Memphis, near modern Cairo, or Tanis (Zoan), in the Nile delta.

Contemporary events.—The Trojan war is supposed to have taken place about this time.

The lessons are now for some time taken up with the character and career of Moses, or with incidents in which he played an important part. Without question, he is one of the great characters of the Bible, and is depicted graphically and truthfully. His virtues are not unduly magnified, neither are his failings minimized. He and David are the great heroes of the Hebrew race, and, of the two, Moses has had the greater influence. As a leader, a law-giver, an organizer, as a nation-maker, he is unsurpassed. The actual details of his life which are given are comparatively few, for we know almost nothing of two-thirds of his life—his early life in Egypt and his sojourn in Midian.

1. "A man." Amram, whose wife was Jochabed (Ex. 6:18, 20), his father's sister. Such unions were allowed in those days.

2. "Hid him." On account of the decree of Pharaoh, commanding all Hebrew male infants to be destroyed (Ex. 1:16, 20). How he was concealed is not told. It must have been with great difficulty.

3. "Ark of bulrushes." Compare Is. 18:2. This "bulrush" was probably the papyrus, of which baskets and even boats (canoes) were made. "Slime," probably bitumen. "Flags." A kind of reed common in the Nile and its tributaries. These reeds would prevent the basket from being carried down the stream.

4. His sister (Miriam) Ex. 15:20, 21, etc. As there is no mention of any other sister, it is reasonable to believe that it was Miriam. She must have been between 12 and 15 years old. "To wit." To know. R. V. She was to be far enough to avoid suspicion, yet near enough to see what might occur.

5. "The daughter of Pharaoh." Her name is not given in the Bible. Josephus says it was Thermuthis. "Wash herself." Better "bathe" R. V. The waters of the Nile were considered very healthful. It seems highly likely that the mother of Moses purposely chose a place where the princess would be likely to come, hoping that the sight of the infant would arouse her pity. "Saw the ark." Her curiosity was aroused.

6. "And she opened it, and saw the child." R. V. "And, behold, the babe wept." Rather more literally, "And, lo, a weeping boy." "She had compassion on him." Her true woman's nature was stirred. "This is one of the Hebrew's children." Only such would be thus concealed; or the lighter complexion might have told her.

7. The beautiful simplicity of the narrative could not be improved.

8. It can hardly be doubted that the princess saw through the whole plot, but was more than willing to do her share. "Maid." Better, "maiden."

9. It must be understood that from this time the mother of Moses must have been recognized as the

servant of the princess, otherwise the child would not have been safe.

10. "The child grew, and she brought him unto Pharaoh's daughter." His age is not given. It may have been two years or more. "Became her son." Whether this was a formal adoption in the modern sense cannot be known, but it would seem so. The Old Testament is silent as to the life of Moses while living as "the son of Pharaoh's daughter." It is from Stephen's speech (Acts 7:21, 22) that we are told that "Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works."

11. "When Moses was grown up." R. V. Again Acts supplements Exodus, for Stephen says, "When he was well-nigh forty years old." R. V. It must have been about this time that Moses made the great choice, referred to in the Epistle to the Hebrews (11:24-27). "His brethren." He remembered—perhaps had treasured his Hebrew descent. "Burdens." See Ex. 1:11.

12. His rage overcame him. "Hid him in the sand." This shows that it was on the borders of the desert. The action of Moses was clearly illegal. It was not his place to execute such summary vengeance.

13. "The second day." The day following. Moses was conscious of his mission, though he had not, apparently, learned how to carry it out. He not only wished to remove oppression from his people, but also to make them live justly with each other.

14. "Moses feared." He saw that his action of the day before was known to the Hebrew, and that he would not scruple to make it known. The punishment would be death.

15. "He sought to slay Moses." It is not said whether it was the Pharaoh in whose reign Moses was born. "Sought." The word rather implies that Pharaoh did not dare to seize Moses off hand. "Moses fled from the face of Pharaoh." It is not easy to harmonize this satisfactorily with the statement in Hebrews 11:27. "Land of Midian." The exact position of this territory has been the subject of much discussion. It is most often regarded as being in the southeastern part of the peninsula of Sinai in Arabia. Most of the Midianites lived east of Palestine. Gen. 25:1-4; Judg. 6:3; Numb. 22:4.

PRACTICAL THOUGHTS.

1. "Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the
good or evil side."—*Lowell*.
2. Hebrews 11:24-26.

The thoroughly great men are those who have done everything thoroughly and who have never despised anything, however small, of God's making.—*Ruskin*.

One of the secrets of happiness is the using of little pleasures. So many wait for the larger blessings, and, because they seldom or never come, miss all the joy.—*Selected*.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR FIFTH MONTH TWENTY-SIXTH.

HOME MISSIONS—THE PROGRESS OF THE SOUTHERN MOUNTAINEERS.

Isa. 52:7-12.

Second-day, Fifth mo. 20.—Jesus a missionary. Matt. 4:12-17.
Third-day, Fifth mo. 21.—Missionaries sent forth. Mark 3:13-19.
Fourth-day, Fifth mo. 22.—Debtor to the unwise. Rom. 1:13-15.
Fifth-day, Fifth mo. 23.—Beautiful messengers. Isa. 52:1-6.
Sixth-day, Fifth mo. 24.—Forsaking all. Luke 9:59-62.
Seventh-day, Fifth mo. 25.—God qualifies. Ex. 4:11-17.

In the mountains of the southern Appalachian system live communities of the purest colonial descent, unchanged for their almost two centuries' sojourn in America by any admixture of foreign blood. Indeed, an immigrant would be an object of the greatest curiosity to them, and an inability to speak the English language would no doubt be generally explained, as in an instance that recently came to my knowledge, on the ground that the person so incapacitated was crazy. Injurious intermarried, and cut off from all external influences, their lives are narrow and barren, and their prejudices intense. Ignorance and poverty have operated to dwarf them in many ways, yet their quick response to physical and intellectual betterment is proof of the fundamental soundness of the stock in spite of the years of neglect.

The great demand for cotton-mill and other labor in the South has led to the exploitation of the cabin-dwellers of the foothills and the mountains as operatives; and while there is a great change from the freedom and salubrious air of the old home to the din and clatter of mill and factory, in instances not a few it is the beginning of a more hopeful life, especially for the women and children. They may and do work at spindle and loom, but they also learn new wants, new standards, new possibilities in life, and doubtless in most places, if not in all, they find better school and church privileges than they ever knew before.

But not all find benefit in such changes, nor is it possible or desirable that all should be taken from their quiet abodes. Much that is admirable has come from these homes. A sincere patriotism, even though we must regret the form of its expression, led many from them into the armies of the Nation in its various wars. Abraham Lincoln and Andrew Jackson were of that stock. Some of the brightest and most successful business men of the South are sons of these sequestered mountaineers, whose lives were as rude and destitute of outcome, to all outward seeming, as is the rocky soil from which they won a bare subsistence. But the call of school and church reached them, and it is difficult to believe the stories of sacrifice undergone by some to fit themselves for usefulness in the world. Indifference past overcoming seems to hold some fast, and most often, perhaps, the men of middle life and beyond. As for the women, it may be taken as significant that a minister who came to know them well said that if he should

write a book about this mountain country he would entitle it "The Land of the Sad-Faced Women." But the same Light of the World that we know belongs to them, and where He has shone gloom and ignorance and despair and crime vanish, and we see proved anew those words of our Master, "I, if I be lifted up, will draw all men unto myself."

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

LABOR TROUBLES IN ALASKA.

DEAR FRIEND—We have thought for some time it would be well for us to write a few statements about the conditions here since the trouble at the Treadwell gold mines. It seems the newspapers have exaggerated the conditions here, making it appear that the trouble is much worse than it really is. A number have been reported killed in a riot which is not true. Seven hundred of the eight hundred men employed formed a labor union, made their demands upon the company and quit work. How long it will continue we do not know, neither are we able to tell just what effect it will have upon our work here, since the town of Douglas is supported entirely by the Treadwell mines, both natives and whites. The difference now between the company and workmen is, the company refuse to recognize the union, although they recognize the grievances.

We hope no serious trouble will come from conditions, although the Government has ordered a small detachment of soldiers here to preserve order and protect the interests of the company.

Our work is still quite hopeful. About two weeks ago an Esquimo boy came to our meeting, seemed very much interested, and was led to accept Jesus as his Saviour, although wholly ignorant of the story of Jesus, yet he listened attentively as the good news was told to him and realized he was a sinner, lost and without hope. To use his own words, he "was in trouble and didn't know where he was at" but, "was so glad he came here and had found some one to tell him the way." He seems quite earnest, and said in his testimony last night he "aimed to stay with Jesus."

Quite a number of Friends have written making inquiry about Dick Smith, our native evangelist. We can say for Dick, he remains ever true, and is a power for good among his own people. He is well known to most all the natives of southeast Alaska, and has the confidence of his people as a Christian man, and the Lord wonderfully blesses his labors. A little incident in Dick's experience will show something of his fidelity. Most of the native men were induced to join the union, but Dick was troubled about it and came to us for advice. Finally he said "I wrote my name in Heaven. I don't think Jesus wants me to write in in the union," and that seemed to settle it. We were anxious for him to do

what he felt the Lord would have him do, and that was his conclusion.

We are all quite well and the Lord is blessing and upholding us by His Spirit. Pray for us at this time of need that we may walk carefully and humbly before the Lord.

Sincerely thy friend,
J. PERRY HADLEY.

Correspondence.

TO THE EDITOR OF THE AMERICAN FRIEND:

In an article in *THE AMERICAN FRIEND*, I notice a disparaging reference to the women's session of the recent Peace Congress. I should like to give another view.

As was noted in one of our daily papers, the women's session was almost the only one which was entirely peaceful. It seemed most fully to display and teach the doctrine of George Fox, that the way to obtain peace is to "live in the spirit in which there is no war."

In reviewing the addresses of the conference to find some data for a young student, who was required to give a five-minute talk before his class on the subject of "Universal Peace," I found that the only address practicable for him to use was that of Lucia Mead Ames. Unfortunately, I could not obtain a satisfactory report of this in the newspapers. In my search I was reminded of the remark of my companion as we left the hall, after the women's meeting, "I like to hear women speak. They are so practical."

The "strong, trained masculine intellect," alluded to by your correspondent, made numerous patronizing and somewhat disparaging allusions to the so-called "extremists," who, as some of us feel, have sowed the seed and tilled the soil, which has made possible the conventions, the applause, the banquets, and the prizes of to-day.

The women did not use so many "ifs" and "buts" as the men, but in all simplicity showed their faith in the possibility of universal peace, and their belief that it is founded on the principles which govern all just and pure living.

I must confess that the address of Jane Adams was disappointing to me, as well as to your correspondent. She struck me as attempting to speak from a masculine standpoint. I believe that each sex has its own message, from its own standpoint, and that each should be heard.

To woman, "the ideal is the real," and on those few occasions when she is able to make herself heard in the world's chorus, she should sound her own note. Only thus can the harmony be complete. As your correspondent suggests, it might be better not to have what are called "women's meetings," but it is a fact that, in the present state of society, if there were no "women's meetings," the voice of woman would be rarely heard in public. If they are to have opportunity to speak, there must at least be some suppression of the masculine tendency to monopolize pulpit and platform. Women are such good listeners that they seem well satisfied to take, as their share, a majority of the seats in the audience. In fact, were it not for their appreciation of "the trained masculine intellect," it would often re-echo amid empty benches. We women admire it ardently, but are occasionally anxious to say something ourselves, if only in the hope that things hidden from the wise and prudent may be revealed unto babes.

REBECCA N. TAYLOR.

New York, Fifth month, 5, 1907.

EDITOR, *THE AMERICAN FRIEND*:

I wish, before the time for any of our annual gatherings, except Philadelphia's, which has already passed, to say to all to whom this may come, that there is an inwrought prayer in my heart for the *American Yearly Meetings of 1907*, that they may be seasons of unusual quickening, blessing and power; and I would that this might become the heart-cry of the Church.

Dr. Talmage has said that the mightiest thing that you can do for a man is to pray for him. Andrew Murray, in his book of priceless worth, "With Christ in the School of Prayer," says: "It is in intercession that the church is to find and wield its highest power. * * * I feel sure that so long as we look on prayer chiefly as the means of maintaining our

own Christian life, we shall not know fully what it is meant to be. But when we learn to regard it as the highest part of the work entrusted to us, the root and strength of all other work, we shall see that there is nothing that we so need to study and practice as the art of praying aright. * * * * It is only when the Church gives herself up to this holy work of intercession that we can expect the power of Christ to manifest itself in her behalf."

He says, further: "In connection with this there is another truth that has come to me with wonderful clearness as I studied the teachings of Jesus on prayer. It is this: That the Father waits to hear every prayer of faith, to give us whatsoever we will, and whatsoever we ask in Jesus' name. We have become so accustomed to limit the wonderful love and large promises of our God that we cannot read the simplest and clearest statements of our Lord without the qualifying clauses by which we guard and expound them. If there is one thing I think the Church needs to learn, it is that God means prayer to have an answer, and that it hath not entered into the heart of man to conceive what God will do for His child who gives himself to believe that his prayer will be heard."

The promise of Jesus was and is, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 13:14. "If ye abide * * * * ask whatsoever ye will and it shall be done unto you." John 15:7. "Ye did not choose Me, but I choose you, * * * * that whatsoever ye shall ask of the Father in My name, He may give it you." John 15:16.

These and other equally wonderful promises in the Word of God place the mighty powers of the ministry of intercession at our command, with the infinite resources of Heaven and the Throne itself back of it; and we are responsible for its use or for the neglect of it.

The author above quoted encourages us to take the promises simply and literally, as they stand. And the message that is in my heart at this time is, that we bring this marvelous power of prayer to bear upon the American yearly meetings of this year, and, indeed, the annual gatherings of Friends everywhere, remembering, also, the Five Years' Meeting.

It would seem that the rapidity with which the world, aye the Church itself, is moving on through tremendous issues and to eternal destinies at the coming of our Lord, should call us to our knees in deepest humility and put us on our faces before God, in prayer and faith that will not be denied, for His blessing upon us, that we might be a blessing in the vital, practical, real spirit of original Quakerism. To this end let us pray, and praying, believe.

I would have us note that one yearly meeting convenes this month, three in the Sixth month, one in the Seventh month, four in the Eighth month, two in the Ninth month, one in the Tenth month, and one in the Eleventh month, beginning with New York, and closing with Baltimore.

Any whose hearts God may touch for this special service of intercession, may make it known by correspondence, that we may be apprised that the condition is met upon which the promise "If two of you agree," Matthew 18:19, is based, and be able to appropriate said promise.

In His name,

ELLA C. COFFIN.

Oskaloosa, Iowa.

Things of Interest Among Ourselves.

H. Edwin McGrew and family are now located near Caldwell, Idaho, where they expect to regain their health.

The Foundation Scholarship in Semitic Languages at Bryn Mawr College, for next year, has been given to Eleanor Densmore Wood.

Frank and Gertrude Moon Reinier recently located on a farm near Livonia, Washington County, Ind. Their address is Campbellsburg, Ind., R. F. D. 16.

Mary Inda Hussey, Ph.D. Earthham College, 1896, and Ph.D. Bryn Mawr College, 1906, has been appointed instructor in Biblical History in Wellesley College.

Prof. French C. Clark and family, Salem, Iowa, have moved to Haviland, Kan. Prof. Clark will have charge of Haviland Academy during the coming three years.

David Tatum recently had good service at several points in Blue River Quarterly Meeting, Western Yearly Meeting, on his way home from the South, where he spent the winter.

Acksa C. Kenyon, Baxter Springs, Kan., spent six weeks visiting the families of Haviland Quarterly Meeting, Kan. She was favored to visit 129 families and attend several meetings, and her services were very acceptable.

Allen C. Thomas, Haverford, Pa., addressed the Young People's Union, Baltimore, First day evening, Fourth month 28, on "Apostolical Ministry." He was also present and spoke at the regular meeting for worship in the morning.

Mary S. Knowles, who has been, for about three years, matron and resident minister at the Oakwood Seminary, Union Springs, N. Y., will close her work there Sixth month, 30th, as her strength is not equal to the work and responsibility.

Blue River Quarterly Meeting, Western Yearly Meeting, was held at Paoli, Ind., the 26th to 28th ult. Ralph S. Coppock and Gertrude Moon Reinier were present and were greatly blessed by the Lord in Gospel service. The attendance was large and the interest good throughout all the sessions.

G. N. and L. Ella Hartley were in attendance at Dover, Ind., Meeting, the 28th ult., and assisted in holding a Bible School Conference in the afternoon. An interesting company gathered for the morning service, and the theme presented was varied by references to scenes in the Holy Land.

Nine persons were received as members of Boston Monthly Meeting last meeting, and two the month before. The attendance at the meetings for worship, Bible-school, and Christian Endeavor have almost doubled in the last two years. More young people are interested in the meeting than ever before in its history. There is some talk of organizing a fellowship soon.

Oliver N. and Isabella Kenworthy, both ministers of the Gospel, have been engaged in pastoral work at Salem, Ore., the past year. The meeting has arranged with them to continue their work. The meeting has steadily grown in interest, and an increase of 31 members is reported. A series of 33 meetings were held in First month, in which the Church was greatly edified.

Vanwert Quarterly Meeting, held at Rockford, Ohio, the 3d to 5th ult., was favored with the presence of S. Adelbert Wood, Knightstown, Ind., Levi Cox, Winchester, Ind., William P. Angell, Muncie, Ind., George W. Bird, Praysville, Ind., and Isaiah Jay, Fairmount, Ind. Also a number of other ministers and workers were present. The attendance was larger than usual, and all rejoiced together.

A series of meetings, conducted by Eliza P. Gidley, were recently held at Friends' Academy, near Gate, Okla., resulting in definite blessing to over 40, and 28 accessions to the church. Under the management of Prof. Thomas J. Perry, the school year has been a successful one. The number of students is increasing as the strength and work of the school are made known. The enrollment this year averages about 20.

Friends' Missionary Advocate for Fifth month is a special Indian number. Several half-tone pictures of Indian groups, missionaries, mission houses, and school houses make the paper very attractive. The leading article is on "Friends' Missionary Work among the North American Indians, Past and Present;" then follow short sketches of the several mission stations. The whole is a valuable and interesting number.

Following the dedication of the new meeting house at South Wabash, Ind., George W. Willis conducted a revival for two weeks, closing the 5th inst. He was assisted in the effort by the pastor, Levi T. Pennington. The meetings were characterized throughout by a very sweet spirit, the church was built up and strengthened. Christians took steps into deeper things, and a number of souls, especially among the young, were brought into the kingdom.

The good people of Richmond, Ind., have been making a strenuous effort, during the past five months, to raise \$100,000, to erect a Y. M. C. A. building. Several pledges were given on condition that the \$100,000 mark be reached by

Fifth month, 1st. The grand total of subscriptions was \$94,167.01 on that date, and the Association decided to push the work without delay. The names of several prominent Friends appear in connection with the effort.

Our dear friends, Timothy B. and Anna M. Hussey, North Berwick, Maine, will reach the fiftieth anniversary of their marriage on the 27th inst. They have been fifty years full of happiness, and crowded with service to the world. Few persons known to us can with better right be felicitated and congratulated. Long may they live to shed their light abroad, and to receive the love of those who rise up to bless their memory!

Friends of Chehalem Center Meeting, Newberg Quarterly Meeting, Ore., dedicated their new meeting house, the 14th ult., free of debt. The house cost about \$1,200, beside a large amount of volunteer work by the members and others in the vicinity. F. M. George, Yearly Meeting Evangelistic Superintendent, preached at the dedication. He was assisted by H. T. Cash. The meeting has, during all its existence of about fifteen years, met in a school-house. The new building is as good as any in the yearly meeting.

Wm. E. Cox, whose obituary appears this week, was the son of Joseph M. Cox and grandson of Joseph Cox, Wayne County, Ind., one of the first pioneer settlers, among Friends in that part of the country. Wm. E. Cox was a student of Earlham College, and a graduate of the law school at Ann Arbor, a life-long, active member of the Friends' church, and an earnest worker, especially in the temperance and educational interests of the church. He was a lawyer by profession, and will be much missed in the church and community.

John M. Watson has been visiting Friends in Tennessee during the past month, and expected to go from there to Piney Woods, N. C., last week. He sends us the following account of Friendsville Quarterly Meeting, held at Marysville, Tenn., the 27th and 28th ult. "It was a time of much blessing. Margaret Hackney, North Carolina, Anna M. Ray, New England, who is sojourning for a time in Tennessee, and John M. Watson, Wilmington Y. M., were in attendance, beside their home ministers, Lamar Townsend and Samuel L. Herworth.

Orange County, Indiana, is preparing for a home-coming of its former citizens, Eighth month, 22 to 24, 1907, at Paoli. One day, the 23d, is to be devoted to the reunion of the former students and patrons of what is known in that part of the country as the "Pinkham School," the years in which William P. Pinkham was in charge in the "Southern Indiana Normal," located at that place, and also had supervision of the public schools of the town. Among those interested are many Friends now located in other fields. William P. Pinkham is to be present and address the gathering on that day.

Josephine H. Wilson, secretary of the Evangelistic Committee of Western Yearly Meeting, sends us the following:

"The committee met at Indianapolis, Fourth month, 19, 1907. This was the first meeting of the committee since the death of our beloved friend and member, William L. Pyle. All felt a deep sense of the loss the committee has sustained, as he had served as treasurer for nearly thirty years. His books were gone over and found to be in most excellent condition; so that it will be easy for the new treasurer to take up the work where he left off.

"William N. Trueblood, Kokomo, Ind., was appointed to that position, and any unpaid pledges may be sent to him."

Adrian Quarterly Meeting, Mich., was held at Raisin Center the 4th to 6th inst. Lloyd East, Penn. Mich., was present all through and spoke Sixth day afternoon and evening. Edward Mott, Cleveland, Ohio, came later, and preached a powerful sermon on Seventh day. William P. Pinkham, also of Cleveland O., came in time to be present on First day. He preached in the morning and spoke for the Bible School Conference in the afternoon. The request from Ipsilanti for a new monthly meeting to be established at Burt, near Saginaw, was approved, and a committee appointed to attend the opening, Sixth month 13th. The funeral of Maria Gallaway, the eldest member of Raisin Meeting, was held Seventh morning, from her home, near the meeting house.

In the "Twenty-third Biennial Report of the State Superintendent of Public Instruction of Indiana" is an article on the "Early Services of the Quakers to Education in Eastern

Indiana," by Benjamin S. Parks. Articles, in the same report, on early education by M. L. Bundy and former Attorney-General D. P. Baldwin, speak in high terms of the contributions of Friends to educational work in this State, and an article by W. A. Bell, for many years editor of the *Indiana School Journal*, on "The Growth of the High School," makes extensive reference to the system of academies controlled by Friends. W. A. Bell says, "The Friends, in proportion to their numbers, did more than any other denomination." There is also a brief biography of B. C. Hobbes, at one time State Superintendent of Public Instruction.

We publish this week an obituary of Uriah Spray, who is well known among Friends in Indiana and Kansas. He was a native of Ohio, but soon after his marriage with Mary Mills, in 1847, they migrated to Indiana, and resided near Indianapolis until 1871. In that year they were sent by Friends to work among the Kaw Indians, near Council Grove, Kansas. In 1872 he was named as one of a commission to select a new location for the Kaw Indians, and in 1873 they assisted in the removal of the Kaw Tribe to their present location, and established their Indian school. They left the school in 1894, and settled in Arkansas City, Kansas, where they resided until 1903; then they returned to the old field of their labors, now named Washungo, Oklahoma, where they resided until his death. He organized a Sabbath-school there and was its superintendent until within a short time of his death.

In reviewing Dr. Edward H. Magill's autobiography, "Sixty-five Years in the Life of a Teacher," Henry Stanley Newman says, in a recent number of *The Friend* (London): "But the great value of the book is found not simply in its advice to teachers. It is much more in its instructive narrative of the history of Swarthmore College, of which President Magill was for many years the ruling spirit. The college was opened in 1869, and being but 10 miles from Haverford, there has always been a strong bond of sympathetic interest between the two colleges. 'The two colleges continued to feel that it was their place to do what they could to heal the wounds caused by the division of the Society of Friends in 1827.' 'The same feeling continues to this day.' 'These two leading colleges of the two branches of our Society have done much toward the restoration of harmony, which was so sadly broken by the separation of 1827.'"

The following, from *The Friend* (Philadelphia), is of general interest:

"A funeral observance of the decease of our friend, Thomas Scattergood, who was buried in Naples, Italy, was held in Twelfth Street Meeting House, on the afternoon of the 6th inst., filling the floor of the house, although the day was stormy. It was a solemnized occasion, bearing much testimony to the love in which he was esteemed. His widow, Maria Chase Scattergood, arrived at her home on the 2d inst., to find also her aunt, Martha Oliver, deceased the day before, who had borne, up to the age of eighty years, a noble record as the stay and upholder of others, whether we regard her home in Lynn, Mass., or the home which she made an important feature of Cornell University for her brother, Prof. James Edward Oliver, a remarkable mathematician there for twenty years; of latter years she was the faithful companion of her sister, Elizabeth, in Philadelphia, who is the widow of Prof. Pliny Earle Chase."

It may interest the Friends of the work at Dobson, N. C., to learn that the workers are still engaged in the same kinds of service that they felt led to take up six years ago. During this time a building has been erected, which contains a room for the use of a Bible-school and religious meetings on the first floor and rooms for the workers, of whom there are usually four, on the second floor. The Bible-school is held at 10 o'clock on First day mornings, a meeting for worship at 11 o'clock, and another meeting in the evening. There is also a meeting on Fourth day evenings, and a Bible class for women, held at the different homes, on Fifth day afternoons, a Bible class for young people, in the sitting room of the worker's home, on Sixth day evenings, and a "children's hour" on Seventh day afternoons, at the same place. The workers are busy each forenoon with housekeeping duties, a Bible lesson, and attention to callers. During the afternoon they go out, two together, to call on families in the town and surrounding country, often walking two miles and making from one to six calls. As this is the county seat of Surrey County, they hold

meetings during the court sessions and distribute reading matter to people on the streets who come from different parts of the country. The members of the meeting hold a business meeting once a month, which reports to White Plains Monthly Meeting, 8 miles away. Dobson has a fine situation, in sight of the Pilot and Blue Ridge mountains, and its elevation above sea-level is greater than that of Mt. Airy, 12 miles distant.

Several Friends in Germantown, Pa., are encouraging negro education in the South, as will appear from the following clipping from a local newspaper:

"A most interesting evening was spent at the home of Mrs. Eleanor T. Evans, on Church Lane, on Tuesday last, when a large number of guests listened to J. H. Torbert, vice-president of Fort Valley Industrial School, of Georgia.

Principal Torbert is striving to elevate his people, like Booker T. Washington, by teaching the men all kinds of trades and the girls household economy in all of its departments, including laundering, cooking, sewing, dress-making, etc.

Torbert's address was relieved from time to time by the quartette, which sang with touching sweetness and pathos many of the plantation songs and hymns which are so familiar to us all. After the exercises were concluded, resolutions were adopted looking towards raising a sum annually to support two or three scholarships at Fort Valley, and Thomas Evans was appointed treasurer to receive any contributions that those who are interested in the effort to elevate the colored race may feel disposed to make. A yearly scholarship costs only \$50. There are at the present time about 500 pupils at the school.

Some of those present at the gathering on Tuesday were Dr. Edward G. Rhoads, Elliston P. Morris and Miss Morris, Mrs. Benjamin H. Shoemaker, Mr. and Mrs. Walter Penn Shipley, Mr. and Mrs. Theophilus B. Stork, Herbert Welsh, Francis Stokes, Mr. and Mrs. John M. Whitall, Stanley R. Yarnall, Mr. and Mrs. Thomas C. Potts, Mr. and Mrs. Samuel Mason, Mr. and Mrs. Francis Goodhue, Mr. and Mrs. Elwood Reeves.

At the late semi-annual meeting of the board of directors of Friends' University, Wichita, Kan., very encouraging reports were presented from the various departments, showing an encouraging increase in attendance in the college, as well as in the preparatory school.

One of the important movements inaugurated was the step taken for the enlargement of the Biblical School. The plan is to provide for a comprehensive work in this line, that will meet the desires of the student in preparation for Christian work in church and mission. As head of this department for eight years, it has been the purpose of Prof. J. Edwin Jay to make it a prominent factor in the University. Of late, the duties devolving upon Professor Jay as vice-president have greatly increased his labor; also, the Biblical department has already increased in numbers and requirements beyond the extent of one man's ability to care for in all the needed lines of teaching, so that the board decided to add another member to the faculty, who could give his time to the Biblical department. This will relieve Prof. Jay for more work in the vice-presidency, but enable him also to continue a regular department of teaching in the Biblical School. William L. Pearson, Ph.D., formerly of Penn College, Oskaloosa, Iowa, has been chosen as Professor of Biblical Literature and Exegesis.

The board feels very glad that by their increasing ability they are able to add so able an educator as Dr. Pearson to the faculty, and also to materially increase the compensation of the faithful members with us in the past.

A memorial library has been lately founded in memory of Laura E. Kirby, Friends' University's dearly beloved teacher, who died last Tenth month, after seven years faithful work as librarian and Professor of English Language and Literature in the University. The idea came to her father as a cheering thought from his desolate heart, to promote the hope and stimulate the spirit of the youth she so sincerely loved, that her memory might be enriched as the light of her love to them reached out in life's joys, successes or labor of cheer or toil.

It is desired that Friends everywhere may contribute liberally to this memorial library, not only in memory of a noble young life well and faithfully lived, but for the promotion of the learning of the youthful followers of better things on the pathway of life.

BORN.

SEIN.—To Eucario M. and Margaret M. Sein, at Puebla, Mexico, Fourth month, 24, 1907, a daughter, Alice Margaret.

COPPOCK.—To Homer J. and Mabel C. Coppock, a son, Paul Ralph, Third month, 31, 1907.

JONES.—At McLouth, Kan., on Second month, 24, 1907, to Elmer E. and Ada S. Jones, a son, Ralph Elmer.

GAMBOLE.—At Coatesville, Ind., Fourth month, 24, 1907, to Charles Brown and Ruth Ella Hadley Gambole, a son, grandson of David and Sarah M. Hadley.

DIED.

CHANDLEE.—At his residence, Ballitore House, County Kildare, Ireland, Fourth month, 12, 1907, Thomas Chandlee, aged eighty-two years. The deceased was a recorded minister, who at times paid religious visits in both Great Britain and Ireland. He also traveled some in America.

CLARK.—At Westfield, Ind., Third month, 28, 1907, Nathan H. Clark, in his eighty-second year. The departed was a Friend with a gift in the ministry, which he exercised in the service of his Master for thirty-eight years.

COX.—At his residence, Pasadena, Cal., Fifth month, 1, 1907, William E. Cox, in his fifty-first year. The deceased was a native of Indiana and a well-known Friend throughout the West.

CREW.—In Philadelphia, Pa., Seventh month 7, 1906, Anna, the daughter of Thomas and Anna Bartram Richards and widow of Benjamin J. Crew. The deceased consecrated her life to her Heavenly Father at the age of eighteen.

EDGERTON.—At Richmond, Ind., Third month 29, 1907, Charles Roger Edgerton, in his seventeenth year. The deceased was a member of South Eighth Street Meeting of Friends and a professed Christian of studious and industrious habits.

CADBURY.—At Haverford, Pa., Third month 8, 1907, Helen Virginia, wife of Richard T. Cadbury, in the forty-fifth year of her age. The deceased was a member of Haverford Monthly Meeting.

HIATT.—At Whittier, Cal., Third month 24, 1907, William Macy, infant son of William M. and Clara Hiatt.

HILL.—At Seattle, Wash., Fourth month 16th, Fowell Buxton Hill, Chicago, aged about seventy-one years. This beloved friend was one of the charter members of Chicago Monthly Meeting, and had been closely connected with it during its existence of forty years, filling many useful positions. Having been successful in business, he had of late years retired from its activities, and was spending his declining years in the quietness and peace that is the promise of the Christian life.

MENDENHALL.—At Emporia, Kan., Fourth month 19, 1907, James C. Mendenhall, son of Richard and Polly Mendenhall, in his ninetieth year. He was a life-long and consistent Friend, and at the time of his death a member of Emporia Monthly Meeting. The remains were taken to Mt. Ayr, Kan., for interment, he being a member of Mt. Ayr Meeting for about twenty years.

SPRAY.—At Washungo, Oklahoma, Third month, 31, 1907, Uriah Spray, in his seventy-ninth year. The deceased was a birthright Friend, active in Christian work since 1852, the time of his conversion.

WING.—At his home in North Fairfield, Me., Paul Wing, an elder of Sidney Monthly Meeting of Friends, at the age of eighty-nine years. By his strict integrity in business, his wise counsel in church and his loving Christian spirit in all the walks of life, he made a wide circle of friends both within and without the church.

WASSON.—At the home of Benjamin Hadley, in Noblesville, Ind., Fourth month 7, 1907, Nathan Wasson, at the advanced age of eighty-six years. He was a member of Sugar Grove Meeting, Hendricks County, Ind., but had made his home with his daughter for nine years. He was a son of Calvin and Mary Wasson. He was a man of an unusually happy and contented disposition.

Madison C. Williamson at least two days previous—otherwise entertainment will not be provided.

A small group of Philadelphia Friends especially interested in visiting meetings has called Friends with a like concern to meet and confer together on several occasions during the past three years. These gatherings have been helpful, and the efforts growing out of them were much commended in our late yearly meeting, and encouragement given to continued faithfulness in this line.

Friends therefore who feel a responsibility for some effort of this kind are invited to come together, that we may prayerfully confer regarding our duty and exchange practical suggestions.

The time appointed is Seventh day, Fifth month, 18th, 2.30 to 4.30 P. M., in the Committee Room of Twelfth Street Meeting House.

Joseph Elkinton, Alfred C. Garrett, Joseph Rhoads, C. Walter Borton, Emma Cadbury, Jr., Hannah W. Cadbury, Caroline C. Warren, John Way, J. Henry Bartlett, and Francis R. Taylor.

Indiana Yearly Meeting of the Christian Endeavor Union Convention will be held at the new Friends' meeting-house, South Wabash, Ind., Fifth month, 24, 25, 26, 1907.

The program of the convention is designed to meet the need of your society. All through the winter the Executive Committee has attempted to unite our C. E. forces along lines of Christian work. The theme has been, "The Enlargement of Our Borders." For the working out of this idea, in the convention, we have secured some of the best talent the church affords to inspire us to attain to higher heights in Christian activity than ever before.

We are glad to present to you a partial list of speakers at this time:

CHANGE IN FOOD

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It is worth knowing that a change in food can cure dyspepsia. "I deem it my duty to let you know how Grape-Nuts food has cured me of indigestion.

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The reason this lady was helped by the use of Grape-Nuts food, is that is predigested by natural processes, and therefore does not tax the stomach as the food she had been using; it also contains the elements required for building up the nervous system. If that part of the human body is in perfect working order, there can be no dyspepsia, for nervous energy represents the steam that drives the engine.

When the nervous system is run down, the machinery of the body works badly. Grape-Nuts food can be used by small children as well as adults. It is perfectly cooked and ready for instant use.

Read, "The Road to Wellville," in packages. "There's a Reason."

Charles E. Hiatt, Muncie, pastor of Muncie Friends Church, will open the convention with, "The Enlargement of Our Borders—Why?"

Clarence M. Case, Richmond, pastor of the South Eighth Street Church and president of Indiana C. E. Union, will have "Implements and How to Use Them" for his theme.

Ida Parker, Earlham College, will use the convention theme in relation to Bible study, and Alice E. Winder, Richmond, will tell about adult schools in England, as she has seen them.

Homer J. Coppock, Greenfield, pastor of Greenfield Friends' Church, will conduct "An Hour with Bibles and Note-books." Bring Bibles and note-books to this session.

Anna McBane, Thorntown, a general secretary of the W. F. M. Union, will conduct a missionary study class at the missionary session.

Alfred T. Ware, Richmond, pastor of East Main Street Friends' Church and president of Friends' International C. E. Union, will speak on "After the Ingathering—What?"

Thomas E. Williams, Portland, pastor of Portland Friends' Church, will preach the convention sermon.

Lillian E. Hayes, Dunreith, State superintendent of Junior work, will speak at the Junior session, and the Juniors of Wabash and elsewhere will have interesting exercises.

John Kittrell, Farmland, pastor of Farmland Friends' Church, will give the closing address, subject, "The Silent Hunt."

Question Box by Levi T. Pennington, South Wabash.

All subjects open for discussion.

Several readings, solos and quartettes have been arranged for.

Leora Bogue, Fairmount, will have charge of the music, and she needs no recommendation.

We want you to come and see Wabash, and enjoy the convention. Begin now to make arrangements. Let your society send delegates. Come in a body, and we feel sure you will be well paid.

Address the president or secretary for further information.

EXECUTIVE COMMITTEE.

President—Earl O. Dennis, 920 East Willard Street, Muncie, Ind.

Secretary and Field Secretary—Evelyn White, Knightstown, Ind.

Treasurer—Fred E. Smith, Spiceland, Ind.

Missionary Superintendent—Mary E. Lawrence, Spiceland, Ind.

Junior Superintendent—Celia Judy, Carthage, Ind.

William Cleaver, Lewisville, Ind.

Elbert Russell, Richmond, Ind.

Charles E. Hiatt, Muncie, Ind.

YEARLY MEETINGS FOR 1907.

New York Yearly Meeting, in Glens Falls, N. Y., Fifth month 31st. James Wood, clerk, Mount Kisco, N. Y.

New England Yearly Meeting, in Portland, Me., Sixth month 21st. John Ellwood Paige, clerk, 50 Chatham Street, Lynn, Mass.

California Yearly Meeting, in Whittier, Cal., Sixth month 19th. John Chawner, clerk, 765 Summit Avenue, Pasadena, Cal.

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Canada Yearly Meeting, in Newmarket, Ont., Sixth month 28th. William Harris, clerk, Rockwood, Ont., Canada.

Oregon Yearly Meeting, in Newberg, Ore., Seventh month 10th. H. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 7th. L. Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

FRIENDS' SUMMER SCHOOL OF RELIGIOUS HISTORY.

SESSION OF 1907

Will be held at Bryn Mawr College, 6th Mo. 14th to 22nd.

There will be a daily Bible class, a course of lectures on the religious message of the Bible, another on mystical movements in Church history, an interesting series of evening lectures, and conferences on current Quaker problems, on fellowship and how to teach religion to children.

Expense \$1.25 per day or \$10 for the whole time. Apply to

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C. Fellow, Alva, Oklahoma.

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American Friend

Vol. XIV

FIFTH MONTH 23, 1907

No. 21

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The Call of the Christian.

Not always as the whirlwind's rush
On Horeb's mount of fear,
Not always as the burning bush
To Midian's shepherd seer,
Nor as the awful voice which came
To Israel's prophet bards,
Nor as the tongues of cloven flame,
Nor gift of fearful words,—

Not always thus, with outward sign
Of fire or voice from Heaven,
The message of a truth divine,
The call of God is given!
Awaking in the human heart
Love for the true and right,—
Zeal for the Christian's better part,
Strength for the Christian's fight.

Though heralded with naught of fear,
Of outward sign or show;
Though only to the inward ear
It whispers soft and low!
Though dropping, as the manna fell,
Unseen, yet from above,
Noiseless as dewfall, heed it well,—
Thy Father's call of love!

—Whittier.

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AMERICAN FRIEND PUBLISHING COMPANY, 1010 ARCH ST., PHILADELPHIA

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Events and Comments.

At the commencement exercises at Union Theological Seminary, N. Y., last week, President Hall announced that an unnamed donor had made a gift of \$200,000 to the institution. The money will be used to erect the chapel of the new seminary.

Slower schedules are to be adopted by the leading railroads west of Chicago for their through expresses—the minimum time of trains from Chicago to Missouri River points being advanced from sixteen and one-half to twenty hours, and Denver trains from twenty-seven and one-half to thirty-two hours.

The extreme cold weather which has prevailed throughout large sections of the country, is delaying spring crops to such an extent that they are likely to be quite short. This situation is causing much disturbance in the markets, particularly evidenced last week by the phenomenal rise in wheat. The tendency at present is for much higher prices in all farm products for the coming year.

Yearly Meeting of Friends for New England will be held at Portland, Maine, commencing Fifth-day, Sixth month, 20, 1907, at 9 A. M., with meeting on Ministry and Oversight. Sixth-day, at 9 o'clock A. M., meeting for Discipline. Friends expecting to attend, and wishing board or rooms or other information, should address L. M. Douglas, 104 Exchange Street, or Mrs. Viola K. Rollins, 150 Free Street, Portland, Me.

A recent issue of *The Churchman* stated that there were fewer children in the Sunday-schools of the Episcopal church on Manhattan Island than there were ten years ago. This statement provoked discussion, and an investigation

FIT THE GROCER.

WIFE MADE THE SUGGESTION.

A grocer has excellent opportunity to know the effects of special foods on his customers. A Cleveland grocer has a long list of customers that have been helped in health by leaving off coffee and using Potum Food Coffee.

He says, regarding his own experience: "Two years ago I had been drinking coffee and must say that I was almost wrecked in my nerves.

"Particularly in the morning I was so irritable and upset that I could hardly wait until the coffee was served, and then I had no appetite for breakfast and did not feel like attending to my store duties.

"One day my wife suggested that inasmuch as I was selling so much Postum there must be some merit in it, and suggested that we try it. I took home a package and she prepared it according to directions. The result was a very happy one. My nervousness gradually disappeared, and to-day I am all right. I would advise everyone affected in any way with nervousness or stomach troubles, to leave off coffee and use Postum Food Coffee." "There's a Reason." Read "The Road to Wellville," in packages.

has been made which shows a heavy loss in the Sunday-schools of the Episcopal congregations within the Diocese of New York. Laymen of the church are holding a council this month to find out how conditions may be improved.

Charles A. Briggs, whose "higher criticism" of the Bible several years ago led to his trial for heresy and separation from the Episcopal Church, was the principal speaker at a meeting of the Presbyterian Ministers' Association one day last week. His paper was entitled, "The Virgin Birth," treating the subject in such an orthodox manner as to receive the commendation of his audience, and it was said that the meeting had unanimously expressed a wish that the paper might be published in full.

General Baron Kuroki has been sent to the United States to promote peace and good-will between the Japanese nation and our people. Admiral Dewey heads the list of Americans who have been named by the Japanese Society of New York to receive the General and his Company. It is gratifying to know that circumstances are such that two of the greatest war heroes of modern times are engaged in promoting peace between the two most aggressive powers struggling for supremacy of trade in the Pacific Ocean.

The Pennsylvania Society, of New York, has been endeavoring to secure a place in Westminster Abbey for a memorial of William Penn. They are in a fair way to succeed. In speaking of the matter, Dr. Robinson, dean of the Abbey, recently said: "If we fail to get permission to put a tablet either in the Abbey proper or the cloisters, we shall fall back on the proposition of a memorial window. I find, upon investigation, that there are several windows available for memorials. Of course, a window would be much more expensive than a tablet, but the society would not hesitate in the matter of expenses."

One year after the fire which destroyed San Francisco, the insurance underwriters have calculated the total loss at \$350,000,000 in round numbers. Three thousand acres of densely-built territory were burned over. Yet, in consequence of the fire, only 20 companies suspended, some of which have resumed, while after the Chicago fire 50 companies went out of business, and many more after the Boston fire, the year following. The balance sheets of the insurance companies of the United States show a net loss of \$114,000,000 in 1906, the most disastrous year in their history. By the insurance paid and by the courage and energy of its own citizens, San Francisco is fast rising from the ashes. The work of clearing away the ruins was an immense task. But to-day nearly all the burned business area and a great part of the residence districts have been cleared. All the streets are cleared and open for traffic.

The Y. M. C. A. are to have a new building and a new lease of life in Richmond, Ind. A clipping from the *Item* states:

"With all due acknowledgment to every contributor to the Y. M. C. A. fund, the lion's share of the credit for

the success of the movement must be placed to the members of the Executive Committee. These twelve men gave unsparingly of their time and money. Their efforts have been taken from their business affairs and placed in other more generous pursuits. Their liberality has been remarkable. After all had made personal pledges, and it was made known that one pledge of \$2,500 was lacking to obtain Mr. Henley's pledge, the committee agreed to raise this sum by increasing their personal contributions.

"The members of the committee are: "Sharon E. Jones, president; Timothy Nicholson, vice-president; Arthur L. Smith, secretary; Richard Sedgwick, treasurer; A. H. Bartel, E. G. McMahon, E. G. Hill, John H. Johnson, George H. Knollenberg, J. S. Harris, E. K. Shera, Jesse S. Reeves.

VANQUISHED, BUT NOT SUBDUED.

'Tis sad indeed, yet I must needs confess it,
Because my soul is weary, weary with the strife:
I'm vanquished! Yes! Yet I it is who tells it,
I who fought so valiantly thro' all the past.

One day, a boy still, sobs my heart-strings rending,
Sad, yet still confident, I raised my eyes,
And, toward a holy love my gaze directing,
The Loves' adverse fate I openly defied.

My very life I risked in many strivings;
Upon the threshold of the tomb my steps were staid;
And to the tho't that's free, creative and compelling,
Myself—'twas all I had—I freely gave.

Ambition, peace, a future well assured,
Kindred and fatherland I left behind
For this. And now?

—Now all around is darkness!
I'm vanquished, yes, and weary.
The pity, oh, the pity of it all.

But not subdued! No, never! since I feel it,
The faith of brighter years still in my heart;
And tho' my soul be weary, bow, it will not,
To a master so inglorious and dark!

He all my heart's desires has carried captive.
Myself, till vanquished, he hath sore pursued,
Until life's disillusion, high up heaping
Have snapped the soul's most precious bonds of hope.

But faith remains! In heart and soul I feel it;
'Tis faith that calls me back to life again;
And if to hope I know not!
Faith sits enthroned!
And where Faith reigneth courage cannot fail!

—From the Italian of Leonardo Terrone.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, FIFTH MONTH 23, 1907.

No. 21

OTHERISM.

This word, "otherism," is not as well known as it ought to be. Even those who bear the name of "Friends" may possibly need to be introduced to it. It is a word which expresses the trait of getting the other person's point of view; the habit of putting ourselves in the place of the person on whom we are tempted to pass judgment. Nobody sees life correctly so long as he is rooted and grounded in *selfism*. Such a man's observations upon other mortals are of no more value than were the views of the famous seven blind men who went to see an elephant. Before we can "judge" any person we must do more than view him from the outside. We must make a serious attempt to get his inner point of view. This attempt to get the inner point of view, before passing judgment, is what we mean by "otherism."

Nobody nowadays pretends to write the life of an historical character until he has made himself thoroughly familiar with the period in which the character lived. He studies the prevailing ideas of the time in which his man lived, he finds out what forces and conditions shaped and developed him. He endeavors to catch the mental and spiritual atmosphere which he breathed. He reconstructs the surroundings, and he tries as best he can to put himself, by imagination, in the place of the man whose character he is estimating.

But is this method any *less* important when we are trying to estimate the man next door to us, or our Christian brother in another State, than it is for the historian? Shall we condemn the lazy historian who takes no pains to know the conditions, outer and inner, of the character whom he is sketching, and shall we ourselves, at the same time, pass our sweeping judgments against our neighbors, though we have not the slightest knowledge of their inward struggles, or their outward burdens and problems?

We need to note the spirit of *otherism* in Christ's mountain sermon and correct our practice by it. This is the real remedy for the "judging" spirit. The moment we put ourselves in the place of others and decline to judge them until we have weighed all the circumstances of their lives, and are sure we understand them, that moment we introduce,

in our little corner of the world, a sweeping reform! In fact, if we all did this, we should be quite on our way to a new kind of world.

The trouble is, we too often gaze out on the defects in others without taking any pains to correct our own vision. We run about commenting on the mote in a neighbor's eye, while everybody except ourselves knows that there is a "sliver" in our own eye. He is certainly a wise person who can constantly correct himself by seeing his own faults revealed in others; whose first thought, when he sees a disagreeable trait in another, is: "Ah, I am afraid that is an exhibition of something *I* am unconsciously doing. I will henceforth watch myself on that tack and get that 'sliver' out of my eye!"

This spirit of *otherism* is also well illustrated in the proverb, "Cast not pearls before swine." Pearls have no fattening quality; they are entirely wasted on pigs. The person who gets the pigs' point of view will not try to feed them on pearls. The application is easy. Before undertaking to help others, the first need is to understand what *will* help them. The spirit of helpfulness alone is not enough. We must get the point of view of those we wish to assist and make our contribution fit the case in hand. Much advice is wasted, because it is not needed. Much of our charity is likewise a misfit, and some of our preaching misses the mark because we preach, hit or miss, without knowing what the persons before us need. The sermon may be a pearl, but was it just the occasion for a pearl? Let us all practice *otherism*.

R. M. J.

JOSEPH.

The hero of the closing chapters of Genesis has lived again with those who are following the International Lessons. Like the young Galilean, Nathanael, we behold in him "an Israelite, indeed, in whom is no guile." Judged by the moral standards of his time, and we can almost say by the moral standards of all time, his record is spotless. It is in striking contrast with that of many Old Testament heroes. Moses displays his weakness more than once, David is notorious for his sinning and repenting, even Elijah languishes, and Jeremiah curses the day he was born. Nothing of this kind

for Joseph—he meets the onslaughts of passion without wavering, slavery and imprisonment to him are God's stepping-stones to large service, the jealousy and fear of his brethren are met with love and forgiveness; in the midst of success he is humble; all this and more without a moment's wavering or a single instance of weakness. How did it come, and what does it mean?

There are some who shake their heads and tell us the narrative is not true to ancient standards. The ideals are too lofty. The story must have found its present form at a later time when the shortcomings of the real Joseph had faded from memory and his virtues were refined by the teachings of the prophets. Then again there are those who are sure the account is incomplete because "the heart of man is desperately wicked," and "there is none righteous, no, not one." They would have us believe that those who seem to be moral have a skeleton in the closet, and are worse than sinners because they add to their secret fault, deception. There may be much truth in these explanations, but the danger lies in their being half truths.

We love to read the story of Joseph as it is written, and think of him as an exception. Taken with the many heroes in Hebrew history, the whole is a truer picture of society, as we know it, than it would be without a Joseph, and others like him, of which we have a number. The idea that every life has a period of moral breakdown is not true. We are willing to grant the rule, but there are exceptions, and more exceptions possibly than we are wont to believe. We may be prone to wander in forbidden paths, and we may be weak at times, but there are many who can truly say that the general tenor of their life sets toward righteousness. This does not mean that there are some who do not need a Saviour. Paul declared he lived before God in all good conscience, and that God separated and called him from his mother's womb, yet none found a Saviour more precious than he. It is often the soul that is weary with long years of moral heroism which yearns most to rest upon the bosom of infinite love and feel the response of a heart-beat from One who was tempted and sinned not. No one can survey his life in the light of Christ without a sense of humiliation and regret, for the actual falls far short of the ideal. He may have been zealous for a cause that made him persecute the best the world has known, "O, chief of sinners that I am," and yet there may be no moral breakdown. Often the best people feel the keenest remorse.

It would not be so serious if poor Joseph were the only one who suffered from this idea of a necessary

moral breakdown. It is working havoc at the present time in at least two very pronounced ways. On the one hand it encourages the thing it declares to exist by teaching the young it is practically necessary; by weakening their wills through telling them it is universal, therefore fashionable; and by bringing to bear upon them the force of suggestion. On the other hand, it drives many from churches because it paints the world blacker than it is, and many a soul, morally upright, yet hungry for the "bread of life," leaves the Christian fold because the Saviour we talk about seems only for vagabonds and thieves.

EDITORIAL NOTES.

Pastor Koenig, who visited the United States in company with Charles Wagner two years ago, writes very interestingly from his home, in France. He is a deep student of religious life, not only in his own country, but also in other countries, and his comment on Quakerism deserves more than passing notice:

"I am making this very interesting experiment of applying Quakerism as I understand it, to renew the old Protestant soil here. The success has been immediate. My congregation is still interested, and I know that the spirit of Quakerism, which is, in my opinion, the true Christian spirit, has shown once again that it was a power *when it was not sectarian*. I understand that at the origin, Quakerism did not appear as being a church against churches. Quakerism was a *power, a dynamis*, as says St. Paul. If the churches had only understood that they were revived and renewed by this principle! But they did not wish to receive the Light. They fought against it; and the Quakers were obliged by circumstances to become a sect. *Yet they are not a sect*. I have confirmed this by my own experience—that we cannot accept all the truth which was given to George Fox and William Penn, and even in circles which seem to have no sympathy and no knowledge of historical Quakerism, without discovering that Quakerism can be a power."

"As the shoemaker hangs out a wooden shoe to show to the world that he makes shoes; as the watchmaker puts up a model watch to show that he makes watches, so in the midst of the White Mountains Almighty God has hung out a human face in stone to show that in New England He makes men." So spoke a provincial orator in one of the New England towns. Whatever one thinks of his oratory, the fact remains true that men are made in New England! and one of the places where they are made is Oak Grove Seminary. That institution has been no less successful in producing some very fine specimens of womanhood, also. It now needs \$10,000 to carry out the plans of its committee for a career of enlarged usefulness. One Friend has promised \$3,000 of the required amount. This announcement is made in the hope that some who read it may feel moved to volunteer a subscription, and that others may be getting into hair-trigger condition to respond when they are asked.

FOR THE AMERICAN FRIEND.

ON THE YANGTSE RIVER.

BY ROBERT L. SIMKIN.

On Second month 6th, we left Ichang for Chungking, our party being made up as follows: On Capt. Li's houseboat were the Wigham family and Miss Warner, on Capt. Chung's (pronounced Jun) four-room houseboat were Mr. Toyne and Miss Stout, both of other missions, and Mrs. Simkin and myself. Accompanying these boats is a smaller cargo boat, on which Mr. Toyne sleeps, though he eats with us and spends the days on our boat. Our boat is 80 feet long and 11 feet wide at the widest point. The first 31 feet has no covering during the day and is occupied by the boat's crew of eight or nine men. At night a light framework is put up and covered with matting, under which the crew and about 27 trackers sleep, packed together on the deck like sardines in a box. The cooking for the trackers is done by a small coal stove in a hole at this end of the boat. Next, under a permanent roof, come four rooms in which the passengers live; next behind this is the kitchen for the passengers, in which the steersman also stands, while at the extreme stern over the rudder is a tiny room, in which the captain, his wife, his mother, and his little boy all sleep. Underneath the floors there is a great deal of room for freight.

When rowing, the boatmen and trackers have a peculiar sing-song, which one never hears anywhere else. Imagine a dozen men or more singing just outside the cabin door, and you will see that we did not have *quiet* during much of our trip. However, they do not row any more than they can help. While rowing they look up anxiously at the sail and whistle again and again for the wind to come and help them. We had a tremendous sail, braced with bamboo stays and so heavy that it was stiff work for four men to raise it. At the least indication of a favoring wind up would go this sail, the men giving us another little song at each lunge on the ropes. Much depends upon the wind, especially in the gorges, where the current would prove too strong for the oars alone, and where the banks are so steep that the trackers could not gain a foothold. Fortunately, we had splendid breezes when most needed, and so we passed in a few hours stretches which would have required days had the wind been contrary. Whenever we had a good breeze we easily kept ahead of Li's boat, as our sail was larger.

Unless the wind is very strong, the trackers are out on shore helping on our progress and often furnishing the only motive power. The ropes which are used are woven from eight to ten heavy strips of split bamboo, and are well adapted for the purpose, as they do not become heavy when wet. Drag them through the water and then through sand until they are grimy, and another bath makes them as good as new. One end is fastened to a timber near the foot of the mast, while at the other end the trackers attach their hempen cords, each of which is provided with a loop of soft cloth, which goes over one

shoulder. Usually the trackers rush along pell mell, clambering over rocks and up cliffs high above the water, but if the current is very strong they settle into their harness and pull almost on their hands and knees, hardly gaining an inch. The big cargo boats have 30 or 40 trackers, and all boats must employ much additional help at the worst rapids. As the men walk they frequently swing their arms in concert, emitting at each step an explosive "Tsig, Tsig, Tsig."

The tracker boss, or "futow," is a most interesting personage. Armed with a section of stiff bamboo rope, he runs back and forth along the line, scolding (which means swearing) most awfully at the men and whacking them over the backs to get them to go faster. He ties himself (and particularly his face) into double knots in his excitement, and his throat is hoarse from his continual shouting. From his actions, one would think that he was half killing the men, but it is noticeable that his awful stroke loses its force about a foot before it reaches the man, and the rope descends harmlessly upon the thickly-wadded coat. If a tracker has stripped to the waist, as he often does, the "futow" purposely misses his bare



CHINESE JUNKS.

back and brings the rope down "whack!" upon the sand. The trackers work very hard. From dawn until dark they must pull hard over sharp rocks and through heavy, loose sand, where it would be difficult to make headway even without a load. Two or three times a day they stop for about fifteen minutes to gulp their rice, and then on they go. After their meal at night they spread their padded beds on the bare floor and sleep soundly until dawn, when it is the same round of hard work. For the entire trip, about a month's hard work, all they receive is their food and about an American dollar. (This has much greater purchasing power, however.) They have no Sundays and no holidays, except the New Year and such other times as they are unemployed. On our boats we did not travel Sunday, so they had a chance to wash their clothes and rest, a privilege which they enjoyed greatly. Small lads are frequently employed, but they are plucky, and want to do as much as the men.

The night before the start we went aboard at night-fall and as Mr. Toyne had not yet come to translate for us, we had to make the cook understand by signs what we wanted for supper. In the midst of our directions one of the crew hung an immense brass gong upon the tiller and pounded it with a mallet until we had to put our fingers in our ears. He then placed himself before a small idol, which is above the door of the captain's room, spread a piece of paper on the floor, and bowed his forehead to it several times.

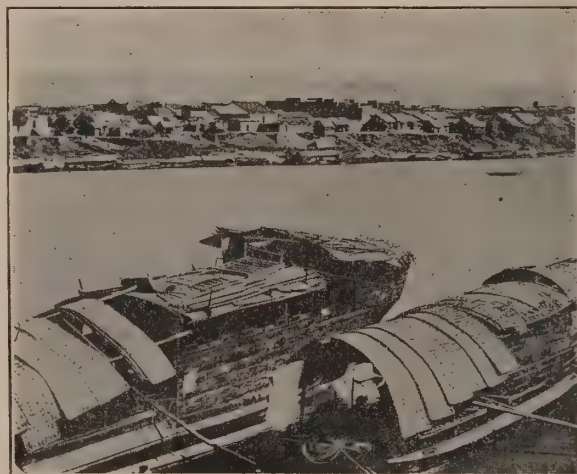
At the beginning of a trip a rooster is also sacrificed to the god of the river. On our boat this took place a day or two before we started, so we saw only the blood and feathers on the bow; on Li's boat, the ceremony took place on the afternoon of the first day, just as we entered the Ichang Gorge. We were startled by hearing crackers on the other boat, and, looking out, we saw that "cash paper" was being lighted and thrown on the water to "buy the right of way." The sacrificer, with bared head, bled the rooster from the mouth, and then, standing erect, he held the fowl at arm's length, allowing the blood to run down upon the bow of the boat. In order that the river god might not overlook the sacrifice, he plucked a handful of feathers from the neck, wet them in the blood, and smeared them on the bow, where some of them remained to the end of the trip. Then holding the fowl in both hands, he bowed himself three times, and so completed the ceremony. I believe the rooster was afterward eaten. On a number of occasions firecrackers were lighted and burning cash paper was strewn on the water just as we came opposite some temple on the hills or image cut in the rocks at the side of the river. This was accompanied sometimes by the bowing of the forehead to the deck, or by firing a small cannon.

The first day we made about 30 li (one li equals about one-third of a mile), mooring that night in the Ichang Gorge, where is stationed a customs inspector, who paid us a short call. One may get some idea of the tremendous traffic on the Upper Yangtse by this official's record of 48 junks having passed up the river that day, 1,300 the previous month. At 10 o'clock the following morning we stopped at a little village on the bank and laid in a good supply of bamboo rope. In the afternoon we had our first taste of rapids, the Tung Lin Tan, around which we walked.

Friday morning all was excitement, as we were nearing the Chin Tan, at this season of the year one of the worst on the river. We placed all our dishes and breakables on the floor, put out our charcoal fire, and, carrying a suit-case with a few valuables, climbed out on shore just below the lower rapid. This lower rapid was quickly passed, and, after getting out of its power, the boatmen cast off the towing line and passed on up the middle of the river under full sail, taking advantage of a powerful backwash, which carried the boat almost to the rapid itself. Then watching their time, they shot across the strong down current, rowing with all their might, and just

succeeded in gaining the place at the head of a long line of cargo boats, which were waiting their turn to go up. It was a splendid bit of good management, for which we could not but admire the skill of our boatmen. Our cargo boat tried the same tactics, but was carried down past six or eight before she could get out of the current. A second time she tried, crossing back over the current and then sailing up in the backwash as before, only to fail again, for, although she caught the second boat in the line and struggled hard to hold fast to it, the current was too strong and she was swept downward. The third time she was successful and shot ahead of our boat, thus going up the rapid ahead of us.

From the foremost place in the line it was easy to work the boats up to a tiny cove or shelter, where each boat put out three strong lines, passing them up over the rocks to heavy stone posts, around which the ropes were wound, every inch being made secure as fast as the trackers had gained it. Beside these three ropes, two heavy lines were fastened from the



HOUSE BOATS.

boat to great rocks on shore to prevent the boat's swinging out too far into the current. When all was ready the three lines of trackers bent to their task, the boat pushed out into the stream, and the battle with the rapid was on in earnest. Inch by inch the boat crept forward, the foam dashing angrily from her bow. In the very midst of the rapid three cannon were fired from the boat at the rushing waters. Ten minutes of suspense passed, after which the boat began to respond more quickly to the combined pull of over 100 men, and we knew that the battle with *this* rapid was won. No words can picture the wild beauty of the scene which forms the setting of this rapid. On both sides rise abruptly great walls of rock of such tremendous height as to dwarf into insignificance the few miserable huts perched upon their sides. The majesty of the hills, the rush and roar of the water, the shouting of the men, and the frantic gestures of the old pilot at the bow form a picture long to be remembered.

(To be continued.)

FOR THE AMERICAN FRIEND.

THE INTERPRETATION AND USE OF THE BIBLE.

BY ELBERT RUSSELL.

XV. THE HISTORICAL BOOKS OF THE BIBLE.

(Concluded.)

These books are usually called "historical books," and we have seen that, in general, their narratives are historically true. Yet there are certain characteristics of them that raise the question as to whether their purpose is historical; *i. e.*, whether they were written primarily to give information about events of history. We note in the first place, that the authors have not been at great pains to verify their sources; they have taken and used what they found. In details the different books not only have different representations of the same event, but the same writer often leaves discrepancies and apparent contradictions in his own work. Examples will make this clear. The book of Chronicles usually gives a greater idea of the size and importance of Judah than does Kings. In I Kings 12:21, the total available forces of the kingdom of Judah are 180,000. In II Chronicles, a very few years later, the successor of Rehoboam is represented as raising an army of 400,000, while Jeroboam met him with 800,000 men. This would make the total military strength of these two petty kingdoms almost equal the largest army that the Persian Empire could furnish under Xerxes centuries later. A comparison of the account of the coronation of Solomon in I Kings 1 with that in I Chronicles 28 shows striking differences of representation. In I Kings 3:4 Solomon is said to have sacrificed at Gibeon because it was a great "high place," and 3:2 explains that such high-place worship was of the kind that is later condemned in the book but was excusable in Solomon's day because the temple was not yet built. In II Chronicles 1:3-5 it is explained that Solomon went to Gibeon because it was the one legitimate place of sacrifice, the tabernacle and brazen altar of Moses being there. In II Kings 24:4 Manasseh's sin is said to have been so heinous that even the good reformation of king Josiah could not cause God to forgive the nation for participating in it. In II Chronicles 33:13 we are told that Manasseh, carried captive to Babylon for his sins, repented and in answer to his prayer he was restored by God to his throne and for the rest of his reign was a zealous reformer and worshipper of Jehovah (33:15, 16). Between the Gospels similar differences of representation are found. Matthew says there were two Gaderene demoniacs; Mark mentions one only (Matthew 8:28; Mark 5:2). Matthew (8:5) says that the centurion came to Jesus; Luke (7:3,6) says that he sent to Jesus not feeling worthy to meet Jesus himself. Matthew says Jesus healed two blind beggars at Jericho (20:30) as He was entering the city; Luke (18:35) say He healed one as He was leaving the city. Such discrepancies are not confined to cases in different books. Some-

times the same thing is given differently in the same book. In II Kings (8:25) Ahaziah is said to have become king in the twelfth year of Joram, king of Israel. In 9:29 he is said to have begun to reign in the eleventh year of Joram. In II Kings 18:1 Hezekiah's first year is given as the third of Hoshea. In the ninth verse of the same chapter Hezekiah's fourth year is given as Hoshea's seventh. It is certainly probable that the writer of the book had data that made all these seemingly contradictory statements in some sense correct; but the important point is that he did not take pains to remove the flat contradictions; for the purpose for which he wrote the exact dates were unimportant. This shows that he was not writing as a historian. We must seek his purpose in some other way.

That the primary purpose of the writers of these books was not to give historical information is seen also in the way they have selected their material. It is shown in their omissions quite as much as in what they give. One who reads these books with the historical and biographical interests uppermost will be continually baffled. One gets interested in the personality of Elijah and wishes to know something of his early life and training; but he springs into the narrative full-grown. Nothing is told of him until a religious crisis in Israel makes him of importance to the progress of the true religion. Jeroboam II was the greatest conqueror among the Hebrews after David; the most splendid ruler after Solomon. Yet the writer of the book of Kings is so little interested in history, as history, that he dismisses this reign with a brief statement of its religious significance and only incidentally do we learn of the history the writer did not care to copy from the royal chronicles (II Kings, 14:23-19). None of our Gospels give us a biography of Jesus. Outside of a few incidents in the first two years and in the twelfth year of His life we know nothing of the first thirty years. Even during his brief public ministry there are periods of months of which we have no record. The book of Acts is silent as to the labors of most of the twelve, and really gives us little of the life of Paul as a whole.

When we come to examine the matter that is narrated, and especially the way in which it is treated, we discover that the purpose of the so-called historical book is not primarily to record facts for history's sake, but rather to record those matters that teach or illustrate religious truth. The book of Judges is really a sermon. Its text runs: "And the children of Israel did that which was evil in the sight of Jehovah, and went and served the Baalim and Ash-taroht. And the anger of Jehovah was kindled against them and He sold them into the land of . . . and He mightily oppressed them . . . years. Then the children of Israel cried unto Jehovah and He heard them and gave them a deliverer, even . . ." This theme of sin and punishment, repentance and salvation is illustrated by stories of the times of the judges. The book of Kings with its story of the rise and fall of kings and people, with

its verdict on the religious character of each reign, is intended to preach the truth that "righteousness exalteth a nation but sin is a reproach to any people." In the New Testament we find that the Gospels have the avowedly religious purpose. Mark gives the limits of the Apostolic testimony which was the historical basis of the church (See Acts, 1:21,22). Luke writes that Theophilus may be certain of the facts in which he was orally instructed and which had led him to Christian experience. Matthew's gospel is an argument to prove that Jesus is the Messiah expected of the Jews, but Who is also the Saviour of the world. John tells us expressly (20:30,31) that he selected a few of the many things Jesus did to sustain the faith of disciples and lead to eternal life. Even in these books, then, we find that the Bible is not a text-book on history, or science, or geography, or biography, but a book of religious instruction. From any other point of view it is unsatisfactory. It lacks the historical interest and accuracy in detail.

Two questions suggested by the foregoing may occupy us in closing. The first is, What effect on our confidence in the Bible, as a guide in religion, must its historical inaccuracies produce? If we come to the Bible seeking instruction in the spiritual life, its usefulness for that is not impaired by what may be omitted or even incorrectly stated as to matters of history or science. The Bible is not an encyclopædia of universal information; it is only a guide to salvation. It is not necessary for one to know everything in order to give useful knowledge in some things. A man may be a safe guide in the Alps whose stories of Swiss history are largely incorrect. A man may be a good instructor in bricklaying who cannot spell correctly. It is inherent in our Quaker principle that a man may be a preacher of religious truth, led by the Spirit of God and not be learned in many other things. Many of our Quaker ministers have been the means of leading many people to God; have known and told correctly the truths of religion; who believed that potatoes would not grow unless planted in the "dark of the moon." Men trusted their knowledge of the growth of the soul in grace who distrusted their knowledge of how to grow potatoes. If the Bible were a text-book on history, historical errors would destroy its value, but they do not destroy its value as a book of religion; only errors as to religious truths could do that. The extracts from history and the narratives of the Bible are used only as means of enforcing religious lessons. They may do that correctly without being themselves historically accurate. For example, I once heard a minister preaching on the aid God gives His children. He wished to show how God comes to man's help in the hour of his need. In doing so he told the story of the crisis of the battle of Waterloo, when both Napoleon and Wellington were anxiously awaiting reinforcements. At last, he said, there appeared to the east a great cloud of dust, and each thought it was caused by the arrival of his own allies. But finally out of the dust emerged the Prussian uniforms; Blucher had come in the hour of need to aid Welling-

ton, as he had promised to do. It is thus, the preacher said, man's extremity is God's time to succor his people. Now if he had been lecturing to a history class, and made that statement about the cloud of dust, it would have been a fatal error; for, as a matter of historic fact, it was the deep mud that delayed Blucher's arrival at Waterloo. But the preacher's error did not in the least spoil the illustration, for the point was that Blucher came in the hour of need—whether through dust or mud did not matter—just as God comes. So inaccuracies of detail, and even purely imaginative narratives, are used in the Bible as effective means of teaching religious truth. It is the historical student, not the religious reader, who feels the necessity of determining by critical processes whether the history is true.

The second question is, In what sense are these books inspired if the authors got their information from books and other human sources? Since the Biblical writers have nowhere taken the pains to describe the processes by which they were inspired, it is becoming that we do not be too dogmatic or confident in describing the ways of God. Two things are pretty evident, however. One is, that it is the religious truth that these books teach, not the facts they narrate, that was given them by inspiration of God's Spirit. The writers were prophets to whom God had given a revelation of Himself and His ways. The Hebrews put the books from Joshua to Kings in the book of the "Prophets" in their Bible. In the second place, these men were given the spiritual discernment to see below the surface of things. What to the uninspired observer was just the play of force, and wit, and chance, became to these men the doing of God, the outworking of His purpose, the result and illustrations of spiritual forces and truths. History can never again seem blind and Godless to one who has learned from these writers where to look for its inner meaning, whose spiritual eyes they have opened to see the working of the Lord.

FOR THE AMERICAN FRIEND.

BACK CREEK GRAVEYARD.

Old, uncared for, most forgotten,
Overgrown with weeds and grass,
Scarcely noticed, little thought of,
By the people as they pass,

Is an ancient Quaker graveyard,
With its stones in quaint array,
Sculptured o'er with hopes eternal,
Of the resurrection day.

Yet beneath this sod are resting
Folded in eternal sleep,
Men who toiled that we might prosper,
Men who sowed that we might reap.

Their glory not in martial deeds,
Quiet, simple lives they led,
They built their faith on peaceful creeds,
Not on ruins of the dead.

—MARK BALDWIN.

Fairmount, Ind., Fourth month 18, 1907.

Some Views on Present Day Topics.

(Continued from last issue.)

THE QUAKER IDEA OF MUSIC IN ITS RELATION TO WORSHIP.

BY EDGAR L. REQUA.

Having now placed my subject before you, I shall briefly discuss it under two heads: First, music and worship. Second, the purpose of music.

First.—The literature the Friends have upon music is chiefly of a negative character. In 1885, a tract on singing and music was published in Philadelphia with the endorsement of that yearly meeting. It is against reading Scripture in meeting, and seems concerned for our ancient testimony against music; but its chief concern is against those abuses of music to which every true musician, let alone a Quaker, should say, Amen.

Many like to find refuge in Amos 6th. But the prophet here is not speaking against music, but the abuse of it, as I am. Instead of Israel praising God with voice and instrument, they took the same kind of instruments David made for the Temple and possibly the tunes, and used them at their sensual feasts. It is not to be supposed the prophet would pronounce a woe upon David's music, which had the sanction of God Himself. Compare Amos 6, 1-6, with II Chron. 29:25. The Temple had an orchestra of 4,000 instruments, 13 different kinds, and a choir of 285 trained voices. (See I Chron. 23:5 and 25:7.)

David had this in mind when he said, "Play skillfully with a loud noise, make a joyful noise unto the Lord." The Hebrews were the first people to use music to appeal to God and to praise Him with, and much of the good in church music to-day is traceable to David's time. It is a significant fact that some of the great musicians and singers of Europe are of Hebrew origin.

Some people, with anti-musical tendencies, have been very fond of quoting Barclay and other early Friends. George Fox sang in prison.*

The Quaker idea of music was that the soul would have such an in-flowing and out-flowing of the Divine Life that music, *i. e.*, songs of praise, would spontaneously burst from the lips. This is a beautiful conception of music, but it is not the only one. Others beside Friends have attained to this kind of melody. Jonathan Edwards was often moved to sing when contemplating the Creator and His works. The midnight singing of Paul and Silas was undoubtedly of this character; David singing before the Ark; Israel and Miriam singing that triumphal ode recorded in Ex. 15; The Magnificat of Mary; the Benedictus of Zacharius; The Nunc Dimittis of Simeon, recorded in Luke—are all types of this kind of singing. It is the highest order of singing, and represents the Friends' ancient idea.

We must take into account the Hebrew Temple music, with which the Bible characters quoted were undoubtedly thoroughly familiar. Robert Barclay,

in proposition XI on worship, confesses the singing of Psalms to be a part of worship when it arises from a true sense of God's love in the heart. This is in harmony with the axioms I have stated. Robert Barclay seems chiefly concerned with the misuse of music. I say amen to all he says, except to his statement on artificial music. He says, "As to artificial music, either by organs, other instruments, or by voice, we have neither precept nor example for it in the New Testament."

Jesus and His disciples sang a hymn at the close of the last Passover supper. (Matt. 26:30.) Paul and Silas sang till the prisoners heard them. (Acts 16:25.) The words translated, "sing" in both instances mean to sing a hymn with the voice. (Rom. 15:9.) I will confess and sing unto Thy name. (I Cor. 14:15.) I will sing with the spirit and understanding. (Jas. 5:3) Is any merry let him sing Psalms. The word "sing" here means to sing praise accompanied by an instrument. While in Eph. 5:9, singing and making melody in your heart to the Lord. (Col. 3:16.) Sing with grace in your hearts. (Rev. 5:9.) They sang a new song. (Rev. 14:3.) They sing a new song before the throne. (Rev. 15:3.) They sing the song of Moses and the Lamb. The words translated "sing" mean to sing or chant an ode. Very few instruments were known in Paul's day. The organ and piano being comparatively modern.

Enough has been quoted from Scripture to prove that for once Robert Barclay is not exactly in the right. Since Robert Barclay confesses Psalm singing to be a part of God's worship, let us view music in its relation to worship.

The use of music in worship is twofold. First, to express the feelings of the heart. Second, to impress emotions or truths. Hence, in worship the office of music is that of praise. The music should be of a nature that praises and extols the Lord and sung unto the Lord. Such singing is worship. This does not conflict with Friends' theory of worship on the basis of silence or the leading of the Lord. Since, according to Barclay, "Worship consists in a holy dependence of the mind upon the Lord," what right have we to say the Lord does not lead to sing as well as to speak or to pray? Who shall say that the Lord may not lead one to announce a hymn, and if the singing be unto the Lord and in the will of the Lord, who shall say it is will-worship? There is a time for all things. The time for silence is at the beginning of a meeting for worship. The time for singing is when the heart is overflowing with love and praise. The habit of singing miscellaneous songs at the beginning of a meeting to keep people quiet while the stragglers are coming in, or to keep the clink of the pennies from being heard during the collection, or to fill in the time and prevent a few moments of what should be restful, worshipful silence—is a perversion and abuse of music and a disgrace to any church.

Since music is the art of expressing the emotions and feelings of the heart, the music of an epoch, nation, church or individual is a true index of the

*See Janney's Hist. Rel. Soc. of Friends, Vol. I, page 163.

inner life. Whatever may be said in favor of the musical silence that fell upon Friends, and I have often thought it preferable to the musical riot of the last two decades, this fact is prominent: when we repressed song and were silent, we were stagnant; but when we began to sing we began to grow. On one hand we have a period of silence: no growth, no missions, no great activity. On the other hand, a period of singing, we grow, we plant missions in all parts of the world and we multiply at home. The more life we have, the more we will sing; and the more we sing, the more we will grow.

(To be continued.)

The International Lesson.

SECOND QUARTER.

LESSON IX.

SIXTH MONTH, 2, 1907.

MOSES CALLED TO DELIVER ISRAEL.

Exodus 3: 1-14.

GOLDEN TEXT.—And he said, Certainly I will be with thee. Ex. 3: 12.

DAILY READINGS.

Second-day, Fifth mo. 27.—Moses called to deliver Israel. Ex. 3: 1-14.
Third-day, Fifth mo. 28.—God's Message to Israel. Ex. 3: 15-22.
Fourth-day, Fifth mo. 29.—Moses encouraged. Ex. 4: 1-9.
Fifth-day, Fifth mo. 30.—Promise of help. Ex. 4: 10-17.
Sixth-day, Fifth mo. 31.—Pharaoh's answer. Ex. 5: 1-9.
Seventh-day, Sixth mo. 1.—Promise renewed. Ex. 6: 1-8.
First-day, Sixth mo. 2.—The choice. Heb. 11: 23-27.

Time.—Uncertain; estimates differ from 1492 to 1200 B. C.

Place.—Generally thought to be "the land of Midian," in the southeastern part of the peninsula of Sinai. The burning bush was on Mount Sinai. Sinai and Horeb are used interchangeably. Strictly speaking, Sinai is, perhaps, a peak in the mountainous region called Horeb, just as Mount Blanc is one of the Alps.

Rulers—Ramses II was probably reigning when Moses fled from Egypt, and his son, Menephtah (or Merenptah), when Moses returned.

All that we know of the life of Moses in the land of Midian is contained in a few verses, Ex. 2: 15-22, which practically tell us nothing but that his conduct so pleased Reuel (Jethro) that he gave Moses his daughter, Zipporah, in marriage.

1. "Now Moses was keeping the flock." R. V. He had become a shepherd, and such occupation gave him ample time for reflection and thought. "Jethro." Called in the previous chapter (verse 18), Reuel, also called Raguel. It is possible that Jethro may refer to his office of priest. The references to Jethro rather imply that before he knew Moses he was not a worshipper of the true God, but became one. See Exodus 18: 1-12. "Back of the wilderness." R. V. Inland, away from the sea. The convent of Mount Sinai, where the Sinaitic MS. was discovered, is built on the traditional site of the incident described in the lesson.

2. "Angel of the Lord." A manifestation of Jehovah. "In a flame of fire." Fire is a symbol of the Divine presence. Compare Ex. 79: 18; I Kings 19: 12; Ezek. 1: 27, 28, etc. "The bush was not con-

sumed." This was what attracted the attention of Moses. The mere fact of a bush on fire was doubtless no uncommon thing. The bush was a wild, thorny accacia, still common in the same district. It was called "shittim;" it grew sometimes to the height of 25 feet. The wood of this tree was used in the construction of the tabernacle. See Ex. 35: 24; 36: 31, etc. "Accacia wood." R. V.

3. The bush was not really burning—there was a shining as of a flame. "Turn aside." It was off the path he was treading.

4. The voice showed Moses that it was a supernatural appearance.

5. "Draw not nigh." He was not to approach too near. "Put off thy shoes" (sandals). "Holy ground." The Divine presence hallowed the place. It is still the custom in the East to put off the shoes in the mosques and even in houses on formal occasions.

6. "Thy father." Probably to be taken in a collective sense—thy fathers. See Acts 7: 32. "Hid his face." Just as Elijah did hundreds of years later in the same place (I Kings 19: 13). Each was overwhelmed by the sense of the Divine presence. See also Isa. 6: 1, 2-5; Deut. 18: 16.

7. "I have surely seen." The idea is, I have been seeing all the time.

8. "I am come down to help them." The Deity is spoken of in language applicable to man. Compare Gen. 11: 5. "Unto a good land," etc. Compare description in Deut. 8: 7-10. "The Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite." R. V. The first is often used to include all the others. "A land flowing with milk and honey" is a proverbial expression for a land that is altogether delightful. Palestine is an indefinite term as the boundaries varied greatly. What is generally understood by the name is the strip of land beginning at the end of the Arabian desert, and extending up the coast about 150 miles, and eastward to the Syrian desert, containing about 10,000 square miles, which is about the area of the State of Vermont. It is impossible even to estimate the population at this early period. Some think that all Syria was meant, which would be fully five times as great.

10. "I will send thee." The announcement comes to Moses with startling suddenness.

11. "Who am I that I should go unto Pharaoh?" Moses has learned many lessons in humility since he was in the position of the son of Pharaoh's daughter. On the one hand none could know better the power of Pharaoh, the hopelessness, from a human point of view, of an oppressed and downtrodden people attempting to rebel against the Egyptian Government. But on the other hand, who could be better fitted to lead the Hebrews than he who was learned in all the wisdom of the Egyptians, and thoroughly acquainted with all the methods and resources of Egypt?

10. "Certainly I will be with thee." An answer rather to the thought of Moses, than to his words. "Thou art not unfit, for I will be with thee," is the

full meaning of the Divine answer. "This shall be the token." The "token" called for another exercise of faith. It was as much as to say, The time will come when thy brethren will worship Me here on this mountain, and thou wilt know that I have spoken the truth—that My plans are far-reaching.

13. Moses apparently gives up his humility, but a new difficulty looms up before him. Suppose I go to my brethren and announce my mission, will they believe me? What shall I call Thee? They, like the Egyptians, will wish to know Thy name. "I AM THAT I AM." "He is the eternal self-existent One." This name is said in the next verse to be equivalent to Jehovah; a name used before (Gen. 15:17), but not so interpreted. The name not only points to self-existence, but also implies unchangeableness. "The same yesterday, to-day and forever." To the Egyptian as to most, if not all other people, some graven image represented the deity they named and worshipped. To the Hebrew there was the name only. It is almost impossible to state accurately the meaning of the Hebrew words. Literally, it is "He who is." The Septuagint renders them, "THE BEING."

PRACTICAL THOUGHTS.

1. "When God calls, He qualifies; and when He qualifies, He calls."
2. "God gives us almost every day new and sad experiences to educate and test us."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR SIXTH MONTH SECOND, 1907.

HOW TO REALIZE THE PRESENCE OF CHRIST.

John 14: 15-23. (Consecration meeting.)

Second-day, Fifth mo. 27.—Christ with us. John 17: 20-26.
Third-day, Fifth mo. 28.—Alive with Him. Rom. 6: 3-11.
Fourth-day, Fifth mo. 29.—Christ in us. Rom. 8: 1-11.
Fifth-day, Fifth mo. 30.—We in Him. I Cor. 1: 26-31.
Sixth-day, Fifth mo. 31.—Members of Him. I Cor. 6: 15-17.
Seventh-day, Sixth mo. 1.—"Christ liveth in me." Gal. 2: 19-21.

George Fox tells us in his journal of asking a Carolina Indian, "Whether or no, when he did lies, or do wrong to any one, whether there was not something in him that did reprove him for it?" And he said, "There was such a thing in him that did so reprove him, and he was ashamed when he had done wrong or spoken wrong." This, Fox offers as a proof of his claim made to a disputing doctor concerning the light and spirit of God, which is in every one. Certainly, not one of us is less aware of God's remembrance and nearness in times of our disobedience; but are we equally positive that we have had Him near in approval and encouragement?

It is one of the chief mercies that we enjoy, that the spirit is a reprover of unrighteousness, so that we can not go comfortably on the way to destruction, feeling no pang of separation from Him to whom we belong. If His only revelation were of this

negative sort, however, we would know Him only by the barriers and prohibitions about our path; but He is also "a word behind thee saying, 'This is the way; walk ye in it.'" And in obedience there is fellowship.

The aid we breathe is within us and about us. Our life depends upon it yet we are, for the most part, unconscious of its presence. But its movement in the storm or the gentle breeze, or the lack of it in a stifling room, forces upon us a realization of its presence and usefulness. This typifies, in a feeble way, the intimate relations existing between us and "Him in Whom we 'live, and move, and have our being'"—Him Whose throne is in the heavens, but Who is manifest most truly and appreciably in the hearts of His disciples.

There are times of His manifestation, and we need to use opportunities often to reckon with Him as present—He who delivers in the moment of our weakness and rejoices in the time of our victory. We are in danger of taking Him too much as a matter of course, but we are also in danger of not taking Him at His word. It dishonors Him to ignore His assured presence; it dishonors Him to doubt when He has said, "I am with you." Says Frances Ridley Havergal, "Some of us think and say a good deal about the sense of His presence; praying for it, and not always seeming to receive what we ask; now on the heights, now in the depths about it. And all this April-like gleam and gloom, instead of steady summer glow, is because we are turning our attention upon the sense of His presence, instead of the changeless reality of it."

Jacob's wondering ejaculation, "Surely God is in this place, and I knew it not," has found its echo many times in many lives. But, alas, too many times God is with us and our eyes are not opened to see Him. How shall we know? "Commit thy way unto the Lord: trust also in Him." "To know Christ intimately, we must serve Him well."

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

DOINGS IN CUBA.

EXTRACTS FROM A LATE LETTER OF

JOSEPH M. PURDIE.

"February is a month of feasts and outings. The feasts of Carnival still have a hold on these people, and during the month there are balls, parades, and all the gaiety they can put into such a time. The minds and hearts of the masses are restless and on the lookout for something new and jolly. * * * We however cannot help but become sad at the growing indifference." * * *

"Although the month presents its difficulties, the Lord's work has continued and hearts have been blessed. * * * On the 7th, we received a new candidate for church membership. The members

have begun to hold prayer-meetings among themselves; gathering in the home of one of the believers, they have a season of prayer, singing and Bible-reading. One of the most faithful members has taken upon herself the work of reading the Bible in different homes of poor and unlearned people. We are glad to see this new step and trust that you will remember these feeble efforts in your prayers." * * *

"For sometime we have felt that there is a need, in our department, of religious literature. Although we have some books and pamphlets in our library, still there is much room for books on Christian Evidence, Morals, and Biblical Exposition. One of our members has been reading the Spiritualists' books, and has been especially attracted by their exposition of texts in the New Testament. We hope to be able to put into his hands, and into the hands of "candidates" and other members, something which comes from holy, Christian hearts. We pray that the Lord may open some heart to send us either books (they must be in Spanish), or the money, especially for such books."

"It is always a cause for thanksgiving to go to Auras. Every time there is that interest and hope and trust manifested by the candidates, which make our hearts rejoice in their presence. On the 18th, Una and I went to this little town to hold a series of meetings. The attendance was good, except on Friday night. On Friday, most of the housekeepers iron their clothes, and since it was a moon-light night they would not take the risk of coming out into the moon-light (warm from their work). This superstition is so rooted in the hearts of these Cubans that sometimes one may see a person at night with an open umbrella to keep the silvery rays of the innocent moon from hurting him. Our efforts proved successful, however, and before leaving Auras, on the 23d, we were happy to take in six new candidates. There are now 28 candidates enrolled in Auras."

FROM A LETTER FROM C. C. HAWORTH,
GIBARA, CUBA, FEBRUARY, 1907.

"The carnival time has just passed. This is always a time hard on the work of the church. * * The work at the out-stations, I feel, is in good condition. The two meetings at Potrerillo, this month, were the best that I have been permitted to attend there. The attendance was fair, and the interest good. I hope we may be able to do much more there. It is a town that needs it so much.

"The last time I went to Bocas (an out-station recently opened), I made some benches, with the help of a Cuban carpenter. We worked hard all one day, and when I asked him his price, he said he had not expected to charge me anything. I was surprised, but very grateful. He also said that he thought the people would be very glad to help in building a church by giving native material for the frame, and for me to let him know what was needed, and he would see what he could do. So Mr. Martin has made an estimate, and we are going to see what can be done, and if they will come up with the frame, we

will see if there is not some friend or friends in the States that will give the \$250 necessary to buy the lumber and roofing. The work will be largely done by the missionaries and by donations of work."

Open our eyes, merciful Father, that we may see the wide difference there is between what we are and what we ought to be. Startle us out of our spiritual slumbers.—*William H. Furness.*

Correspondence.

TO THE AMERICAN FRIEND:

During the persecution, under the Emperor Decian, in the third century, many of the Christians of the church at Carthage were sent into captivity amongst the barbarians. Cyprian, the good Bishop of Carthage, from his place of retirement, did not forget these faithful ones of the flock, but raised a large sum of money to be sent to the Numidian bishops for their ransom. In remitting this money, Cyprian wrote these touching words: "We considered that it was the temples of God which were taken captive, and that we ought not, through inactivity or neglect, to suffer them long to remain so. In our captive brethren we beheld Christ. . . . We give you the warmest thanks that you have been willing we should share in so great and necessary a work, and that you have offered us FRUITFUL FIELDS IN WHICH TO CAST THE SEEDS OF OUR HOPE, looking for an abundant harvest from this heavenly and saving act."

As the Numidian church thus gave the church at Carthage, itself scattered and hunted, the privilege of helping to succor the needy, so we of Lumbwa, among the barbarians of East Africa, offer you fruitful fields in which to cast the seeds of your hope. And we feel sure a harvest will result to the glory of God from such a planting at this time.

Our poor people here in Lumbwa have been suffering for some time from hunger, and it will be fully eight months, according to the statement of the collector to me the other day, before there can be any relief from their own crops. Even now the situation is so bad that they are beginning to sell their children for food. One has been offered to us, and the collector tells me that several have been offered around Kericho. A large number have come to us begging for work for their food. Up to this time we have not been able to take all who have applied, but some of the more needy cases, such as women with little children, are now at work digging for garden and cutting grass.

As the Lumbwa have not been all addicted to work, which is the sole reason for the present distress, since the land is fertile and last year there were 71 inches of rain, this is a providential opportunity to teach them the necessity and the dignity of it. And not only so, but it gives us a unique opportunity to bring them into sympathetic hearing of the Gospel. Our daily services are increasing in interest, as well as in numbers. It is particularly interesting and pathetic to watch the faces of the poor women as for the first time they hear the message of a great hope for their sex. Some sit in stolid indifference, as though the centuries of degradation had crushed out all hope or even desire. Others, as for instance, Arapcherikat's old, wrinkled, but jolly, good-natured mother, lean forward and, with lips apart and face alight, drink in the message like the thirsty souls they are. An encouraging result of our small relief work already is the request from some of our dependents that they be allowed to remain in the mission permanently. This is exactly what we want—as many native families as possible grouped about us, each with a house and a little plot of ground for their own needs.

The work, as a whole, is moving along satisfactorily. We have recently completed a brick storehouse and workshop, and are now at work on a dwelling, besides a number of permanent dwellings for our people.

Five of our young men, representing four different tribes, have acknowledged Christ. Three of these have gone back to their people, carrying with them, we trust, something of the new life in Christ. The other two are doing nicely. One of them has just been joined by his wife from far up in Usoga, and they are starting their new home joyously.

Those Friends who may be led to plant some seeds of hope in this fruitful field may send to Thomas C. Potts, treasurer, 316 North Third Street, Philadelphia, Pa.

WILLIS R. HOTCHKISS.

Things of Interest Among Ourselves.

Charles F. Coffin, Chicago, was acceptably with Friends at Richmond, Va., on the 12th inst. He and his wife have been in the city about two weeks, the latter having been ill with pneumonia. Their many friends will be glad to know she is improving.

James Wood, wife and daughter have reached their home, Mt. Kisco, N. Y., after a three months' trip abroad. They spent about six weeks in Germany, and four in Great Britain, specially visiting London and York. James Wood's health was much improved by the trip.

J. Waldo Woody, a minister from Western Yearly Meeting, acceptably attended the meeting at Richmond, Va., during the past winter. He left a few days since to visit his parents in North Carolina, with a prospect of attending the seminary at Richmond again next winter.

Franklin and Mary M. Meredith expect to continue their pastoral work in the meeting at Traverse City, Mich. The meetings on First-day are well attended and manifest much interest. The evening Gospel services conducted by Mary M. Meredith have been the means of many conversions and renewals.

Whitelick Quarterly Meeting was held the 11th and 12th inst. Solomon Woodard, Superintendent of the Temperance Work of Western Yearly Meeting; S. Adelbert Wood, Knights-town; Charles A. Axton, Quaker, and others, were present. It was a time of unusual spiritual blessing.

Damascus Quarterly Meeting was held at Beloit, Ohio, the 11th and 12th inst. There was a good attendance. The spirit was good and unity prevailed. Ed. Mott was present throughout and gave clear, definite help. Walter R. Williams, the principal-elect of Damascus Academy for the ensuing year, gave a very helpful address on Seventh-day, at the Bible-school conference, and one on missions at the C. E. meeting, on Sabbath afternoon. This quarterly meeting is recovering from the "tongues' movement," and is doing good work.

J. Edgar Williams, having resigned his position as pastor in Greensboro Monthly Meeting of Friends, at Greensboro, N. C., to begin his new work as pastor in Seattle, Wash., left Greensboro with his family on the 3d inst. Previous to his departure, the Christian Endeavor tendered him and his family a farewell reception, in which the membership participated. Under his ministry, the meeting at Greensboro has grown. The young men and women have been interested, and the older members encouraged and strengthened.

The Friends' meeting at Portland, Ind., is improving. The pastor, Thos. E. Williams, by his untiring and consecrated efforts, has been able to hold an unusually large percentage of the converts of the revival of a year ago, beside bringing in others. He has won the hearts and confidence of the people of the city, as well as the meeting. The Christian Endeavor, numbering 60 in membership, is being reorganized, placing the young people in all the offices. A Bible class, comprising the leading professional and business men of the city, has been organized. The class is taking up the study of the Bible by entire books, and will fill a long-felt need in the city.

A communication from the Chicago West Side Monthly Meeting says: "We are all eagerly scanning a lot and building (frame), which have been offered to us at a reasonable price. We mostly agree upon the desirability of the position—Forty-fourth Avenue and Park Avenue—but are loth to undertake any bargain which we cannot carry out. If we had just about \$2,500 more than we have at present available, we would have clear sailing ahead, and could purchase the lot, fix up the present building for present use, start a fund for the building which we need so much, and look up to God with courageous hearts and renewed convictions of successful operations. Some of our members have promised, willingly, to do their part and more, so we are in great hope about the ultimate conclusion."

The Friends' Institute, with rooms in connection with the meeting-house at 20 South Twelfth Street, Philadelphia, show some favorable items in their annual report for the year ending Fifth month 1st. During the past twelve months 66 different committees, representing the most diverse interests of members of the Society of Friends, have held meetings in the Institute; 401 of these committee meetings were held, as compared with 357 during the preceding year, with an attendance of 3,768 committeemen, an increase of 569 over the

previous year. The number of visitors to the rooms of the Institute during last year was 12,890, as compared with 11,242 during the preceding year, an increase of 1,648. There were more visitors during the day time of last year and slightly fewer visitors in the evening, as compared with the preceding year.

The Sixth Annual Conference of Stella Quarterly Meeting was held at the Glade school-house, near Cleo, Okla., Fifth month 1st to 5th, inclusive. Each department of work in which the quarterly meeting is engaged was given one entire session. The needs and possibilities of each line of work were considered. The Conference was well attended, notwithstanding the very inclement weather, which prevailed almost the entire time, and the absence of any speakers outside the limits of the quarterly meeting. The temperance question, which is just now agitating the minds of the people of Oklahoma, was pretty thoroughly discussed, and the Conference declared itself emphatically in favor of State-wide prohibition. These annual gatherings of the workers of Stella Quarterly Meeting are looked forward to as times of real training and inspiration in the aggressive work of the church, and all who attend can but feel that the Lord is leading and blessing.

Several changes in the Faculty of Haverford College have been announced. The vacancy caused by the resignation of Ernest W. Brown, professor of mathematics, who will take a similar position at Yale, has been filled by the promotion of Dr. Legh W. Reid, while William H. Jackson, Cambridge, at present an instructor at Manchester, has been appointed an associate professor in the department of mathematics. Dr. Don C. Barrett has been promoted to a full professorship in economics. Prof. Wilfred P. Mustard has resigned his professorship of Latin and will accept a collegiate professorship in Johns Hopkins University. Richard M. Gummere, Haverford, '02, now in the graduate school at Harvard University has been appointed instructor of Latin. Thomas K. Brown, Haverford, '06, has been appointed instructor of German. The Clementine Cope Fellowship of \$500, with the privilege to study a year at some American or foreign university, has been awarded to Roderick Scott, '06, of Yonkers, N. Y., while a teaching fellowship has been awarded to José Padin, '07, San Juan, Porto Rico.

Jennie Smith, who has done much successful work among railroad men, spoke to the student body at Earlham College the morning of the 2d inst.

Prof. Hodgkin, of the History Department, recently read a very interesting paper in chapel. He quoted at some length from advertisements of the Jamestown Exposition, which describe the "glorious" naval engagements to be seen there, and asked why our President, who hates "shows," should encourage such a one as this, especially when our country is supposed to stand foremost in the peace movement. He closed by describing in forceful irony the "glories" of the real engagements.

During the past year there have been 34 students in Earlham, who have expressed a willingness to preach. Frequently there are several students from the college holding services at different places on First-day.

A senior in the Department of Music, Mabel Stuart, gave an excellent graduating recital on the evening of the 7th inst.

Earlham's representative, Gustive Hoelscher, won first place in the State Prohibition contest, held at De Pauw, Fifth month 3d.

The thirty-sixth semi-annual meeting of the College Park Association of Friends was held at their meeting-house, on Morse Street, College Park, Cal., Fourth month, 27. The day was ideal, and early trains brought Friends from Berkeley, San Francisco and Palo Alto, and teams from nearer towns, until nearly every seat was occupied. Meeting for worship met at 10 o'clock. As usual, the meeting began with a period of silence. Hannah E. Bean spoke first, followed by Pliny E. Goddard from Paul's sermon to the Athenians: "The God whom ye ignorantly worship, Him, declare I, unto you." Dr. A. T. Murray, of Stanford University, preached a most interesting sermon upon "The Fellowship of Suffering." Elizabeth Shelley and Joel Bean offered prayer. Maria Freeman Gray, San Francisco, a member of Race Street Meeting, Philadelphia, and a prominent worker in the cause of peace, John and Nettie Riley, Walter Vail and others, until 10 had spoken in testimony and prayer. Among the speakers were six ministers. Beside others, all the "branches" of the Society of Friends were represented in the meeting. From 11:30 to 12 o'clock was a business session. Elizabeth Shelley,

recording clerk, read the minutes of the last meeting, bringing the business of that session vividly before the meeting. Wilhelmina Bell Jones, corresponding secretary, reported letters written to scattered members, and read letters received in response with messages of love. Some of these from far countries, in their warmth of love and interest, seemed like old-fashioned yearly meeting epistles. The minute embodying the exercises of the last meeting and sent out was acknowledged as welcome and helpful by Friends in England. The usual reports of the Indian, Japanese, and Missionary Committees were presented. A Sabbath-school from the country sent in \$5.00 for the Ramallah School.

From 12 to 1.15 was given to lunch and social mingling. It was said 50 or more sat down to lunch in the dining-room annex, or outside under the trees. In the afternoon, this program was followed:

1st.—After a brief pause, all arose and repeated, in concert, the First Psalm.

2nd.—Isaac Penington, the Mystic.....By Hannah E. Bean

3d.—Recitation By Abby Roberts

4th.—Edward Burrough, the Slum Worker..By George N. Jones

5th.—The Work of the International Reform Bureau.....

Elizabeth H. Shelley.

6th.—Recitation....."What Shall We Do To-day"
By Sarah Walton.

The recitations were beautifully rendered, and the papers were well prepared and exceedingly interesting, and each elicited a lively discussion, in which more than a dozen took part. Several from Berkeley and San Francisco remained over for meeting on First-day, in which Pliny Goddard and Maria Freeman Gray, with others, had acceptable service in ministry. All felt that the meeting was one of favor and helpfulness.

The Second Joint Ministerial Association of Indiana and Western Yearly Meeting of Friends met in Greenfield, Ind., Fifth month 13, 1907.

The program throughout touched on large, practical plans of evangelistic and constructive church work.

The subjects presented and discussed were as follows:

"The Message and Methods," Oliver M. Fraser; "Relation to the General Work of the Church," Thomas C. Brown; "Earlham's Contribution to the Working Forces of the Church"—a statistical sketch, Murray S. Kenworthy; "Music in Worship," a symposium; "The Tests of Spiritual Guidance," Sylvester Newlin; The Quaker Pastorale: "Development of the Pastoral System Among Friends," Richard Haworth; "The Problem of a Consistent Quaker Pastorale," Elbert Russell; "Friends' Ministers and Missions," Sylvester Jones.

Some of the special thoughts impressed upon the Conference under these various subjects were, that the message of evangelism is the message of Jesus Christ, who saves man from littleness of soul, and from all sin, and brings him into communion with his Creator. No church can be in a normal state without the spirit of evangelism.

Interesting statistics were presented, showing the far-reaching influence of our educational institutions. Our denominational schools are to prepare for service to the church.

Music, it was said, is a companion to worship and should be of the highest type, appealing to the soul of man. We should seek the best in music.

The keynote of the Conference was touched in a most impressive message on "The Tests of Spiritual Guidance. Under this message and the power of the Spirit, which accompanied it, the Conference was brought under a feeling of holy silence, followed by prayer and praise.

It was shown that the "Development of the Pastoral System Among Friends" came as a result of a great revival, which brought thousands into our ranks, and many believed pastors were necessary, especially in newer meetings; but in order that the Quaker Pastorale be consistent with our ideas of the ministry, and with our church organization, the pastor should not pose as a worshipper for the congregation, but there must still be ample opportunity given for the exercise and development of individual gifts, all standing in equality before God.

The paramount work of the church, that of the evangelization of the world, was brought before the conference in its closing session. It was stated that if the world is evangelized, the church must do it. The church must be a missionary force, or it will die.

The Conference was characterized by a sweet spirit of unity and harmony, and the practical subjects before the Conference could not fail to be helpful and inspiring to those present,

and, we believe, enable them to do more efficient work. About 75 ministers were present.

The people of Greenfield did themselves credit in the splendid way in which they entertained the Conference, and the hospitality shown, not only by Friends, but by other churches, in opening their doors to Friends.

Pastors from several of the city churches were welcomed and given the privileges of the Conference.

The Conference closed with a sense of the blessedness of "the tie that binds our hearts in Christian love."

ELIZABETH M. MURPHY,

FANNIE ELLIOTT,

Secretaries.

DIED.

FRAZIER.—Near Codell, Kan., Fourth month 27, 1907, Heber Frazier, in his 73d year. He was a member of Mount Airy Meeting. His life was characterized by much patience, even under afflictions.

MARIS.—At the home of his granddaughter, Kokomo, Ind., Fifth month 8, 1907, George Maris, in the eighty-seventh year of his age. He was a member of New London (Ind.) Monthly Meeting, and lived a beautiful Christian life.

NEWLIN.—At her home, near New London, Ind., Fourth month 29, 1907, Myrtle C., wife of Henry Newlin, aged thirty-three years. She was a devoted Christian, and a member of New London Monthly Meeting.

IN MEMORY OF THOMAS SCATTERGOOD.

DIED FOURTH MONTH 18, 1907, AET. 65.

"Ad majorem Dei gloriam."

Beneath the shadow of the Olive Tree
Thy last, long home was found;
From earthly burthens and desires set free
They laid thee in the ground.

Where Virgil's ashes rest by Naples' Bay,
The land which Paul had trod,
Where saints and martyrs of the olden day
Had found the peace of God:

Where Horace sang his own immortal Ode,
Where Belisarius reigned,
On that sad shore where Cæsar found abode,
By guilt and license stained:

Where Capri's waters rest the weary eye,
Thy spirit took its flight,
And thro' the dimness of an earthly sky
Sprang upward to the Light.

O, brother, as we view thy record clear,
A life so full and pure,
The time and distance only bring thee near
And make our love secure.

Thy ear was open to the widow's cry,
To hear the wanderer's moan;
Thy heart responded to the orphan's sigh,
And made its wants thine own.

Within thy soul there seemed to be no room
For an ignoble guest;
An inward grace revealed a heavenly bloom
Through windows in thy breast.

Across the broad expanse of Southern wave
Our spirits seem to tread,
We long to stand beside thy quiet grave
With bowed and reverent head.

God of our lives! Thy Hand the garden made
Wherein this plant has grown;
Thy loving care provided sun and shade,
For that Thy Hand had sown.

Make us, Thy children, bud and blossom yield,
Pluck all the tares away,
And only fruit remain upon the field
Until the Harvest Day.

SAMUEL R. SHIPLEY.

NOTICES.

To accommodate some who did not get their bundles sent by the 9th, it has been decided to send again on the 24th. Two Friends, who had visited Christiansburg just before the last Freedmen's Board meeting, gave some interesting facts about the industries and the needs. It is hoped that all who see this who have clothing, shoes, etc., to contribute, will send them to Friends' Institute, 20 South Twelfth Street, Philadelphia, plainly marked "For Christiansburg," not later than the 29th. A special request comes for books for the children to read. They have made good use of those already in their library.

Des Moines Quarterly Meeting of Friends will be held at Walnut Center Sixth month 1, 1907. Meeting of Ministry and Oversight will be held at 10 o'clock; Quarterly Meeting proper at 11. Those coming from the East by rail should come on the C. M., St. P. R. R., leaving Des Moines at 8:35 A. M., arriving at Wankee at 9.15, where teams will be in readiness to convey all who come to the meeting-house.

I. P. Cook.

Friends' Library, 142 North Sixteenth Street, Philadelphia. Open on weekdays from 9 A. M. to 1 P. M., and from 2 P. M. to 6 P. M.

Among the recent additions to the Library, we note the following:

Addams, Jane—Newer Ideals of Peace.
Gordon, S. D.—Quiet Talks on Prayer.

Grose, H. B.—Incoming Millions.

FEEDING FOR HEALTH

DIRECTIONS BY A FOOD EXPERT.

A complete change in food makes a complete change in the body. Therefore, if you are ailing in any way, the surest road back to health is to change your diet. Try the following breakfast for ten days and mark the result.

Two soft-boiled eggs, (If you have a weak stomach, boil the eggs as follows: put two eggs into a pint tin-cup of boiling water, cover and set off the stove. Take out in nine minutes; the whites will be the consistency of cream and partly digested. Don't change the directions in any particular.) some fruit, cooked or raw, cooked preferred, a slice of toast, a little butter, four heaping teaspoonfuls of Grape-Nuts with some cream, a cup of properly boiled Postum Food Coffee.

The Grape-Nuts breakfast food is fully and scientifically cooked at the factory and both that and the Postum have the diastase (that means digests the starchy part) developed in the manufacture. Both the food and the coffee, therefore, are pre-digested and assist, in a natural way, to digest the balance of the food. Lunch at noon the same.

For dinner in the evening use meat and one or two vegetables. Leave out the fancy desserts. Never over-eat. Better a little less than too much.

If you can use health as a means to gain success in business or in a profession, it is well worth the time and attention required to arrange your diet to accomplish the result. Read "The Road to Wellville," in packages. "There's a Reason."

Hall, Bolton—Three Acres and Liberty.

McCook, H. C.—Nature's Craftsmen.
Morgan, G. C.—Practice of Prayer.

Prudden, T. M.—On the Great American Plateau.

Ramsay, W. M.—Pauline and Other Studies.

Talbot, Ethelbert—My People of the Plains.

Washington, B. T.—Frederick Douglass.

Programs for the Summer-School, to be held at Bryn Mawr, Pa., Sixth month 14th to 22d, inclusive, are now ready for distribution. Address,

GEO. A. BARTON,
Bryn Mawr, Pa.

YEARLY MEETINGS FOR 1907.

New York Yearly Meeting, in Glens Falls, N. Y., Fifth month 31st. James Wood, clerk, Mount Kisco, N. Y.

New England Yearly Meeting, in Portland, Me., Sixth month 21st. John Ellwood Paige, clerk, 50 Chatham Street, Lynn, Mass.

California Yearly Meeting, in Whittier, Cal., Sixth month 19th. John Chawner, clerk, 765 Summit Avenue, Pasadena, Cal.

Canada Yearly Meeting, in Newmarket, Ont., Sixth month 28th. William Harris, clerk, Rockwood, Ont., Canada.

Oregon Yearly Meeting, in Newberg, Ore., Seventh month 16th. H. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 7th. L. Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., Treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

A trolley collided with a milk wagon and sent the milk splashing on the pavement.

"Goodness!" exclaimed the man. "What an awful waste!"

"A very stout lady turned and stared at him.

"Just mind your own business," she said.—*Lippincott's*.

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THE PLEASURES OF "IFFING."

"If" this or that were thus and so,
Oh, wouldn't it be clever!
But "ifs," alas! won't make it so
Though we should "if" forever.
Yet, while "ifs" cannot help a mite,
We'd all be less contented
And life would hold far less delight
If "iffing" were prevented.

Nixon Waterman.

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Our lines of Summer Curtains are the largest and best that we know of anywhere. The greatest variety of designs, the widest range of prices, and at each price the very best value:

Crete Madras Curtains—the artistic summer hanging. Designs are all new, from those on severe conventional lines with subdued colorings to bold designs with daring color-combinations—\$5.00 to \$9.00 a pair.

Madras Curtains—light and airy. A stained glass effect is something new; other designs show some very novel effects by a generous use of black with dashes of deep red in strong contrast—\$4.00 to \$7.50 a pair.

Grenadine and Snowflake Curtains—ever popular. Dainty colorings—\$1.00 to \$6.50 a pair. The line at \$1.00 is particularly notable for quality and variety of design.

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Prices advancing rapidly—Friends meeting now being organized and Academy proposed. Write us when you will arrive in Alva and we will meet you at the train.

For further particulars address

ANNIS & BAXTER, Freedom, Okla.

References: Professors J. K. Jenkins and H. C. Fellow, Alva, Oklahoma.

ARTHUR E. JONES

FRED. JOHNSON

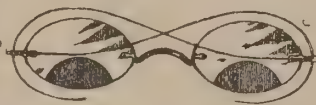
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The American Friend

Vol. XIV

FIFTH MONTH 30, 1907

No. 22

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OPTIMISM

"My optimism does not rest on the absence of evil. I can say with conviction that the struggle which evil necessitates is one of the greatest blessings. It teaches us that although the world is full of suffering, it is full also of the overcoming of it. My optimism rests on a glad belief in the preponderance of good and a willing effort always to co-operate with the good, that it may prevail. I try to increase the power God has given me to see the best in everything and every one, and make that Best a part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad."—*Helen Keller.*

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Events and Comments.

The farmers' union of Georgia, said to have a membership of 80,000, has gone on record as being strongly opposed to bringing foreign immigrants into the South. A largely attended convention in Atlanta is reported to have unanimously adopted a resolution condemning the immigration movement, and asking the Legislature to make no appropriation to bring foreigners into Georgia.

The thirteenth annual session of the Lake Mohonk International Arbitration Conference met last week, and Nicholas Murray Butler, of Columbia University, was chosen president; Clinton R. Woodruff, of Philadelphia, secretary; H. C. Phillips, of Mohonk Lake, N. Y., permanent corresponding secretary, and Alexander C. Wood, Camden, N. J., treasurer.

Several thousand men out of the fifty thousand now working on the New York Central Railroad will lose their employment as the result of a recent order to reduce pay-rolls Sixth month. Railroad officials point to the present high wage scale for railroad labor as the reason for retrenchment; while the Philadelphia & Reading Railroad has discontinued the sale of commutation tickets as a result of the recent two-cent fare legislation in Pennsylvania.

The last National Convention of the Anti-Saloon League decided to ask the Christian churches of the United States to set aside Sixth month 30th, the First-day preceding the "Fourth of July," as "Stainless Flag Day," at which time pastors and other speakers are asked to preach a sermon, or give talks, on behalf of Purity and Temperance. The Anti-Saloon League has issued a pamphlet giving an address of Erwin S. Chapman on "The Stainless Flag," which is very suggestive and instructive.

The Pennsylvania Railroad is to construct a new bridge across East River, New York. It will be the longest and heaviest steel bridge in the world. Eighty thousand tons of steel are to be used in its construction and it will carry four railroad tracks embedded in stone

ballast, so as to render the structure noiseless. When the undertaking is completed, New York will enjoy, for the first time, a through all-rail route between New England and the South and West, dispensing with the necessity for ferrying trains from the Bronx to Jersey City.

We reprint the second stanza of the poem, "Vanquished, But Not Subdued," which appeared, since the printers made a mistake in the last line destroying the meaning of the whole. The word, "Loves," appeared where it should have been "Lares." The stanza should read:

One day, a boy still, sobs my heart-strings rending,
 Sad, yet still confident, I raised my eyes,
 And, toward a holy love my gaze directing,
 The Lares' adverse fate I openly defied.

The new divorce law of New Jersey follows, to some extent, the recommendations of the late Divorce Congress, although many features of the recommendations are ignored. It provides that two years permanent residence in the State is necessary before divorce proceedings can be instituted. This is intended to keep citizens of other States from taking up temporary residence in order to gain advantage of some particular feature of the law. It also provides that marriages are not binding between persons where the wife is under sixteen years of age, and the husband eighteen years, unless the parties subscribed to it after they have come to the years named. This provision is intended to prevent child marriages.

The following comment appeared in the *Springfield Republican*:

"In the statement which Abraham Ruef, the San Francisco boss, made after pleading guilty in court, it was notable that he vowed not to injure, by any subsequent confession, those who had practiced bribery against their will. He had apparently been deeply impressed by experience with the fact, as he saw it, that the building up of a great system of graft literally forced some men, thoroughly disposed to be honest, into dishonest ways, such as employing bribery to secure franchises which they would have sought in the open had they not known that bribes were expected by the officials in power. There is undoubtedly a degree of truth in this view of the matter, and it is one of the most melancholy phases of graft, though such bribe-givers cannot, and should not, be acquitted because of original good intentions; with good intentions hell is said to be paved."

In a dispatch from Rome the correspondent of the *Times* (London) says, that the Pope has issued a decree intrusting the entire revision of the Vulgate to the Benedictine Order,—this being an outcome of the Biblical Commission appointed toward the end of the Pontificate of Leo the 13th. Probably no book has exercised a more powerful influence in moulding the faith, morals, thought, and traditions of the literature of western Europe and the Americas than the Latin version of the Scriptures; and the proposed revision is an important

step. It is also a recognition of the better rendering of portions of the Scripture text due to the faithful labors of modern scholars.

NEW "AMERICA."

O beautiful for spacious skies,
 For amber waves of grain,
 For purple mountain majesties
 Above the fruited plain!
 America! America!
 God shed his grace on thee,
 And crown thy good with brotherhood
 From sea to shining sea!

O beautiful for pilgrim feet,
 Whose stern, impassioned stress
 A thoroughfare for freedom beat
 Across the wilderness!
 America! America!
 God mend thine ev'ry flaw,
 Confirm thy soul in self-control,
 Thy liberty in law.

O beautiful for glorious tale
 Of liberating strife,
 When valiantly, for man's avail,
 Men lavished precious life!
 America! America!
 May God thy gold refine
 Till all success be nobleness,
 And ev'ry gain divine!

O beautiful for patriot's dream
 That sees beyond the years
 Thine alabaster cities gleam
 Undimmed by human tears!
 America! America!
 God shed his grace on thee,
 And crowd thy good with brotherhood
 From sea to shining sea!

—Katherine L. Bates.

FLY TO PIECES.

THE EFFECT OF COFFEE ON HIGHLY
 ORGANIZED PEOPLE.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before, and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I have never had any trouble since." "There's a Reason." Read "The Road to Wellville," in packages.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, FIFTH MONTH 30, 1907.

No. 22

THE CHURCH AND THE TEMPERANCE QUESTION.

We have followed with much interest the intense discussion of the temperance question in the Presbyterian General Assembly, at Columbus. The newspaper reports say that this debate on the temperance issue has been the hottest debate which has taken place in the Presbyterian General Assembly for many years. It is especially interesting to Friends, because the debate arose over the attempt of the Presbyterian Permanent Committee on Temperance to hold a Temperance Conference, composed of delegates from all the churches, and so promote church federation in dealing with the saloon.

There was a large number of delegates who were determined to have the Anti-Saloon League endorsed and made the main organ through which the church should work for checking and destroying the liquor traffic. There was another section of the delegates eager to have the reform activities of the church carried on within the church, and through distinct church-machinery. There were some who feared that the Committee on Temperance had taken courses which tended to identify the church too much with party politics; others contended that it must be the policy of the Presbyterian church to avoid official representation in non-ecclesiastical organizations.

The whole discussion, intense and hot as it was, is to our minds much to be regretted. It was the fear of heat and bitterness that kept the churches from accepting the call of the Five Years' Meeting to a general conference in Washington last autumn. It has become almost a scandal that temperance cannot be discussed by Christian bodies without white heat and passion. In some of our yearly meetings there is a dread of the temperance meeting, for the kettle is quite certain to boil over and leave a scalding feeling that lasts through the year. This dread is common in many other churches, and the fierceness of the internal discussion over "methods" has quite often far surpassed the fierceness of the attack on the saloon itself! This is surely the fighting of the awkward squad, where the most serious danger consists in being attacked by a wing of the squad itself.

The time has surely come for wiser and saner counsels. A Christian church is an organization for the

promotion of the Gospel of Christ, for carrying the saving life of Christ into the lives of men, for making love and goodness prevail in individuals and in society. Its work of reform, as well as all its other kinds of activity, is to be done in the spirit of the Master, that is to say, in a spirit of mutual condescension and co-operation. The great questions of reform—questions which affect the appetite and manner of life of the rank and file of the country—are terribly complex questions. They are not to be settled by white-hot passion and fierce debate. What we need, in place of these passionate temperance debates, which drive us into opposite camps, are solid conferences, in which we really study the saloon and its work, and learn ways of massing the entire influence and power of the church against its havoc. Instead of using our ingenuity to discover how to force some issue that will separate the church into groups, why not use a little wisdom to find out how the moral power of God-fearing, Christ-loving people can be unified and pointed like an irresistible shaft against the evil itself? There are unifying ideas and principles, there are common interests and desires, there are facts and conclusions upon which all intelligent men agree. Let us think for a while on these things and see if we cannot make toward the time when the scandal of bitterness in Christian bodies over the temperance issue shall cease, and when the common enemy shall be the one point of attack.

R. M. J.

IN ORDER TO SUCCEED.

The late dictator of San Francisco, who is on trial, charged with many crimes, has made a partial confession. We cannot vouch for the truth of his statements in detail, but the general outline of his story must be true, else it would not have been offered in court:

"I have been guilty of conniving at the corruption of municipal officials by corporations. . . .

"I wanted to break away from Schmitz before his re-election a year ago last November, and said to him: 'I am sick of the whole thing and I want to get out. I can't stand for all these labor union bums you have gathered around you and will appoint. They would eat the paint off a house.' In answer, the Mayor begged me to stay with him, and put up the

argument that those fellows must be allowed their share or we could never hold the machine together. There was all too much truth in that.

"I stayed with Schmitz and I stayed with the machine that I at great labor and pains had built up. . . .

"I found, in short, that to hold this machine together I had to permit and connive at corruption. In the state of affairs existing, it was necessary." . . .

This unhappy political leader admits "conniving at the corruption of municipal officials," and hints at deeper crimes, but he offers this plea: "I had to do it in order to succeed." And this is the plea of thousands all over our land, who are high in political and industrial circles. They tell us that compromise is necessary for *success*, and there is too much truth in the statement if success is measured by votes and dollars. The same might be said concerning many men in clerical positions, although the rule here seems the reverse. In a recent Bible class, composed of laborers and professional men, the question whether honesty pays financially, was the topic for discussion, and the universal conviction was that, with few exceptions outside of clerical positions, strict honesty does not pay. There are many exceptions to the rule no doubt, but everywhere the cry is heard, "Competition is so sharp, we must compromise, or fail."

The days for burning Christians at the stake, or throwing them to beasts, are past; but if we are to accept the situation reflected in Ruef's confession, the occasions for moral heroism are not so remote. Many a man enters business, or politics, with high ideals and pure motives only to find that he is doomed to stay at the bottom of the ladder or fall in with the "gang." This does not mean much at first, because the full significance of his course is not often realized until he is well on the way. Then when he does awake, not only his wages, but old associations, the humiliation of defeat, and other forces hinder his withdrawal. To stay means further compromise, and every step makes reform more difficult. Then, again, the sharp competition of which the "captains of industry" complain affects the rank and file in another way. Many men have families depending upon them, and the struggle for respectable existence is not easy. Business retrenchment, or political capitulation, not only brings humiliation to those in the home, but often actual want. These are some of the conditions which the confession reveals, and they are conditions which this generation of Christians must meet.

The issue depends upon the standard used for measuring success. It is well to know at the beginning of life that we must choose between God and Mammon. Christianity as it should be lived, does

not square with prevailing business methods. It does not mean that a measure of success cannot be attained in a strictly honest way; but it does mean that men can often get money easier and more of it, dishonestly, than they can honestly. We must put integrity above gold, if we would build on something better than sand.

Another lesson which this sad spectacle would teach is expressed in a trite old Quaker phrase, "Keep close to your guide," or to translate it into the language of every-day life, do right as soon as you discover it is right, and quit sinning as soon as you know it is wrong. We all make mistakes, and go astray, but there is no better time to mend than the first day we find it out.

EDITORIAL NOTE.

In response to our request, Isaac Sharpless has written the following letter, calling the attention of our readers to the coming summer-school to be held at Bryn Mawr. We hope many will avail themselves of the privilege of this occasion:

"The Friends' Summer-School of Religious History has had two sessions, one in 1900 and one in 1904, at Haverford College. This year Bryn Mawr College kindly offered its extensive buildings and grounds for the use of the school, and the offer has been accepted. The sessions of the school will begin on Sixth-month 14th, and continue through the following week. Printed schedules giving all the necessary information will be forwarded on application to the secretary, Dr. George A. Barton, Bryn Mawr, Pa.

"These meetings offer an excellent opportunity for Friends in different sections to become acquainted, not only with one another, but with many of the problems which now interest Christian scholars. Not the least important of the exercises will be a series of conferences in which the vital questions which most intimately concern the present conditions of the Society of Friends will be freely discussed.

"It is desired that the school may have an influence distinctly spiritual and constructive, and that it will have not only an educative but a unifying effect upon the Friends who attend. Previous sessions of the school have had a profound influence in molding friendly thought and creating additional incentives for the support of the good cause in which we should all be interested, and the committee hopes that the present occasion will be still more helpful.

"We should be glad to have the attendance of Friends of all sections and shades of belief.

"ISAAC SHARPLESS,
"Chairman of Committee."

FOR THE AMERICAN FRIEND.
ON THE YANGTSE RIVER.

BY ROBERT L. SIMKIN.

(Continued from last week.)

We made excellent time at this rapid, yet it was three and one-quarter hours from the time we disembarked before we could get back on the boat to the good dinner which awaited us. We wondered if it was with a feeling of thankfulness that the old pilot beat his gong that night, and went through his worship before the little god over the doorway.

Sunday we spent tied up to the north bank under a row of rude shanties on the hillside. Gathering many of the trackers about us on shore, some hymns were sung and Mr. Toyne preached, also Mr. Wigham's Chinese cook, who is a Christian. There was a grand breeze blowing, and it was a great temptation to the captains to go on, especially as boat after boat passed us, their crews evidently wondering why we were not traveling. However, it was in our agreement to stop Sundays and pay the captains for the extra rice, so they could say nothing. It was noticeable that during each week we would pass nearly every boat which we had seen going by us the previous Sunday. The men enjoyed the day's rest and used the time for washing and mending their clothes and for combing the tangles out of their queues. In some cases they gambled on Sunday, but this was not extensive.

We hoped to reach Kwei Fu for Chinese New Year, but had we gone on we should have arrived too late for the crew to purchase their pork and wine for the celebration. Therefore, when we reached Wushed Wushan Hsien the captains ordered the boats to moor, and we counted out the fifty cash (about three cents) per man, which we had agreed to give them for the celebration. As there was no hope that the boats would move on again that day, we divided into two parties and went into the city to sell some Christian tracts. We found the inhabitants very busy pasting up new placards all over the town. On nearly every doorway are pasted two pictures of fierce men with drawn swords, which are supposed to scare away the demons from that home. At the top and sides of each doorway are bright red strips of paper written over with wise sayings and complimentary sentences. One fellow was pasting on the wall opposite his own doorway one of these, which read, "If you go in and out of my place I have the power to produce luck." As we walked along the street an immense crowd followed us, and we had no difficulty in disposing of all the tracts we had brought. One man asked me to read the characters of the title of the one he had bought. Being afraid that he would despise me as an illiterate man because I could not read it, I took out a little English book and asked *him* to read. The whole crowd saw the point and laughed heartily when he shook his head.

Just to illustrate the tremendous movement toward modern methods of educating: In this little

city a government boarding-school was built two years ago, in which the boys are taught geography, astronomy, mathematics, and the Japanese language. The teacher is Japanese, and the students are required to worship and burn incense before the tablet of Confucius, which occupies a central place in the building. Such non-Christian schools are being established all over the empire. Certainly one of the greatest needs in China to-day is to give these young men an education which shall be *Christian*. Adjoining this school we visited two temples containing shrines, horrible representations of warriors, and a still more disgusting image of Buddha. A decrepit old priest was mumbling over some prayers until Mr. Toyne gave him a tract, when he sat down and read it eagerly. The people were very friendly, and the boys especially seemed highly delighted when I gave them the Chinese words for "eye," "ear," and "nose." Almost as long as they could see us they stood on the bank laughing and calling out, "Yen-jin," "Erdo," "Bee-dze." Nearly every Chinese crowd I have seen has a keen sense of



A VALLEY SCENE

humor and will laugh at the slightest provocation. In these small, interior cities, where foreigners are seldom seen, we seem to them a huge joke, our speech, our looks, and our dress all interesting them immensely.

That night many of the crew were gambling until very late. Gambling is a fearfully common vice among the Chinese. Sometimes they use bamboo sticks marked as dominoes, which they hold in their hands like a pack of cards. Dice are frequently used, and they have a deep bamboo tube in which they shake together a lot of spade-like sticks. The gambler chooses one or more of these sticks, draws them out of the tube, and reads the numbers on the blades at the bottom. Another method is to spin two cash on a smooth table and suddenly invert a bowl over them. Each man in the circle then makes his bet on "heads or tails," laying out any number of cash he chooses. The bowl is then removed, the two coins are inspected, and the chief gambler then makes his reckoning accordingly with every man in the

circle, either giving or receiving from each the amount of his bet.

From what I can see, wine drinking is not so common as in America. Here and there one meets a man whose flushed face and irritable disposition betoken a frequent indulgence, but I have not seen a man really drunk. It may be that they drink mostly at home, but as to that I cannot say. Opium smoking, however, is coming to be one of the great curses of China. We had three opium sots on our boat, and two of the men in the uban used the drug. At night always, and sometimes three times a day, they would lie on the floor smoking the vile stuff, the fumes of which would penetrate into every room on the boat. At Kwei Fu a young telegraph clerk heard in some way that I had medicine for breaking off the habit, so he came to get some, ostensibly for a friend of his, but really for himself, for he was ashamed to acknowledge the habit. He brought as a present six pumelous. Of course, I could do nothing for the poor fellow further than to turn him over to Mr. Platt, the missionary there, who told him it was of no use to take medicine unless he could put himself under treatment for a month in a hospital at Wan Hsien. In Kwei Fu alone there are 600 opium dens, but the tax on them has recently been tremendously increased.

About 1 P. M. of the Chinese New Year (February 13th), our men having ended the firing of crackers and the burning of cash paper, candles and incense, we started on under a good breeze, Li's boat leading for the first time during the journey. About the middle of the afternoon we were sailing up a small rapid when something went wrong, for we were seized and carried back down stream in a hurry. Our men then tried the north bank, sailing up well in a backwash. Just as the boat rounded the point into the current the heavy sail swung over to the other side and the boat tipped fearfully, sliding a lot of things off the table. To add to the confusion, our charcoal brazier tipped over, scattering the live coals over the floor of the dining room. Mrs. Simkin and I rushed frantically into the kitchen, calling "Shui," "Shui" (pronounce "shway"). The old cook evidently thought we were crazy, for he stood there as if stupefied until we seized a pail of water and rushed back into the dining room. The brazier was finally righted, and the coals gathered up on a piece of tin and restored to their proper place without the use of our "shui," so no damage was done, save that we had some burnt marks on the floor for the rest of the journey.

Just below Kwei Fu is the Windbox Gorge, through which the wind frequently sweeps with such force that boats are sometimes delayed for days. We had a favoring breeze and passed through in less than two hours. Near the upper entrance to the gorge we passed a village from which a great volume of steam was rising, caused by the evaporation of salt. Most of the salt in China is of very poor quality and very expensive, as the Government has a sort of monopoly on the industry.

Knowing that it was winter when we came up, you may picture, as I did, that when we walked it would be through mud and light melting snows. On the contrary, we had not a bit of snow and only part of a day's rain during the entire trip. Ordinarily the sand was quite dry, and on several days when the sun shone I did not dare venture any great distance without my sun helmet. The nights were cool, sometimes requiring an overcoat, but we did not see any frost, except at the tops of the mountains, which were frequently white with snow. All the way, especially during the last half of the trip, the hillsides were green with wheat, vegetables, beans, peas, and the poppy. You have never seen economy in farming if you have not been in China. The hills are terraced from top to bottom and every inch is utilized. Wherever a hill of wheat can possibly stick it is planted, and frequently where a thin layer of sandy earth has been deposited on the rocks near the river, this is scraped together into little mounds to afford space for a few hills of peas.

(To be continued.)

DUBLIN YEARLY MEETING.

[Our friend, J. Bewley Beale, Dublin, has sent us the following notes on Dublin Yearly Meeting, to which we add the report in the London *Friend* on the appointment of Fraternal Delegates to the Five Years' Meeting.—Ed.]:

Much prayer had been offered by many Friends in different places, up and down, for a special blessing on our yearly meeting. Many grateful acknowledgments were made that these petitions were abundantly answered. The Lord's messengers from America and England were much used by Him to this end. At the meeting on Ministry and Oversight we had the company of William C. Allen, Philadelphia, and Howard Nicholson and his wife, also Dr. Charles G. Clarke, London. Besides these and other English Friends, we were favored at the yearly meeting proper with the company of Arthur B. and Edna H. Chilson, Kansas Yearly Meeting, on their way to Friends' Industrial Mission, East Africa.

The various meetings in and around Dublin on First-day were well attended, and the Gospel fully preached, and social meetings, at which our missionaries home on furlough were present, profitably filled up the evening.

At our first sitting very great interest was aroused in the hopeful and encouraging condition of things as set forth in many of the epistles received from America. For the third time, a summary of these epistles was prepared, embracing all their salient points. Printed copies of this summary were circulated through the meeting, so that while it was being read Friends could note any points to refer to afterward. These copies seem to have been all carried away by Friends for future reading. Letters from Australia and New Zealand, also from most of our mission stations abroad, brought the circumstances of our friends in these various places vividly before us, and evoked prayerful sympathy on their behalf.

The cordial invitation received last year from America to this yearly meeting to appoint "fraternal delegates" to attend the five years' meeting at Richmond, Ind., was again considered, and, after very general expression of unity, it was accepted, and five Friends were selected for this purpose. They were left at liberty to attend any other service to which they might feel called.

The consideration of the state of our Society in this land occupied two sittings. Although the statistical returns do not indicate any increase in numbers, yet there was a decided evidence of increase of interest in the work of the church, and of the growth in the Christian life. Several gatherings took place of younger Friends, and an Association has recently been formed by them, which is working vigorously for the promotion of earnest Christian life amongst its members. Arising out of the above consideration, a committee was appointed to visit our meetings, and, where thought needful, the schools and families of Friends.

The Conference on Foreign Missions, or, more correctly, the Annual Meeting of the Irish Auxiliary of the F. F. M. A., is one of the great points of interest to many Friends attending the yearly meeting. This year it was a very large and enthusiastic meeting. The presence of missionaries from Madagascar and Ceylon, besides some members of the London Board, contributed largely to this result. The reports given, both at this and the Home Mission Conference, on the following evening, of good work accomplished, was cause for much thanksgiving and praise. At both meetings the evidence of progress was very marked, and at the same time the duty resting upon us to go forward with fresh zeal was brought home to many.

The subject of Education claimed attention, as usual, and the reports from our schools all indicated a fairly healthy condition, and some increase in the number of pupils.

Another interesting feature of this yearly meeting was the receipt of an invitation from Ulster Quarterly Meeting to hold the yearly meeting next year in Belfast, and, after a somewhat lively discussion, it was decided to accept the invitation. I may conclude these brief notes with the concluding sentence of the minutes on the state of our Society: "May we not all be willing gladly to consecrate the talents with which we have been endowed to the service of the Giver? 'Just to say what He wants me to say, and be still when He whispers to me; just to go where He wants me to go; just to be what He wants me to be.'"

J. B. B.

DELEGATES TO THE FIVE YEARS MEETING.

The invitation to appoint fraternal delegates to the next Five Years' Meeting of Friends, to be held at Richmond, Ind., in Tenth-month next, partly considered last year, was again brought forward.

The clerk pointed out that a good deal depended on what was understood by the term, fraternal delegate. The fear had been expressed that if delegates were sent it might involve this yearly meeting in

some responsibility for the decisions of the Conference. But Friends in America had clearly stated that, while such delegates would be invited to share in the proceedings, the meeting they represented would in no sense be committed to any of the decisions. London Yearly Meeting had been mentioned, but he thought we should feel our own responsibility and decide the matter for ourselves on its merits.

Edwin Squire saw no reason to alter the opinion formed some time ago, that nothing but good could come from our loving intercourse with our brethren anywhere. He hoped the meeting would very heartily accede to the requests and send delegates.

Charles E. Jacob agreed, believing it would be helpful both to us and to our Friends across the Atlantic. It would be a serious thing for us, and might prejudice the relations between the meetings if we declined to send delegates.

Henry John Allen felt the strength of the ties binding us to the large bodies of Friends in America, and not such as should be lightly disturbed. While there are minor differences between us, both they and we have the same object in view, and in their way they are doing work which we seem unable to do, at least to the same extent as they, viz., bringing in numbers to the Lord Jesus Christ. We should not lose the opportunity of being brought into closer connection, and possibly receiving help from them. We cannot afford, on account of slight differences, to hold ourselves aloof from them.

Joseph C. Marsh agreed, and thought three delegates would be sufficient, one from each quarterly meeting.

Very many Friends expressed themselves in favor of appointing delegates, and the meeting decided cordially to accept the invitation. A committee of selection was appointed, who afterwards brought in the names of William Frederick Bewley, Sarah R. Barcroft, Henry John Allen, Arthur Pim, and Samuel Henry Newsom. These were acceptable to the meeting, and were appointed accordingly. In case any should be prevented from attending, the yearly meeting's committee is to fill the vacancy.

Some Views on Present Day Topics.

(Continued from last issue.)

THE QUAKER IDEA OF MUSIC IN ITS RELATION TO WORSHIP.

BY EDGAR L. REQUA.

Second. The purpose of music.

Broadly speaking, the chief purpose of music is to express. Express what? That which is within. The bad, the good, the vile, the pure, the sensual, and the spiritual. The higher the type of man, the greater the effect of music upon him.

The savage delights in the noise of the tom-tom or drum, the shrill unmelodious notes of the reed flute, the clapping of hands, the clash of cymbals. Here we see the potent factor to be time or rhythm.

But the music which delights the savage ear is not sufficient for the civilized man. He demands something more complex. In the band or orchestra we find all three elements of music in all its varieties. The pipe-organ is the orchestra refined and spiritualized. This is why I plead for the pipe-organ. It gives music a religious tone and helps the worshipful element in a way possible to no other instrument. The pipe-organ is the king of instruments, the greatest musical invention God ever permitted to man. But the pipe-organ costs, yes, and it endures and blesses. Will some one please figure out what our cheap jig music, which has been oil to the fires of fanaticism and ranterism that have devastated some of our quarterly meetings, has cost us? I venture to say a \$500 organ in every Friends' church would be cheap compared with the price we have already paid for cheap music. So far as I can see, the only cheap things Friends have ever believed in are preachers and music, and we are realizing the fact that our method has been a most expensive one.

Since the music of a nation is an index of its inner life, it mirrors forth the emotions, the religious faith, the civil and domestic, or, perhaps better stated, the sex-life of the nation. Thus China and Japan have one kind of music. The Pien-King, made in China, is said to be the oldest known instrument. Germany, France, Norway, Scotland, and America each has its kind of music.

The power of music consists largely in its appeal to the emotions and in its effect upon the subconscious mind or subliminal self. Ribot, in his *Psychology of the emotions*, says, "Music, instead of awakening ideas, which give determination to the feelings, acts inversely." This reveals the danger of bad music. It arouses the emotions, but does not empower the will. This is not true of all music. The trumpet call arouses. The organ hymn elevates. The strife between classes and the masses, the mob-spirit and the lynch-law, the greed and especially the graft of our nation have been fed and fostered more largely by our music than is commonly supposed. The lust of the flesh, the pride of life, the broken vow, the blind, groping after God and Truth—are the chief themes of our music.

The fundamentals of all music are the same in all nations; namely, the scale and the octave. All instruments are based upon the music of the God-made instrument, the human voice.

A word as to the instruments. It may have astonished you when I advised all kinds of instruments in the church. In meetings for worship musical instruments may have a very small place or none, but in evangelistic and devotional meetings they may have a large place.

The homes of this nation are being flooded with various kinds of instruments, from the cheap piano to the brassy phonograph; and much music that is undesirable, unclean and degenerate is thus poured into the home. Some of the leading musicians of our nation are becoming seriously alarmed at this condition. When I say orchestra, I do not mean brass-

band. The brass-band has done almost as much as the phonograph to lower the musical standard of this country. Which is more elevating, a brass-band tooting ragtime, or a well-balanced orchestra or pipe-organ interpreting some of the sublime works of the old masters?

A word as to vocal music. The solo is the highest order of singing. The solo where every syllable is not perfectly understood is a failure. The modern Tremulo in solo singing is bound to prove short-lived, as it tends to destroy the very object of the solo; namely, clearness. The instrumental accompaniment to the solo is for the purpose of balance, and is secondary. The best accompaniment is that which draws least attention to itself and most to the solo. The songs of the Virgin Mary, Zacharias, and Simeon were solos.

The next in order is congregational singing. Spurgeon, Talmage, Moody, and Torrey made use of this kind, and their work is an example of its effectiveness. What is more inspiring than an entire congregation chanting the Psalms or praising God with one voice? In Revelation we are given a view of an entire redeemed creation praising God as with one voice.

The third in order is the choir. The angels announcing the advent to the shepherds on Bethlehem hills were a heavenly choir on a visit to the earth, which reveals the purpose of all choirs; *i. e.*, instruction in the truth and confirmation of the truth. I am aware that the popular idea is that the choir is first in order. The purpose of this paper is not to say popular things, but to tell the truth. The choir is generally a source of expense and frequently of annoyance. The purpose of some choirs seems to be for those who sing, or think they can, to get before the congregation and show off. The sooner such a choir is disbanded the better for all concerned. The church is no place for buffoonery or theatrical exhibitions, no matter how æsthetic such may be. The chief cause of annoyance in the choir is selfishness. The singers need converting and sanctifying, in a word, they have never been tuned, and, there being a discord within, it manifests itself without. Tune the heart of the choir singer to the will of God and disturbances disappear. As has been intimated, the chief use of the choir is instruction in the truth, through melody and harmony.

Shall church musicians be paid? Shall the unconverted sing? Each church must settle these questions for itself.

Now comes the momentous question, what shall we sing? We have been choosing largely by the standard of natural selection, according to prejudice—the result has been the cheap song-book and ragtime music. The correct way to select hymn or song-books is by the proper use of right reason.

1. As to poetry, how are they as regards poetry and theology? Are they doctrine and praise or human desires and experience?

2. As to music, popular, ragtime or music that will help or elevate; have the laws of melody and

harmony been observed or violated; are they hymns or ditties?

3. Are the tunes suited to the words? If not, reject them.

Right here, a word to the so-called Friends' Hymnal. Its general or even specific adoption by our church is undesirable for three reasons:

1. It does not represent Friends' views and principles.

2. The manner of its introduction is such as should not receive the support of Friends, vide, *AMERICAN FRIEND*, Third-month 1, '06—"The Friends' Hymnal," by Allen C. Thomas.

3. The on-coming Hymnal, which we should adopt, should be of a different order. The music will be after Bach, Handel, Haydn, and Mendelssohn, Purcell and Mason, Wagner and Hastings. The hymns will be the Psalms, inspired songs recorded in Scripture; Whittier and Bernard of Clairvaux will have their place in it. It will contain more chants than solos. I am not saying anything against the so-called Friends' Hymnal. It is superior to ragtime song-books, but it is not what we need as a denominational hymnal.

In my article in *THE AMERICAN FRIEND*, of First-month 25, '06, on Music and Its Fruitage, I called attention to the bad effects of dance-rhythm music on revival work. Two things have characterized our revival music:

1. A lack of that devout and worshipful element which should characterize all true religious music.

2. It has been of the dance-rhythm order. This appeals to the physical and lowest in man.

Music of this order arouses the emotions, weakens the will and helps produce in many a state of semi-hypnosis. The monotone in preaching, the one idea in doctrine, the almost monotone in music, the same refrain over and over again—all aid in producing this condition. We have been converting peoples' emotions, not their wills nor their intellects nor their pocket-books. This hypnosis, this religious hysteria, has been much sought after by evangelists and pastors as an evidence of the Holy Ghost power. The revivals of George Fox and Finney were practically without music.

1. We must eliminate all songs and hymns that do not exalt the Lord Jesus Christ. Those telling of human emotion and the state of ourselves must go. Such hymns do not edify the sinner.

2. All dance-rhythm ragtime music must go. No matter how we may like it. It is bad, and bad only must go. Better no music a thousand times than such stuff.

I do not advocate sudden and forced changes. The tendency is for better music. Shall Friends be in the lead, or shall we still jump about and swoon to the ragtime refrain? Give music its place, strive for the best. A pastor or evangelist who is a musical ignoramus should be accounted unqualified. All religious movements have had their music. The monastery its chant, the church its hymns, the rant-

ing meeting, and too often the Bible-school and revival meeting, the ragtime ditty.

Encourage good, solid hymns and hymn-books, good organs, and, where practical, turn the church over to a competent instructor and give each church a musical education. The days of individualism should be past. When Gregory decreed certain music wrong and certain music right, he started a train of influence that produced the music masters of Europe.

The Friends' church has too vital a message and too great a mission to be hindered, and, in some places, well-nigh slain, because individuals have had their way in music. Let the church have a message on music, not against it. Use it as God intends we should, and we will produce a type of character combining the ruggedness of the Scotch, the spirituality of the Quakers, and the zeal of the Hebrew.

Music can help do this for us if we will give it its place. The time is at hand. The time has come when there should be a new order of music in the Friends' church. We may have all of the 13 kinds of instruments mentioned in the Scripture, or none at all; but the hymns we need are those that exalt the Lord, set to music that shall appeal to the spirit and soul in men and incite them to holiness and righteousness.

(To be continued.)

The International Lesson.

SECOND QUARTER.

LESSON X.

SIXTH MONTH 9, 1907.

THE PASSOVER.

Exodus 12: 21-30.

GOLDEN TEXT.—When I see the blood, I will pass over you.—Exodus 12: 13.

DAILY READINGS.

Second-day, Sixth mo. 3.—The Passover. Exod. 12: 21-30.
Third-day, Sixth mo. 4.—Preparation. Exod. 12: 1-20.
Fourth-day, Sixth mo. 5.—The plagues. Exod. 8.
Fifth-day, Sixth mo. 6.—The plagues. Exod. 9.
Sixth-day, Sixth mo. 7.—The plagues. Exod. 10.
Seventh-day, Sixth mo. 8.—Pharaoh threatened. Exod. 11.
First-day Sixth mo. 9.—Redeemed by blood. 1 Pet. 1: 13-21.

Time.—Date uncertain; authorities vary from 1491 to 1200 B. C. The later date is probably nearer the actual time than the earlier one. The Passover took place in the month of Abib or Nisan, corresponding to the latter half of our March and first half of April.

Places.—Zoan (Tanis) or Memphis, where Pharaoh lived; and the land of Goshen, in northeastern Egypt, where the Hebrews dwelt.

Monarch.—Probably Menephtah, son of Rameses II.

The account of the mission of Moses and Aaron to Pharaoh, their treatment by him, the refusal to let the Israelites go, the nine plagues, the announcement of the tenth—are described in chapters 3-12: 20, and should be read in order to understand the connection. The literature regarding the Passover is extensive and varies greatly in value. The ordinance is the only one which goes back to the sojourn in Egypt, and has ever been regarded by the Jews as their

most sacred one. It is full of teaching. The whole ceremony as described in Exodus 12:1-22, 43-50, took from the 14th to 21st of Abib or Nisan, nearly answering to our March 15th—April 15th. It was to be to them "the beginning of months: it shall be the first month of the year to you." The religious year of the Jews began at this time, and the Exodus was the great epoch in their history.

21. "Elders of Israel." In verse 3 Moses was directed to speak "unto all the congregation of Israel," and he did this through the heads of families. "Draw out." This is not very clear; the marginal reading of R. V. is to be preferred, "Go forth." "Lambs." R. V. "According to your families." See verses 3 and 4. It was to be a family matter, not an individual thing. "The passover." The passover lamb. The requirements which the animal was bound to fulfill are given in verses 5-6, and the attendant circumstances in verses 7-11.

22. "Hyssop." Exactly what this plant was is not known. It was in all probability not the "hyssop" of the New Testament. It is quite as likely as not to be a kind of marjoram or thyme, used for sprinkling. Some think it was a variety of caper bush; still others a general term for any plant used as a sprinkler. "Dip it in the blood." Of the lamb, see verse 7. "Basin." Not mentioned before. Lintel. The piece which lies on top of the door-posts and joins them. Thus, no one could enter the house without passing under and between the blood. "None of you shall go out." This is given as being the command of Moses, but such a prohibitive naturally follows from the whole context—the safety was to be within—the blood would not protect outside.

23. "For the Lord will pass, through, etc. See verses 12-13. "The destroyer." Exactly what this word means is not very clear. The meaning is, the agency employed to work destruction. Nothing is said in Exodus about an angel—the idea is apparently taken from Psalm 78:49; II Sam. 24:15-17; I Cor. 10:10. "Pass over the door." Hence the word "passover;" the Hebrew word, "pesach," and the Greek "pascha," have the same meaning.

24. "This thing for an ordinance—for ever." What "this thing" refers to is ambiguous, but it undoubtedly refers to the passover, not to the sprinkling of the blood, for there is no account of the sprinkling of the blood being repeated, while the passover feast in some form has been observed ever since.

25. "This service." This ceremony, which was a continually recurring acknowledgment of what the Lord had done for their people.

26, 27. They would be questioned, undoubtedly, and it was their place to give an explanation, and at the same time acknowledge the goodness and mercy of the Lord.

28. Simple obedience.

29. "The Lord smote all the first-born in the land of Egypt." The agency is not described. "At midnight." See chapter 11:4. The law of primogeniture prevailed in Egypt. "The captive." The purpose is to state emphatically that no rank was

spared. It must not be imagined "that every person died of whatever age who was a first-born, but that those . . . who were first-born in their father's house, and as yet undivided from it, died." "Cattle." A general term; "beasts" would perhaps come nearer to the real meaning. See chapter 11:5. Animals may have been included, because many animals were regarded as sacred in Egypt. The death of these and of household pets would increase the consternation.

30. A simple, but graphic picture of the horror. The concluding verses of the chapter should be read.

Note.—Henry Clay Trumbull, in his able and scholarly work, "The Blood Covenant," advances with great force and plausibility a view of the passover different from that usually held. He says: "Jehovah did not merely spare His people when He visited judgment on the Egyptians. He covenanted anew with them by passing over, or crossing over, the blood-stained threshold into their homes, while His messenger of death went into the houses of the Lord's enemies and claimed the first-born as belonging to Jehovah. In the passover rite, as observed by modern Jews, at a certain stage of the feast the outer door is opened, an extra cup and chair are arranged at the table, in the hope that God's messenger will cross the threshold, as a welcome guest. This points to the meaning of "cross-over," and not of passing-by."

PRACTICAL THOUGHTS.

1. "Christ our Passover sacrificed for us."
2. Some religious service is needful.
3. "Church-going, the keeping of the Sabbath are not religious; but religion hardly lives without them."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR SIXTH MONTH NINTH, 1907.

HOW TO HELP THOSE YOUNGER THAN WE ARE.

Matt. 18:1-6.

Second-day, Sixth mo. 3.—Helping by precept. Prov. 6:20-22.
Third-day, Sixth mo. 4.—By example. Prov. 31:10-31.
Fourth-day, Sixth mo. 5.—By warning. Mal. 4:4-6.
Fifth-day, Sixth mo. 6.—Christ's youth. Luke 2:41-52.
Sixth-day, Sixth mo. 7.—Timothy's youth. II Tim. 1:1-6.
Seventh-day, Sixth mo. 8.—God's spirit. Joel 2:27-29.

The child of a lighthouse keeper had often followed her father as he went the round of his duties, and by this means became acquainted with his work. One night a band of men detained the keeper away from the lighthouse, hoping to get plunder from such vessels as might be wrecked because of the lack of the warning light; but the little girl was at hand, and when night came on and her father did not return, she went up and lit the lamps and thwarted the evil purposes of the would-be robbers. In all likelihood the father had accepted the companionship of his little daughter with no other thought than the mutual pleasure it afforded, and such an outcome was far

beyond his expectations; but who can bound the results of an influence on a child's life?

The home in which youth is spent affects for good or evil the one into which the young man or woman goes to renew the cycle of life. The temper in which the trials and duties of life are met there, and the use made of its privileges and joys go far to determine with what spirit the world shall be faced when the home is left. The unconscious training, such as that given the keeper's daughter, often means more than the precept and warning given by word of mouth.

And what is true in the home is true in its degree in every relation of life. Acquaintance with younger people may be felt to be unprofitable if we are looking only to forward ourselves by means of influential friends; but there is no surer return and no richer harvest than that which may be had from kindness and a helpful attitude toward those who may light a lamp where we can not, but whose teachers we have been by faithfulness and true brotherliness.

Sometimes the difference that makes debt is not one of years, but of experience or opportunity. Weakness and ignorance ought to be met in the spirit of the true gentleman who wrote: "We that are strong ought to bear the infirmities of the weak," and discharge of this duty may transform some weak one into a burden-bearer for others.

We cry incessantly, "Teach me to pray," "Teach me to watch," "Teach me to live." It might be more helpful if we cried more frequently and more definitely, "Teach me to love."

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

EXTRACT FROM LETTER WRITTEN BY THOMAS SCATTERGOOD, AT ASFURIYEH,

Third-month 31, 1907.

This hospital is well started on its work of benevolence, and is now full to its capacity. If T. Waldmeier can get suitable furniture he can probably accommodate a few more patients. They are now feeling urgently the need of a building for the accommodation of chronic patients, and think that is their next pressing need. T. W. is now an old man, but his abilities are yet good, and if any new building is to be done, he is quite able to plan and superintend the work. The houses already in use are substantial and adapted to the class of patients they entertain. We would think them furnished inadequately, but the patients they have do not use furniture in their houses, and even usually sleep on floors, or the bare ground, and do not use chairs at all; they are all obliged to sleep on simple but comfortable beds while here, and are employed as much as may be in useful work in the grounds, grading, gardening, helping on the new building, etc., and appear to be happy and contented, and, when cured, are reluctant

to leave the institution. T. W. has so far spent £21,000 on land, buildings, water supply (which is abundant), and now has the premises in excellent order, and the wards are kept clean and comfortable. Probably they would not wish to build further for a year, as they want to finish the house for the doctor, also the meeting-house—both now under way.

We find the weather cool. In fact, the season is about one month later than usual, and the mountains in sight are covered at their tops with snow, and we shall probably find snow when we get to Ras El Metn and perhaps Brumana, as they are both considerably higher than this place. We like the situation of the hospital very much. It is on a hillside considerably above the valley, and a fine view of the city of Beirut and the Mediterranean Sea beyond is had from the house. The sea is in sight for almost 180 degrees of the horizon, and the intervening valley and hills studded with many buildings and farms is very interesting and impressive. On the extreme right we see the hills near the "Dog River," where formerly was the great high road used by the invading armies of Assyrians, Persians, etc., and near which were fought some of the decisive battles of ancient times. The great kings who headed these armies caused inscriptions to be placed on the rocks of the narrow pass, commemorating their presence there, most of which are now nearly weathered out, but sufficient remains by which antiquarians have been able to decipher the names of Nebuchadnezzar, Sennacherib, Shalmanezar and Rameses II. It gives one almost a shock to feel himself in the presence of the handiwork of these Scriptural characters. There is also an old Roman bridge and aqueduct in use still, of about the date 180 A. D. Beirut is a large city and does a large business in wool, silk, wheat, olive oil, etc., but is under the curse of the Turkish Government, than which nothing human can be worse—not even Russia. On the contrary, Lebanon, including the neighborhood of Asfuriyeh (the place of birds) is under the Government of Lebanon, and the insufferable Turk has no sway here. It takes three or four years to get a firman to build even a small structure anywhere under the rule of the Turk, but in Lebanon, there are no restrictions to improvements, and the condition of the people is much better, taxes are less and lawlessness and espionage practically nil. It certainly was wise in T. Waldmeier to choose this place for this hospital. The chief industry of the region is raising silk or sheep, and there are numerous factories, some quite large, for reeling silk from the cocoons, and much land is devoted to raising the mulberry trees. There are also fruit trees and palm trees, oranges, lemons, apricots, grapes, olives, etc. There are many olive trees on the hospital property, also enough fig trees to supply their own needs, both of which constitute a valuable asset. The ground is very stony, as is the case nearly all over Palestine (except some of the fertile plains, Esdraelon, Sharon, Jezreel, etc.) and is discouraging to agriculturists who seek easy farming. At this time of year, there is plenty of water, but in sum-

mer a great deal of the land is very arid, and requires irrigation—often at great expense.

The people, with few exceptions, are wretchedly poor, especially in the Southern part of Palestine, and of course beggars and dogs are abundant. The beggars, as well as most of the trades people, are said to be organized into "unions," so that one feels less keenly the necessity of refusing their importunate demands.

AT PUERTO PADRE.

We have had about a month of extremely dry weather, and for over a week a cool, dry wind is blowing. Everything is parched and the air is full of dust. Easter the priest thought to bring down rain by external demonstrations. At 5 o'clock A. M. there was a procession, in which the image of the risen Christ and Mary were carried all over town at the sound of music. At five in the evening there was another with the image of Mary and Joseph. It was dark before it closed, and they carried candles. Five days have passed and still no rain. Their gods seem to be asleep!

We attended a wedding in the "Casa Grande." The priest performed the ceremony. In part it was like Protestants. He did not use the Bible, but quoted from Paul's words and gave some good, sound doctrine and advice. We rather supposed he did so because of our presence.

The children enjoyed practicing for the Easter song service. We had concert readings from the Bible about the resurrection. One of the C. E. girls said when we were taking her home after the reading and some practice, "How beautiful is the reading in I Cor. about the resurrection of believers." Her sister says that she sings and reads from the Bible every night.

The day school is progressing just as well as ever. Eighty enrolled. Two or three new students—small children—have entered in the last few weeks. Two of the large boys, who dropped out of school partly because of unsatisfactory conduct came back the first of the new year, promising to behave themselves and attend regularly. Last term, when all the quarterly examinations were completed, we took the children for a picnic to the country to the old fort on top of the hill, then down the hill on the other side. We returned in time for supper, as there were too many children to try to take enough for all. Most of the children took fruit or something to eat. We had a very pleasant afternoon. The boys and girls played separately. There were so many of them that they made a very nice show as they marched out of town.

The two girls whose tuition is paid by the Christian Endeavor of Wilmington Yearly Meeting are very good students and passed their examination well. Their pictures will be shown at the Yearly Meeting C. E. rally next month. Sara Margarino, the one who has just lost her mother, will not come any more this year, as her father is going to take them to Nuevitas to his parents and leave them for a few months.

In Second month, Zenas Martin was here and gave the contract out for the walls of the new mission building. (As he could not be here all the time.) They are now about half done. It is gratifying to see them going up. You would all feel proud could you see them. May you not slacken your efforts till the whole is completed, including the church. The new municipal building, only one square away, was begun this week.

A minister and his wife are needed in this station another year. Whom is the Lord calling to the place?

Correspondence.

GREENFIELD, IND., Fifth-month, 18, 1907.

TO THE EDITOR OF THE AMERICAN FRIEND:

I am enclosing an editorial from the *Greenfield Evening Star*, which shows the impression made on an "outsider." It is the longest editorial which has appeared in this paper for some time.

Hastily,

HOMER J. COPPOCK.

OBSERVATIONS AT THE CONFERENCE.

The conference of the ministers of Indiana and Western Yearly Meetings of Friends, which closed its sessions here Third-day evening was peculiar in two respects to an onlooker more or less used to seeing representative bodies of this church.

First, in the large preponderance of young men composing it, and second, in the remarkable clearness, precision and absence of all declamation with which all the subjects were presented and discussed. Age has always commanded much respect among Friends, and in most of the gatherings for the consideration of the weighty affairs of the church which the writer has seen, gray-headed and venerable men and women have been the leaders. While here and there in the assembly just closed could be seen and heard an old and familiar face and voice, the large majority were middle-aged and young men. This does not mean that the church has at all changed in its attitude toward age, but that the Fathers are passing and that their work is now on the shoulders of the sons. It remains to be seen whether these young men can carry the message of the denomination with the dignity and power of the Fathers, and can continue to command and merit the high place in the world the Quaker view of truth has fashioned into character.

As an indication that the church and its distinctive tenets are in safe hands, and that its usefulness and influence are not decadent, but only in the lusty vigor of young manhood, the deep spiritual tone, the clear and precise presentation of the papers and the discussions were all much in evidence. We think we never listened to more earnest discussions or were present in a meeting where, what the Friends speak of as "power" was more manifest.

Another feature that struck us as being different from some other gatherings we have attended was the little said that was purely denominational. While, of course, many references were made to doctrines and practices of Friends in the past, they were only as so much evidence of the truth under discussion. A member of any other denomination could have attended every session and have felt at home in every discussion. This is not by any means always true when the leaders of a denomination meet in conference. The prevailing idea seemed to us to be "How can we best present and safeguard the Truth?" and not "How can we get on as a denomination."

In these particulars we commend the work of the conference just closed, and wish its members and the denomination they represent continued and enlarging prosperity.

TO THE EDITOR OF THE AMERICAN FRIEND:

I am engaged in determining the rights of some supposed members of the Osage tribe of Indians, and have recently learned that, in the early thirties, a friend by the name of Henry Havy was agent for the Osages, and that he wrote and published a history of the Osage Indians. I thought it possible that this book might possibly contain some information that would be valuable, but I have not been able to find a copy of it.

Would you kindly insert an item in your paper, asking that anyone that has any information in regard to such a book write me here. Will purchase the same at a reasonable price, or return same after it has been examined. As to my identity, will say that I was agent at this place for nearly twelve years, having been appointed first under the supervision of Friends, and was accompanied to Washington by "James Rhoads."

Respectfully,

L. J. MILES.

Pawhuska, O. T.

St. Louis, Mo., Fifth-month, 18, 1907.

EDITOR THE AMERICAN FRIEND:

I wish to call attention to a sentence, on page 312, of the Fifth-month 16th issue of THE AMERICAN FRIEND, occurring in a discussion of "The Quaker Idea of Music," as follows: "Ruskin declares that he never saw a person ripe for heaven who had any interest in art."

From my knowledge of Ruskin's writings, I believe that this must be either a misquotation or so separated from its context as to convey an entirely unintended idea. The quotation is so directly in contradiction of the general idea of this article that I feel sure it must be a mistake in transcribing, but it leaves such an untenable position in an article that attempts otherwise to temper the attitude of our society between some of the narrower views of the past and some of the perhaps too lax practices of the present, that it appeals to me as requiring some correction.

I believe that any lover of true art, and I know there are many among our most faithful adherents, will bear me out in the statement, that the laws laid down for music in the following paragraph of the article on music would apply equally as well to our proper attitude to that field of man's efforts, which has been the exponent of some of the most devout Christian ideas of the past.

"In proportion as a man is uneducated in *art* and unspiritual in religion, the primitive," or rather the irrelevant and often sensual phases of art, appeal to him.

"In proportion as a man is educated in *art* and spiritual in religion," he demands and sees the true and aspiring motives which dominate true art.

Very sincerely,

HENRY WRIGHT.

[The sentence quoted runs counter to the entire trend of Ruskin's teaching. Ed.]

Things of Interest Among Ourselves.

The Academy at Bloomingdale, Ind., is doing good work under the care of Prof. William Reagan.

More visiting ministers have a prospect of attending Oregon Yearly Meeting this year than have been in attendance for several years.

Newberg (Ore.) Quarterly Meeting was held the 10th to 12th inst. Belle Kenworthy, Salem, was present and rendered acceptable service.

S. Adelbert Wood attended Bloomingdale Quarterly Meeting the 18th inst, and expected to visit the local meeting of the quarter before returning to his home in Knightstown, Ind.

Nathan and Esther Frame attended West Branch Quarterly Meeting, held at Ludlow Falls, Ohio, the 18th inst. Their services were quite acceptable and appreciated by all.

By invitation of the Peace and Arbitration Association, Dr. Wm. H. Taylor spoke to the students of Cincinnati University, on "Hague Day," on the subject of International Arbitration as a Substitute for War."

Dr. Elihu Grant, who, with his wife, Almy Chase Grant, was formerly at the head of the Eli and Sybil Jones Mission, Ramallah, Palestine, has been appointed an instructor in Biblical Literature in Smith College, Northampton, Mass.

The funeral of John H. Newlin, aged seventy-five years, was held Fifth-month 20th, at Marshall, Ind. A large company of friends from neighboring communities attended, showing their appreciation of the deceased brother's worthy life.

The meeting at Knightstown, Ind., was greatly refreshed on the 4th inst. by the presence of Oscar Moon, the former pastor, who is now taking work at Earlham College. He was

also present on the 12th and preached an inspiring sermon. On the 15th, David Tatman gave a comprehensive lecture to an appreciative audience in the meeting-house.

Bloomingdale (Ind.) Quarterly Meeting was held Fifth-month, 17th and 18th. All sessions were well attended and interesting. S. Adelbert Wood, Knightstown, Ind.; Ralph Coppock, George Tice, H. John Reagan and Professor Albertson were among the visiting Friends. S. A. Wood's able discourses and Professor Coppock's inspiring messages were especially appreciated.

The excellent program in the W. F. M. Conference was given by members from Rush Creek Meeting. The address before the Bible-school Conference, First-day morning, was by De Ella Leonard, and in the evening Ralph Coppock spoke in the interests of C. E.

The Mount Ayrie Quarterly Meeting, held at Chalkmound, Rooks County, Kan., the 17th to the 19th inst., was favored with the presence of R. L. Carter, formerly of Indiana, now pastor in Lowell, Kan., and Aaron McKinney, pastor in Glenelder, Kan., and other good workers. Their teaching and labor were very helpful. A good attendance marked each session.

The members of the Executive Committee of the Philadelphia Round-table feel a concern to visit some of the smaller country meetings, and are planning to do some work on this line during the summer. The 26th inst. they attended the meeting at Langhorne, N. J. This is only a part of a very general movement among Friends in Philadelphia to encourage those living in outlying districts, and to become better acquainted and come in closer touch with each other.

Walnut Ridge (Ind.) Quarterly Meeting, just held, 9th-11th inst., was a spiritual uplift to all present. Allen Jay, Richmond, Ind., and George Bragg, Windfall, Ind., gave helpful messages. All the representatives responded but two, for whose absence reasons were given. Eveline White, Christian Endeavor Evangelistic Superintendent, gave a digest of the year's work. Some money was raised for her work. J. D. Mills, New Castle, and the ministers of the quarterly meeting all attended. Also, many visitors and workers from other parts had good service.

The friends of Pacific College are now engaged in an effort to secure an endowment fund of \$50,000 by First-month 1, 1908. The members of the Friends' church in Newberg and the immediate vicinity were first solicited, and subscriptions to the amount of \$10,000 were secured in a very few days. The business men who are not members of Friends church are now being asked for help, and they are showing good interest in the undertaking.

The work of the college has been disorganized during the year to some extent, on account of the sickness of President McGrew. Since his resignation, Prof. F. K. Jones has taken the management with marked success, and, in the face of the unsettled conditions that must necessarily follow from such changes during the school year, the students have won more first places in athletics, oratory and debate than any other college in Oregon.

The affairs of Penn College have of late presented a most interesting and hopeful aspect. On Fifth-month 5th, the cornerstone of the new gymnasium was laid with appropriate exercises. At that time A. F. N. Hambleton, President of the Board, aroused great enthusiasm among the students and others by announcing that a girl's dormitory would be built this summer. Dr. M. Stalker, Ames, Iowa, gives \$15,000; Charles Johnson, Oskaloosa, \$5,000, and Albert Johnson, Lynnville, Iowa, \$5,000, for the new dormitory. During the past year a gift of \$5,000 has been received from Huldah Enlow, West Branch, Iowa, and a bequest of about \$5,000 from the late Susan W. Steddom, an alumnus of the college.

Since the laying of the cornerstone it has been announced that the will of the late Olney T. Meader, Boston, contained a bequest of \$3,000 as an endowment of the Biblical Department of the college. Excellent work has been done in this department during the past year. The interest is good and the outlook hopeful.

Some years ago, when the college was beginning a vigorous campaign to increase her endowment, Charles and Albert Johnson were the men who started the movement with a subscription of \$9,000. This was the beginning of a work which has been the means of increasing the assets of the college by nearly \$150,000 in these recent years. During the past year the college has pushed steadily forward in the

effort to raise another \$150,000, and it is but natural that the heart of every friend of Penn College should beat quicker at the announcement of these gifts, which, with other smaller ones, nearly complete the first \$50,000 of this amount.

A communication from Richmond, Ind., to the Indianapolis *Morning Star*, dated the 17th inst., reads as follows:

"With appropriate exercises, the cornerstone of the Earham Carnegie Library, to be built at a cost of \$40,000, was laid this afternoon. School adjourned for the exercises, and gathered about the foundation of the building was the entire student body, whose singing was one of the particularly pleasing features. After the invocation by Allen Jay, the following talks were given: "Faculty," Prof. D. W. Dennis; "Alumni," Prof. T. A. Mott, superintendent of the Richmond schools; "Richmond Business Interests," Sharon E. Jones; "Students," Oliver M. Frazer; "Historical Sketch of the Library," Prof. Harlow Lindley, librarian.

"The cornerstone was laid by Timothy Nicholson, who has been a member of the Board of Trustees of Earham College for forty-three years. Inside the cornerstone Mr. Nicholson placed the following articles: A copy of the Holy Scriptures, a historical sketch of the library, a list of the subscribers to the library endowment fund, a poem and a song written for the occasion by Prof. William N. Trueblood, copy of the college catalogue, copy of the *Earlhamite*, the college publication; exterior and interior views of the library, an Earham souvenir published at the time of the world's fair, and copies of the Richmond newspapers.

"It was announced that the difficulties which have existed with the contractors in regard to the workmanship and building material had been satisfactorily adjusted, and that the library would be hurried to completion."

Professor Charles McLean Andrews, who has been head of the Department of History at Bryn Mawr College since 1888, has resigned to accept a professorship at Johns Hopkins University. He will be succeeded by Robert Matteson Johnston, who has been, since 1904, Lecturer in Modern History at Harvard University. His specialty is Modern European History, and he has written on special periods in French and Italian History. In addition to the ordinary undergraduate work, he will offer graduate and post-major courses in Historical Method and Criticism, the History of the French Revolution, and Modern History. In the Department of Political Science, Professor Henry Raymond Mussey, who came to Bryn Mawr two years ago from New York University has resigned to accept a professorship in the University of Pennsylvania. His place will be taken by Charles Clarence Williamson, A.B., of Western Reserve University. He will give the ordinary undergraduate courses, a post-major course in Public Finance, and a graduate seminary in English Economic Theory. Associated with him as Reader in Economics and Politics will be Marion Parris, a graduate of Bryn Mawr College in 1901; graduate student, Bryn Mawr College, 1903-05, and Fellow in Economics and Politics, 1905-06. Marion Parris now holds the Bryn Mawr European Research Fellowship, and is studying for a year at the University of Vienna. Her chief interest is in the relation between Economics and Ethics, and she will give a graduate course in this subject, and undergraduate courses in Modern Economic Theory and Elementary Economics and Politics. Professor James H. Leuba, Professor of Psychology and Education and Director of the Psychological Laboratory, has been granted leave of absence for one year, which he intends to spend in studying abroad, and his lectures will be given during the year 1907-08 by Clarence Errol Ferree, A.M. and M.S., Ohio Wesleyan University. Grace Maxwell Fernald, Holyoke College, now Fellow in Psychology at Chicago University, formerly graduate scholar and graduate student, Bryn Mawr College, has been appointed Reader in Education and Demonstrator in Psychology, and will assist in both departments in the coming year.

DIED.

Cox.—At Elmwood, Cal., Third-month 30, 1907, Wesley Cox, in his seventy-eighth year. The deceased, with his wife, located in Elmwood only a few months ago. The 18th of last Tenth-month they had the pleasure of looking back over fifty years of married life.

Cummings.—At Newberg, Ore., Fifth-month 5, 1907, Thomas B. Cummings, aged fifty-nine years. He was a highly-respected citizen, and left evidence that his end was peace.

GATES.—At Greenfield, Ind., Fourth month, 30, 1907, Mary S. Gates, in her seventy-first year. She was a faithful and much loved member of Greenfield Meeting. Her body was taken to Le Roy, Iowa, for interment.

JOHNSON.—At the home of her nephew, Lindley H. Johnson, near Dunreith, Ind., Second month 27, 1907, Susan Johnson, aged over ninety years.

BROWN.—At Plattekill, N. Y., Second month 1, 1907, Amos Brown, aged seventy-eight years. He was a conscientious Friend, spiritual and diligent. Below appear words from his pen written when a youth of twenty years.

Written by Amos Brown, Plattekill, N. Y., on visiting Greenwood Cemetery, 1849.

Methinks I hear the spirit sigh,
And why dost thou? Oh! man!
Exert thy noble powers, to press the earth
With pillars grand, as though
'Twould give me rest?
Which only are a curtain drawn
To hide that ray of light,
Which might perhaps yet brighten up
Some living soul on earth,
Who, undecieved, be led to view,
That *virtue, truth and righteousness*
Are happiness alone.

And that in wealth or poverty,
Man's independence is a resting on,
Confiding like, the mighty arm of truth,
And that simplicity and humbleness,
To man point out the way.

Oh! grant us!
Meditation deep, that we may view
Not superficial things alone,
But that the mind may center down,
In penetration deep, nor cease,
Until the rock of ages meets our search,
Where standing firm, all earth's
Domain might rest.

FOR THE AMERICAN FRIEND.

FRUIT IN OLD AGE.

BY ALIX.

When Age has laid its chilling touch
Upon both heart and brain,
And things we cared for overmuch,
Will stir no pulse again.

When false friends have no power to sting,
And true, no power to bless,
And life is but a level road
Through a dark wilderness.

Where should we turn for comfort then,
Were not the promise true,
That whilst we *live*, there is a work
That we *alone* can do?

Let us be brave, and do that work,
Though earth may count it vain.
He, who appoints, will own it,
And send blessings in its train.

From common mold the plant is born,
Whose fragrance fills the air;
From drearest life, the thought is born
That lightens our despair.

Believe that Youth, and Prime, and Age,
Bear fruit at *His* command.
Look up to God, and follow close
The leading of *His* hand.

For, from the sinking pier of life,
The bridge of Faith may start,
And it will span the chasm between,
And rest upon God's heart.

YEARLY MEETINGS FOR 1907.

New York Yearly Meeting, in Glens Falls, N. Y., Fifth month 31st. James Wood, clerk, Mount Kisco, N. Y.

New England Yearly Meeting, in Portland, Me., Sixth month 21st. John Ellwood Paige, clerk, 50 Chatham Street, Lynn, Mass.

California Yearly Meeting, in Whittier, Cal., Sixth month 19th. John Chawner, clerk, 765 Summit Avenue, Pasadena, Cal.

Canada Yearly Meeting, in Newmarket, Ont., Sixth month 28th. William Harris, clerk, Rockwood, Ont., Canada.

Oregon Yearly Meeting, in Newberg, Ore., Seventh month 16th. H. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 7th. L. Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15,

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"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment, a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good, rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational scientific system of feeding. Anyone who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured, and may thereby know the facts as to its true worth." Read "The Road to Wellville," in packages. "There's a Reason."

1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., Treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

THE TEACHING OF GOOD MANNERS.

"Can charming manners be taught?" Most mothers hold, consciously or unconsciously, one of two theories about the acquirement of manners by their children.

One mother says, "Manners are only the outward sign of the inner nature. If my daughter has a kind heart and a well-trained mind she will behave in a gentle, charming fashion. I will teach her compassion, respect for age, unselfish zeal for helping with the world's work. Her manners will take care of themselves."

Another mother says, "My girls will never get on without conventional manners. They shall be taught from babyhood to emulate the speech and bearing of ladies. They shall be instructed in the proper behavior for every occasion."

Neither method produces altogether satisfactory results.

Unselfishness is truly the foundation of good manners, but not the superstructure. Many conventional restrictions have grown about social relations. Some can be explained by the demand of kindness and some cannot. Could a child infer from his desire to help others that he should not eat with his knife? Many offenses against good taste interfere in some way with the rights of others, but many others do not.

Still, no set of rules to produce a polished lady will achieve a result fit for the strain of life. The woman of perfect manners must reinforce her unselfishness by social rules, and conventionality must be vitalized by the warm desire for others' pleasure. The best of life never "comes naturally," whether in manners or morals.

The secret of charming manners is the desire for them. When the mother wishes them for her daughter as much as she wishes the other goods of the world, her daughter will have them.

TO KNOW ALL IS TO FORGIVE ALL.

If I knew you and you knew me,

If both of us could clearly see,

And with an inner sight divine

The meaning of your heart and mine,

I'm sure that we would differ less

And clasp our hands in friendliness;

Our thoughts would pleasantly agree

If I knew you and you knew me.

If I knew you and you knew me,

As each one knows his own self, we

Could look each other in the face

And see therein a truer grace.

Life has so many hidden woes,

So many thorns for every rose.

The "why" of things our hearts would see,

If I knew you and you knew me.

Nixon Waterman.

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A wholesome cream of tartar baking powder. Makes the lightest, best flavored biscuit, hot-breads, cake and pastry.

Alum and alum-phosphate baking powders are injurious. Do not use them. When buying baking powder be sure the label specifies cream of tartar.

Let us not despise just common things,
For there's a truth there's no dodging,
The bird that soars on prouder wings
Comes down to earth for board and lodging.

Nixon Waterman.

"Your Honor," said the arrested chauffeur, "I tried to warn the man, but the horn would not work."

"Then why did you not slacken speed rather than run him down?"

A light then seemed to dawn upon the prisoner.

"Humph!" he said, "that's one on me. I never thought of that."

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References: Professors J. K. Jenkins and H. C. Fellow, Alva, Oklahoma.

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The

American Friend

Vol. XIV

SIXTH MONTH 6, 1907

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"HE GIVETH QUIETNESS."

"He giveth quietness." O Elder Brother,
Whose homeless feet have pressed our path of pain,
We can not follow our wayward wills,
That in our losses we might find our gain ;

Of all thy gifts and infinite consolings
I ask but this : in every troubled hour
To hear thy voice through all the tumult stealing,
And rest serene beneath its tranquil power.

Cares can not fret me, if my soul be dwelling
In the still air of faith's untroubled day ;
Grief can not shake me if I walk beside thee,
My hand in thine along the darkening way.

Content to know there comes a radiant morning
When from all shadows I shall find release ;
Serene to wait the rapture of its dawning,
Who can make trouble when thou sendest peace ?

Emily Huntington Miller

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Events and Comments.

Ida Saxton McKinley, widow of the
 martyred President, died Fifth month
 26th, at her home, in Canton, Ohio.
 President Roosevelt, and a number of
 other distinguished men, attended the
 funeral services.

Prof. Leydon, a German scientist, be-
 lieves he has discovered a permanent
 remedy for cancer. He has performed
 a number of experiments with trypsin,
 and states in a recent article in the Ber-
 lin *Medical Journal* that, contrary to all
 other known applications to cancer
 which have been successful in checking

CHILDREN SHOWED IT.

EFFECT OF THEIR WARM DRINK IN THE
 MORNING.

"A year ago I was a wreck from
 coffee drinking and was on the point of
 giving up my position in the school-
 room because of nervousness.

"I was telling a friend about it and
 she said, 'We drink nothing at meal time
 but Postum Food Coffee, and it is such
 a comfort to have something we can en-
 joy drinking with the children.'

"I was astonished that she would
 allow the children to drink any kind of
 coffee, but she said Postum was the
 most healthful drink in the world for
 children as well as for older ones, and
 that the condition of both the children
 and adults showed that to be a fact.

"My first trial was a failure. The
 cook boiled it four or five minutes and it
 tasted so flat that I was in despair, but
 determined to give it one more trial.
 This time we followed the directions and
 boiled it fifteen minutes after the boil-
 ing began. It was a decided success and
 I was completely won by its rich deli-
 cious flavor. In a short time I noticed a
 decided improvement in my condition
 and kept growing better and better
 month after month, until now I am per-
 fectly healthy, and do my work in the
 school-room with ease and pleasure. I
 would not return to the nerve-destroy-
 ing regular coffee for any money."

"Here's a Reason." Read the famous
 little "Health Classic." "The Road to
 Wellville," in packages.

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the disturbance, it destroys the disease
 without a reaction with increased
 growth.

The wealth of this nation, according
 to the latest statistics, is \$1,310 per
 capita, as compared with \$307 in 1850.
 The savings bank deposits have reached
 \$3,250,000,000, distributed through 8,027,-
 192 accounts.

At the close of the last fiscal year the
 United States was carrying 985,971 per-
 sons on its pension roll, of whom 701,483
 were classed as invalids, while the others
 were widows and other dependents of
 soldiers. The amount paid by the
 United States Government in the form
 of pensions, on account of military and
 naval service in various wars from the
 formation of the Union to the close of
 the last fiscal year, was \$3,459,860,311.
 Of this amount all but \$200,000,000 was
 charged to the War of the Rebellion.
 Revolutionary pensions had consumed
 about \$70,000,000; the War of 1812, \$45,-
 000,000; the War with Mexico, \$38,000,-
 000; the War with Spain, \$15,000,000;
 Indian Wars, \$8,000,000.

The public utilities bill of New York
 is so far in advance of any existing
 State law for corporation control that
 the hesitation of the Legislators is some-
 what excusable. It has many features
 similar to those giving distinction to the
 railway rate bill passed by the last
 Congress, but goes even farther. All
 public service corporations, except tele-
 phone and telegraph companies, come
 under its provisions. The State is
 divided into districts, of which Greater
 New York constitutes one. For each
 there are to be five commissioners, serv-
 ing five years, and receiving an annual
 salary of \$15,000. These officials are
 appointed and may be removed by the
 Governor. Besides regulating charges
 and having power to enforce proper ser-
 vice, the commission has supervision of
 the issuance of stocks and bonds, and
 none are valid without its approval. It

(Continued on page 367.)

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of
 "The American Friend" to this column. It will be
 found useful for almost everyone who wishes to adver-
 tise. The cost is 5c. per line each insertion. No adver-
 tisement is accepted for less than 25c. Cash with order.

WANTED—By a young woman, Friend, and
 graduate of college, a position to teach in a
 Friends School, high school work preferred.
 Address, 26 Seaton Place, Washington, D. C.

TOURISTS OR SUMMER GUESTS visiting
 Boston accommodated at exclusive suburban
 family boarding house. Large grounds, shade
 trees, piazzas, cuisine unexcelled. Accessible to
 beaches. For particulars address, HIRAM V.
 GOULD, 20 Montrose Street, Roxbury, Mass.

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 steam heat, 14 rooms, to let for the summer.
 Address, Mrs. GEORGE G. KEELER, Ellen Ville,
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A HAIR RESTORER.

Guest (on whose bald head the waiter
 has spilt some sauce)—"Do you think
 that will do it any good?"—*Ulk.*

WASHABLE SHIRT WAISTS

Hundreds of styles. Some especially
 popular:

\$1.00—White Persian Lawn Waists;
 open in back; wide panel of embroidery
 down front, yoke of small tucks; three-
 quarter sleeves.

\$1.00—Pretty, practical Shirt Waists of
 striped lawns—dainty colored stripes on
 white ground. Something new.

\$1.25—White Lawn Waists in strict
 shirt-waist style; side-plaited yoke, tucked
 cuffs, pearl buttons. Good quality and
 good taste.

\$1.50—White Lawn Waists; yoke of
 small tucks with rows of dainty embroidery
 to waist-line; long or short sleeves; collar
 and cuffs tucked and lace-edged.

\$2.00—The Vassar Waist, of white Per-
 sian lawn; open in back, finely tucked
 yoke; soft lay-down collar of tucking, lace-
 edged; three-quarter sleeves, lace-trimmed
 cuffs.

Special at 75c—Shirt Waists of striped
 madras, excellent quality; tucked style.
 If you want a thoroughly good, serviceable
 Waist, see these.

STRAWBRIDGE & CLOTHIER.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XIV.

PHILADELPHIA, SIXTH MONTH 6, 1907.

No. 23

A WOMAN OF GREAT FAITH.

With a deep sense of sorrow, we have just heard, by cable, of the death of Emma Cadbury, widow of Richard Cadbury, Birmingham. She was on her way from China to Vancouver, completing a journey round the globe, and passed to the life beyond during the ocean voyage across the Pacific. She had been spending the winter in southern China, where one of her daughters is engaged with her husband in missionary work, in one of the dangerous and troublesome sections of the Chinese Empire. While here, her son-in-law, Charles Alexander, the fellow-laborer with Dr. Torrey, was thrown from a horse, and for a time lay unconscious with his life despaired of. He however recovered, and, in company with his wife, had reached America a short time before the expected arrival of Emma Cadbury. Her sudden death, far from home, impressively recalls the death of her husband, in 1899, in Jerusalem, whither he had gone with his family for a visit through the Holy Land. Now the two sundered lives are reunited in a new and holier Jerusalem.

Emma Cadbury was not well known among American Friends, but she was a woman who belonged, even while living, in the order of the saints. She was a quiet, unobtrusive and undemonstrative person, who never let her left hand know what her right hand was doing, but she was continually reflecting as from a mirror the glory of the Lord, and she used her abundant means in a multitude of ways to enlarge the sphere of light and to push back the skirts of darkness. I have never personally known anybody who exhibited a more unconquerable faith in Christ's power to save. She never gave anybody up. She went on loving and helping wretched, hopeless sinners after everybody else had lost faith in them, and long after they had lost faith in themselves. I shall never forget hearing her read a letter from one of the worst "cases" in her experience. It was a woman who had been "rescued" and dragged from sin again and again. She had brought her in a drunken condition to her own home and kept her until she was once again a woman. She had watched her like a mother and had followed her through many crooked and devious

paths. On this particular morning the woman wrote to say that there was no use trying any longer. She was hopeless. She was now ready to throw over her Christian faith and give up trying altogether. She said, "I don't want you ever to try again to make me follow Christ." It was the most pitiful and discouraging letter that I ever heard read.

When it was finished, I asked this brave, quiet woman what she was going to do with a case like that. "I am going to keep right on praying and working, because I know she can be saved," was the noble answer. There is one thing certain, if that woman finally ends as a wreck it will not be through any negligence or lack of faith on the part of this servant of the Master, who literally went after the prodigal, until seventy times seven, undismayed. Others will tell of other beautiful aspects in the life of this dear Friend—her faith in the redemptive power of love has made an undying impression on me, and that is the trait uppermost in my thought as I meditate in sadness over the news of her departure.

R. M. J.

FIGHTING FIRE WITH FIRE.

The recent enactment of a two-cent maximum rate law in one of our States, and the hasty withdrawal of commutation privileges for suburbanites, create a situation which is not without general interest and moral significance. Within a radius of 30 miles of our great cities hundreds of small villages afford wholesome and convenient homes for those who labor in the cramped and crowded city. Pure air and sunshine are more plentiful in these hamlets, and the noise and smoke of the city are absent. Electric and cable cars have made it convenient to live in remote and more favorable parts of the city, but beyond the city limits there is a wide circle where railroads are almost the only means of conveyance. Thousands of business and professional men, known as "suburbanites," ride to and from their work six days in the week, and hundreds of local trains are necessary to accommodate them. The business is considerable and constant, and the railroads can easily afford to make favorable rates—generally known as commutation privileges. All this, so far as we are able to

discern, has been highly beneficial to all concerned with little or no injury to others.

Now this railroad, which is the sole means of daily travel for thousands of suburbanites, increased its rate for this class alone because the representatives of the people of the whole State enacted a two-cent maximum rate law, and thousands of innocent people are made to suffer. This is not the time nor place to discuss the merits or demerits of the new law, but the hasty action of this railroad in adjusting its rates in such a way that great numbers of our people are made to suffer, for the sole purpose of bringing the new law into disfavor, savors of revenge. And the mass meetings of suburbanites with their loud talk of boycotting are primitive to say the least.

We do not use the word unchristian in connection with this railroad company, because we are not accustomed to associate such terms with corporations; but many people with the name of Christian, and many organizations made up of those supposed to be dominated by the Master's spirit, are not in a safe position to throw stones. Not long ago we heard a temperance lecturer advocating the social ostracism and business boycott of a neighbor who refused to sign a remonstrance to a saloon license, and his remarks called forth hearty "Amens." Nor is this an isolated case. Others might be cited from nearly any situation where the conflict is sharp and the feeling intense. We can easily see how good motives may lead people to companion with others than those who refuse to sign saloon remonstrances, and to do business with those of their own kind, but when such companionship and such business relations are decided with a view of making the guilty party suffer for his offence, or of forcing him to conform to their ideals regardless of his personal convictions, then the spirit is decidedly unchristian.

It might be well for us to remember that a man who is *compelled* to obey the will of others through fear of pain, or loss, is not *reformed*. He may conform, but he is not converted. It is the duty of every right cause to *win* the approval of men, rather than *force* its precepts upon them. As Christian communities, we should be very careful indeed how we attempt to *enforce* our standards. Coercion is a limited function of the State, which—when used—should be exercised with care; but for smaller groups, such as a local union, a corporation, or a church, it is a form of mob-rule which should be discouraged.

Twelve new tablets were unveiled in the Hall of Fame, at New York University, on the 30th of Fifth month. Among them was one to John Greenleaf Whittier, poet. Benjamin F. Trueblood delivered the address at the unveiling of the Whittier tablet.

EDITORIAL NOTES.

A very happy event recently transpired at the Moses Brown School, in Providence, R. I. It was the presentation to the school of a life-sized portrait of Augustine Jones, painted by the Quaker artist, Percy Bigland, London. Augustine Jones was for twenty-five years—from 1879 to 1904—principal of the school, then known as "Friends' School." The portrait was presented by the surviving members of the class of 1881 as a tribute of love to their old principal, and it will hang, where it was unveiled, in the public hall of the school, among the many art treasures of the institution. The artist was very successful in his work and has produced, with rare artistic insight and touch, a life-like portrait. On the occasion of the presentation many words were spoken of hearty appreciation for the service and inspiration of the man who gave himself unstintedly to the school during a quarter of a century, and the statement was made, that no one, since Moses Brown, the famous founder, had so completely and permanently builded his life into the institution, to go no more out, as the man whose portrait was then being presented.

By the publication of *The First Publishers of Truth*, as a supplement to the *Journal of Friends' Historical Society*, Norman Penney has rendered a notable service to the entire Society of Friends, the world over. It is a collection of the early records of the introduction and spread of Quakerism into the counties of England and Wales. The manuscript documents, from which this great historical volume is made, were written up under the care of local meetings throughout England by request of London Yearly Meeting. The concern for the preparation of these documents arose first in 1676, and efforts of the yearly meeting to secure them from the counties continued until 1720. The documents have lain practically unused ever since. Now they are available to every person who is interested in the rise and spread of Quakerism, and they are among our most precious material for constructing the early history. They came out first in five instalments and are now issued in book form. Thomas Hodgkin has written a valuable introduction to the volume, and William Charles Braithwaite has contributed a very illuminating appendix article on "The Penal Laws Affecting Early Friends in England."

The five numbers in magazine form, including introduction and appendix, can be secured from Herman Newman, 1010 Arch Street, for \$3.75 and postage.

FOR THE AMERICAN FRIEND.

THE CHRISTIAN'S TREASURES.

BY THEODORE L. CUYLER.

The constant question in the haunts of business men is, Where shall I find a safe investment? Our Divine Master anticipated all such questions when He said, "Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal: but lay up for yourselves treasures in Heaven."

Paul was probably accounted a poor man at Corinth, for he earned his daily bread with a tent-maker's needle. But in God's sight he was a millionaire. He could say: "I know whom I have believed, and . . . that he is able to keep that which I have committed unto him against that day." The great apostle had made Jesus Christ his trustee. He had put his affections, his soul, and his everlasting hopes, into his Saviour's hands; and when he reached heaven he knew that he would find the great deposit safe. He had laid up nothing that moths could consume or rascals steal. His investments were in real estate that never depreciates, and the Son of God had charge of it. So may every true Christian—whether in a brown-stone mansion or in an attic—congratulate himself that what is precious to him is in the keeping of his Saviour.

The grand old tent-maker had other treasures laid up on high also; all the glorious spiritual results of his life were there. Brother and sister in Christ, so are yours and mine, however humble. And whatever we give up for our Master's sake increases our heavenly treasures. The profits which we might make and which we sacrifice in order to keep a clean conscience, add to our wealth, for they make us "rich toward God." Hoarding money, stealing time from prayer and Bible reading, nursing popularity, all are wretchedly impoverishing. Giving up for Christ is an enriching process. Whatever we lay down here in order to please and honor our Master will be laid up to our account yonder.

Our God is a faithful trustee; he keeps his books of remembrance. He will reward every one according as his works shall be. Two talents will pay a grand dividend; yes, and even one talent will sparkle when some humble mission school-teacher presents her class on the last great day and says, "Here am I, Lord, and these children I brought to Thee!" When we speak of salvation as by grace and not "of works," we must not forget that other truth, that God will judge us all according to our works. They will be laid up there. If the selfish sinner's "wages" are paid in hell, a Christian's wages are paid in heaven.

Compound interest will make some of Christ's servants magnificent millionaires. All that Paul gave up of worldly pelf and fame and ease and emolument, will stand to his credit up there; and the results of this life of self-sacrifice for Jesus have been going on accumulating every day for eighteen centuries, and who can tell what they will amount to when judgment morning breaks?

People sometimes speak in a pitying tone of "poor ministers with small salaries." Wait until the treasure chests are opened up yonder, and see if any one will call that hard-working soul-winner poor. John Bunyan when in jail comforted himself with the thought that he had "rich lordships" in those souls whom he led to Jesus. What a Cæsus the old tinker of Bedford will be when he comes into full possession of his inheritance!

Benjamin Chidlaw in the hard struggles of his boyhood sewed the skins of trapped animals into mittens in order to earn a few shillings; that log cabin experience fitted him for his great work as a pioneer of Western Sunday-schools. I should not wonder if troops of children will salute him up in the Father's house.

To John Eliot, the converted Indian will be a star in his crown. Judson must have already met his "treasures" brought home from the mission field in Burmah. I have been reading the letter of our young American brother, R. P. Wilder, announcing the conversion of a Brahman in India; his soul was filled with joy; for such a convert may make a breach in the wall of heathenism through which others will pour in. Who says that investments in foreign missions do not "pay"?

The simple fact is that the only investments that do pay interest through all eternity are those which are made for the cause of Christ and in his service. The gains are very steady up there. Poor city missionaries and frontier preachers and Salvation Army soldiers and godly needle-women have their savings banks in God's right hand. Those banks never break. The only change for heavenly treasures is their enlargement. There is no corruption from within, and no consumption from without. The moth never gnaws there, and the burglar never breaks in to steal.

It is impossible to compute what treasures every faithful, self-denying Christian may be storing away for his or her long life in glory. God keeps his record on high, and each good deed of love, each act of self-denial, each surrender of pride or worldly ambition for Jesus' sake, will find sure remembrance there. "Follow Me, and thou shalt have treasure in heaven," says the Master. My reader, how much real estate have you got?

Brooklyn, N. Y.

He will certainly fail who hopes to know men deeply and only to get happiness, never to get anxiety, distress, disappointment, out of knowing them; and he has mistaken the first idea of human companionship who seeks companionships, friendships, and contacts with mankind directly and simply for the pleasures they will give him.—*Phillips Brooks.*

It is your duty not only to be good, but to shine; and of all the light which you kindle on the face, joy will reach furthest out to sea, where troubled mariners are seeking the shore.—*H. W. Beecher.*

FOR THE AMERICAN FRIEND.
ON THE YANGTSE RIVER.

BY ROBERT L. SIMKIN.

(Continued from last week.)

The Hsin Lung Tan Rapid is comparatively a new one, having been formed about ten years ago by an immense landslide. In low water it is considered the most dangerous rapid on the river, so that boats frequently take off all their cargo, carry it around the rapid, and reload at the other side. The additional trackers at this rapid were many of them women and children, many of the women having bound feet. They work in gangs under a tracker boss and are paid a small sum of money for every boat which they help through these difficult places.

Over Sunday we were moored near the foot of a little valley, through which several "roads" (which means paths) led back into a most beautiful country with running water and rice fields terraced on the hillsides, and at the left a high hill surmounted by a little temple. Very likely no foreigner had ever been back into that country, for the people gathered in wondering little groups on the hilltops and at



A GROUP OF CHINESE PEASANTS.

other points, from which they could overlook our every movement. I counted 56 at one time.

At many points along the river we saw men washing for gold. The earth is placed in a basket or sieve, and water is poured over it. The muddy water runs down over an inclined wooden bed, on which the particles of gold are deposited. There must be a great deal of the precious metal somewhere in the mountains, as it is found at so many points along the river.

Just before reaching Wan Hsien there is a very big cove, which requires a long stretch of rope between the boat and the trackers. Mr. Toyne and I had walked around this cove and were standing near the water underneath the rope, when, suddenly, just as the boat was in the strongest part of the current the rope parted just back of the trackers, and the end fell across the uban. Instantly we grabbed it and

started up the bank, being joined immediately by the trackers, who ran down the bank to help. During the temporary slackening, however, the boat had gained too much headway, the rope tightened, and in spite of all we could do about 15 men of us were dragged pell mell down the bank to the very water's edge, where we had to let go or go swimming. Sorrowfully the men watched the end of the rope disappear in the water; then they tramped back around the cove, recovered the rope, and this time succeeded in getting the boat up around the troublesome point, having lost, however, nearly an hour's time.

On February 18th, at Wan Hsien, we received 12 letters, two post cards, and some papers, which had been forwarded back from Chungking to await our arrival. This was the first news from New York since the first of December. A letter can reach us from New York in two months if it catches a good steamer across the Pacific.

Three or four nights the boats were separated, but usually all three boats and the two ubans moored together for protection from river robbers, of which there are many on the Upper Yangtse. At a great many points there are warnings painted on the rocks, saying that it is unsafe to moor there. We saw the camp of some soldiers, whose business it is to hunt down these robbers. They had two or three enormous muskets mounted on rude wooden carriages, some heavy spears, and a couple of triple-pointed bayonets.

One morning we had a serious accident. We had just crossed the river and begun tracking, and were being followed by Li's boat, when its uban, which was carrying the towing line, attempted to land the trackers ahead of our boat, instead of behind us, as it should have done. Our pilot shouted a warning, but they went straight ahead until our towing line caught the uban's mast and over it went, throwing about 30 men into deep water. There was an awful scramble, and for half a day we thought that two had been washed away and drowned. However, they all turned up finally and spent the forenoon drying their clothes. Li's men blamed the accident upon ours, and the feeling grew so bitter that one of our trackers was attacked and beaten. Although the beating was not very severe, yet, for effect, he played "invalid" for two or three days, sometimes much to our amusement. Most of what followed, however, was far from amusing, for scarcely had we crossed the river to a little village when three of the men got into a terrible fight on the shore. The pigtail afforded the most vulnerable point of attack for one hand, while the free hand and the feet were freely used in pounding and kicking. We were afraid all the men on both sides would turn in and there would be a general melée, but they didn't, and we finally got the fighters separated and sent them off to their respective boats, smoothing the matter over by giving 40 cash (about 2½ cents) to the men who had been beaten. We feared that the ill feeling would break out again on Sunday, but on Saturday night the boats moored about 200 yards apart and all day the crews

seemed purposely to avoid meeting each other. The Chinese are, at heart, a peace-loving people, and seldom come to actual blows, though they are past-masters at the art of quarreling gracefully. In an ordinary argument they will storm at each other enough to take one's head off, but it means nothing. The next minute they are as friendly as ever.

Superstition holds these people in perpetual bondage. They are constantly in fear of some spirit which will injure them, and are therefore continually trying to devise some means of protection. Every year they construct a grotesque dragon, perhaps 50 or 60 feet long, which is carried through the streets by seven or eight men. The tail is not very pretentious, and the body is nothing but a strip of yellow or green cloth, but the head is a marvel of tawdry ugliness. As the creature is carried through the streets this head, with the glaring eyes, wide open jaws, and lolling, red tongue, is turned from side to side, and is supposed to eat up all the evil influences of the place. At three different places along the river bank we saw this procession in progress, and yet men say, "Why disturb the Chinese? Aren't their religious beliefs just as good as ours?"

The Chinese belief in and fear of ghosts amounts almost to slavery. One day, while out walking, I picked up an alder stick and hollowed out the center, so that, by stopping the bottom with my thumb and blowing into the top, I could make a peculiarly shrill whistle. That night we moored near a small village almost underneath an old temple on the hillside, and, as it was beautiful moonlight, we went out for a stroll after supper. As we sat resting on the rocks, up along shore came a little boat manned by two men, whose constant "Clap, clap—Clap, clap" told us that they were river watchmen. We saw them row up alongside our boat, and when our cook told them we were "not at home" they calmly sat down in their boat to wait for our return. As Mr. Wigham's boat had been troubled the previous night by a similar watchman who refused to go away, but insisted upon periodically awakening everybody by his "Clap, clap" all night long, we cast about us for some means of escape. Suddenly I bethought myself of my whistle, so stealing silently up over the rocks in the direction of the temple, I waited my time, and then blew a blast with all my lungs. Horror of horrors! Such an unearthly sound screeching through the stillness of the night could issue from none but the Arch-Ghost himself! There were a few whispered words, the lantern was carried in under the cover, and the boat was pushed off from shore and rowed swiftly almost to the middle of the river, where the current seized it and carried it far from the haunted spot. Meanwhile the rest of the party were sitting there by the river, nearly splitting their sides with laughter. It is needless to say that the watchmen troubled us no more that night, and we slept in peace.

When we arrived at Chungking, on Friday, March 1st, it was almost with regret that we broke up our housekeeping, as we had been *very* comfortable on the

boat. It had been not far from a record trip, twenty-five days or nineteen traveling days, and we thanked God for preserving our lives and for bringing our goods safely through a journey, which, though it is dangerous, is also one of the most fascinating in the world. About the great city of Chungking, with its thronging streets and many opportunities for service, I hope to write more in the future. For the present we are boarding with a family of missionaries, while some furniture is being made and we are getting our house in order. We are to live in the very midst of the city.

With kindest regards and love to all our friends in the homeland, I remain,

Sincerely yours,

ROBERT L. SIMKIN.

*Friends' Mission, Chungking, West China,
Third month 14, 1907.*

FOR THE AMERICAN FRIEND.

DEMONSTRATION.

BY ALVANO C. GODDARD.

"What then doest thou for a sign?—What work-est thou?" expressed not only the attitude of the multitude by the Sea of Galilee, but the attitude of the world of to-day toward the church and the Christian of to-day. "What workest thou?" presses home the claim for proof and demonstration. Every converted person is called to be a demonstrator. Not such as serves free the new brand of tea or the latest breakfast-food; nor yet like the man who for the advancement of science submits to the fever-laden bite of a mosquito. The truth we are to demonstrate is already well established, and widely advertised. Even if proof were needed, no single instance becomes final and satisfying, no expensive advertising scheme will stand the test of time, unless the article can meet a need in the home life of the people, unless it will work under every-day conditions, and in the hands of every-day people. Our demonstration must be of the practical, every-day kind. Life presents such a variety of conditions to be met, and such a variety of individual limitations and capacity, that it is only when we see it actually working daily with all sorts of conditions that we are encouraged to accept the great invitations of the Gospel. We owe our own beginnings of Christian experience to what we may consider very ordinary and commonplace proof of the realities of religion, and, in turn, we owe it to those who are about us in our daily lives that they may take knowledge of us that we have been with Jesus.

There remains a very very large and important field for demonstration in its power on our own lives. Credulity will not bring the peace and assurance we seek. For example, our telephone does not long satisfy us, by seeing others use it, we will not continue long to speak into a mere machine, however wonderful. We need the familiar voice and the mono-

tone responses to make telephoning complete. The theorems of geometry were believed in our school days, but we were called upon to prove them. We gained little knowledge by the process, but we grew in appreciation of truth, and in power to grasp truth. It is a laborious process, but our young people are being drilled through the same work, and will be for all we can see for generations to come. In the spiritual life it is our individual privilege to "prove what is the good and acceptable and perfect will of God," and Paul exhorts us to pay the price, "That ye present your bodies a living sacrifice." Let us be more than hearers, more than believers; let us be demonstrators.

New Bedford, Mass.

DIVINE IMMANENCE.

As in Adam we see the creation of intelligent human life, so in Christ there is a new starting point in history. There is through Him the creation of spiritual life, the being "Born again." In Him the race finds its spiritual center; He is the true focus of all reconciliation; from Him the very life of God is by human means conveyed, and becomes the life of men. The risen Man Christ Jesus goes on working on earth, in companionship with, and by means of His redeemed people. In studying the Acts of the Apostles we see the result of Christ's suffering and death, and the result of His resurrection. When at Pentecost the Baptism of the Spirit was manifest, "a new era dawned, in which religious and moral enthusiasm can no longer be the monopoly of the few, in which spiritual gifts will know no barriers of age and rank and nation, and in which God will be very directly and impartially accessible to every human soul." "Women were freely admitted into fellowship in prayer and service, a far-reaching religious revolution being thus silently introduced, obviously under the influence of some idea or person transcending the sex-division."

The universality of Christ is seen in the way in which, though comprehending so clearly the thought of His own people in His own way, His words meet the advancing thought and aspiration of our own time. He is abreast the thought of the twentieth century just as fully as he diagnosed the mind of the century in which he lived. Equally notable is the way in which He speaks to Western thought, and manifestly comprehends intellectually its upward struggle just as fully as He comprehends the Orientalism of India, Persia, or China, being Himself an Oriental. The Galilean peasant stands at the parting of the ways in the world's progress and thought, and equally understands all men to all time. He is the heir of the worlds, and the march of intellect and of brotherhood is above all things the absolute result of his coming on earth and the result of His immanence among men to-day. The enlargement of sympathy between nation and nation, though very far as yet from being what it ought to be, is, as

it goes, the result of the Immanence among men of the Lord Jesus Christ. With abundant reiteration, He delighted to call Himself "The Son of Man," yet is He clothed with Omnipotence, and has in His embrace bound together for ever the forces that make for righteousness in heaven and on earth.—From an editorial in *The Friend* (London).

GOSPEL FROM THE PRESIDENT.*

I shall read four or five verses from the end of the first chapter of James:

But be ye doers of the word, and not hearers only, deceiving your own selves.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass.

For he beholdeth himself and goeth his way, and straightway forgetteth what manner of a man he was.

But whoso looketh into the perfect law of liberty and continueth therein, being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.

If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world.

Of course, all this applies in little things as much as in big things. It applies in the little things which in their sum are so big. The man is not a good Christian if his domestic conduct is such that when he returns to his home his wife and children feel a sense of uneasiness at his having come. The man is not a good Christian who, in his business dealings, fails to remember that it is incumbent upon him to hold a higher standard than his fellows; that it is incumbent upon him, if he is a very rich man, to make it evident alike in the way he earns and the way he spends his fortune that the Word of the Lord is to him a living truth and not a dead doctrine. And, of course, what I say applies even more strongly to the man in public life than to the man in business, than to the man in private life.

More and more I believe that people who possess either religious belief or aspiration after religious belief are growing to demand conduct as the ultimate test of the worth of belief. Whenever we read in the newspapers that some man esteemed to be a pillar of the church has been guilty of business dishonesty, or political dishonesty, or offences against the moral law in any shape or way, all who are members of the churches should feel a far greater disappointment, should feel a greater regret by far, than those who are not. We cannot afford to let it be supposed for a moment that we exact from those who are attendants at or members of churches any less strict observance of the moral law, anything but a more strict

*From an address by President Roosevelt at the Two Hundredth Anniversary of Christ Church, Oyster Bay.

observance of the moral law in all relations of life, than we expect from those who do not go to churches or who do not belong to them.

We must strive, each of us in his own life first, each of us as in a certain sense his brother's keeper next, so to bear ourselves as to show that we actually take to our own souls the teaching that by our fruits we shall be known; and that the corrupt tree cannot bring forth good fruit, and that the sound tree must prove its soundness by bringing forth good fruit. The nominal Christian, the man who has attended to all the outward observances of Christianity with no matter what scrupulous care, who nevertheless embezzles trust funds, who is a disgrace in business, in politics, or in home life, has sinned against the light, and is more, not less, blame-worthy than if he had never made profession of belief. Each of us, layman and clergyman alike, must strive in our actual conduct day by day with the people among whom we live to make them understand that what we expect from Christian folk, if they are sincere in their devotion to Christianity, is the highest standard of conduct, is the actual carrying out in practical life of what they profess to receive in church, from the Bible, and from their associations with their fellow-members of whatever creed.

PREPARING THE WAY.

It was the Sunday of the first heavy snow. A handful of people came out to church in the morning, and plodded home through the snow, which, still falling, filled their tracks and left no record. Nearly all the afternoon the snow continued to fall, without a breath of wind to drift it, and it lay a foot deep on the level.

Along toward evening Jerry Wilcox hitched up to the new snow-plow he had nailed together out of boards he found in the shed, and riding on his plow, with two horses plodding before him, made a good wide path from the back door to the barn and round the front of the hen-roost and the hog-pen. This was the important part of his work, but it was easy to drive round the front of the house and plow a path to the gate, and then to clear the walk in front of the house. The whole enterprise thus far had taken little time in proportion to that which would have been required for shoveling.

Jerry reined in his horses at the end of the house-lot, and was about to drive round to the barn. Then he noticed that something still remained of day, and the horses were seeming to enjoy their outing. It occurred to him to drive on to the meeting-house—not that any one was likely to get out after such a storm; but if anybody should, why, the path would help.

And so down the street he rode on his snow-plow, the light snow curling away from the front of his plow like a wave before the bow of a ship; and when he came to the gate of the meeting-house he turned in and left a good path to the door.

Then said Jerry to himself, "I might as well plow

round to the minister's door. He will have to come out, anyway." At the parsonage gate he remembered the Widow Stevens, who lived a few doors farther on, who always liked to go to church, and it seemed a pity to have her floundering through the snow, so he went a little farther. And because it was not worth while to come back on the same side of the street, he crossed over and made a good path in front of the houses on the other side.

Then he thought of Deacon Graham, on the cross-street, and his own Sunday-school teacher round the corner, and he might as well plow round that way, and go home by another route.

All this Jerry did, partly from the joy of activity, and partly, and increasingly, with the thought of helping a little. When he had cared for his horses and done his milking and eaten his supper, he thought he would go out to church, and just see if anybody did get out. His mother said that, since there was so good a path, she believed she would go to church herself; and Jerry's father decided to go along, too.

The crabbed old janitor had been thinking all the afternoon of going to the parsonage and suggesting that the bell be not rung nor the church lighted that night. The minister had more than half expected him. But when the janitor started to wade to church he found a good path, and became more optimistic, and went instead to the meeting-house, and rang the first bell and lighted the church.

The minister, looking out of his study window, saw Jerry and his horses and snow-plow, and took courage.

A number of families, hearing the bell and looking out, were surprised to find a path, and having been housed all day, thought it well to stir out and go to meeting. And so it happened that the minister looked over the largest evening congregation that had assembled since the weather got cold.

The text, happily, was, "Prepare ye the way of the Lord;" and the lesson was that, besides those who are to do great things, the world needs those who in faithfulness prepare the way for them.

Said the minister, "I find an illustration close at hand for the lesson of the evening. Few of you would have come to church this evening had not some one thoughtfully plowed a path. If the sermon of to-night does any good, a share in the joy of the accomplishment of that good belongs to him who prepared the way for the members of the congregation to come to the house of the Lord."

Jerry's face was red with the winter air and the exercise, but it grew redder as the flush of embarrassment stole round to the very back of his neck. Everybody said it was one of the best meetings he had ever attended, and that the sermon was uncommonly good.—*Youth's Companion*.

We reap what we sow; but nature has love over and above that justice, and gives us shadow and blossom and fruit that springs from no planting of ours.—*George Eliot*.

LAKE MOHONK ARBITRATION CONFERENCE.

Probably the most select group of men which meets in America is the International Arbitration Conference, which gathers at Lake Mohonk, N. Y., once a year. The thirteenth annual session of this Conference has just adjourned. Jurists, educators, editors, statesmen, and ministers of the first rank were among its speakers.

The platform unanimously adopted briefly embodies its message, and is as follows:

The Thirteenth Lake Mohonk Conference on International Arbitration recognizes, with profound gratitude, the development of those forces which are making for international peace through international justice. The promotion of intercourse, friendship and amity among the nations, the organization of international bodies in commerce, science and philanthropy, the demand for higher standards of international morality are but preludes to greater harmony and unity among the peoples of the world.

We mention with satisfaction among the events of the last twelve months the holding of the Pan-American Congress, the visit of Secretary Root to the South American Republics, the organization in the United States of a branch society for international conciliation, the international conference for the revision of the Geneva convention of 1864, the holding at Washington of the first annual meeting of the American Society of International Law, organized in 1905 at the Mohonk Conference, and the publication of its organ, the *American Journal of International Law*; the formation of the Japan Society for the cultivation of friendly relations between Japan and the United States; the increasing disposition of nations to assist each other in time of famine and disaster, and the holding in New York of a National Arbitration and Peace Congress of far-reaching influence.

The meeting of the Second Hague Conference next month marks another epoch in the history of international development. We note with gratification that twenty-one American Republics will participate therein. We urge as the most immediate and important action to be taken by this Second Hague Conference the following measures:

(1) A provision for stated meetings of the Hague Conference.

(2) Such changes in the Hague Court as may be necessary to establish a definite tribunal always open for the adjudication of international questions.

(3) A general arbitration treaty for the settlement of international disputes.

(4) The establishment of the principles of the inviolability of innocent private property at sea in time of war.

(5) A declaration to the effect that there should be no armed intervention for the collection of private claims when the debtor nation is willing to submit such claims to arbitration.

We commend, in accordance with our resolution of

last year to the consideration of the Hague Conference, of a plan for the neutralization of ocean trade routes.

The International Lesson.

SECOND QUARTER.

LESSON XI

SIXTH MONTH 16, 1907.

ISRAEL'S ESCAPE FROM EGYPT.

Exodus 14: 13-27.

GOLDEN TEXT.—Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea shore. Exod. 14: 30.

DAILY READINGS.

Second-day, Sixth mo. 10.—Israel's escape from Egypt. Exod. 14: 13-27.
Third-day, Sixth mo. 11.—Delivered. Exod. 12: 31-42.
Fourth-day, Sixth mo. 12.—To be remembered. Exod. 13: 3-10.
Fifth-day, Sixth mo. 13.—Israelites leave Egypt. Exod. 13: 17-22.
Sixth-day, Sixth mo. 14.—Pharaoh follows. Exod. 14: 1-12.
Seventh-day, Sixth mo. 15.—Song of deliverance. Exod. 15: 1-21.
First-day, Sixth mo. 16.—Psalmist's song. Psa. 105: 23-38.

Time.—Uncertain; authorities vary from 1491 to 1200 B. C. The weight of authority favors the later dates.

Place.—The Israelites started from Succoth and Raamses in Goshen. Their route would be north-eastward for some distance, and then southwest to the head of the Red Sea, either near Suez, or the Bitter Lakes. It is not settled exactly where the crossing was made.

Monarch.—Menephtah, son of Rameses II.

There were in ancient times three great routes from Egypt to Syria. (1) "The way of the land of the Philistines" (Ex. 13:17); this was the most northern route, and was not far from the coast of the Mediterranean. It was the shortest, easiest and most usual one. It was, however, held by the Egyptians, at one end, and at the other by the warlike Philistines.

(2) "The way of Shur" (Gen. 16:7). This went almost exactly east and led through the desert to the Syrian boundary and to Beersheba and Hebron. It was probably by this route that Abraham and Joseph's brethren and Jacob went into Egypt.

(3) "The way of the wilderness of the Red Sea" (Ex. 13:18). This route followed the coast line of Arabia, and so went round the desert. It led through the mountainous region of Sinai. Led by the pillar of fire by night, and of a cloud by day, this was the route the Israelites were directed to take (Ex. 13:18).

The verses intervening between the last lesson and the present should be read.

13. "And Moses said . . . Fear ye not." Well might the Israelites fear. The Egyptians seemed to have them at their mercy. The reproaches which the people cast upon Moses (verses 11, 12) were unjust, but in times of despair or danger men are apt to be unfair. It required no common courage to face such a multitude. "Stand still." Times come when the only thing to do is to stand still and wait—not listlessly or in despair, but in quietness and readiness to act when the command comes. "See

the salvation of the Lord." It was the Lord who would save them, not Moses or the hand of man. "Which he will work for you to-day." R. V. They were not to be tried above that which they were able to bear. "Ye shall see them again no more forever." Some have insisted that there is a contradiction between this statement and verse 30; but such a charge is certainly far-fetched. It was the Egyptians alive that the Israelites feared—the Egyptians dead would inspire confidence. As men they would be seen no more, but only as corpses.

14. The reason for their confidence re-stated.

15. It would seem that Moses, after speaking to the people, had betaken himself to prayer. "Wherefore criest thou unto me?" The time for action had now come, he was to put his faith into practice. "Go forward." Not only Moses, but also the people were now to move forward in faith. It was the place of Moses to exercise his gift of leadership.

16. "Lift up thy rod and stretch out thine hand." There was to be some visible sign to the people that they might expect something wonderful to take place. In verses 21 and 26 no mention is made of the rod.

17. "Will get me honor upon Pharaoh," etc. The result will be that honor will be given to Jehovah for what He will do for the Israelites. "I will harden the hearts of the Egyptians." Jehovah was regarded by the Hebrews as being the ultimate cause of all things, therefore He is spoken of as hardening the heart of Pharaoh, and the hearts of the Egyptians.

18. The catastrophe would be so terrible that it would be universally regarded as being caused by some supernatural power—the God of the Israelites.

19. "Angel of God." The presence of Jehovah as manifested by the pillar of cloud, and of fire. See chap. 13: 21, 22.

20. "And there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night." R. V. A common explanation, that one side of the pillar was light to the Israelites, and the other dark to the Egyptians, is not probable. The statement is simply that the pillar, whether it was of cloud or of fire, kept the two multitudes apart.

21. "Jehovah caused the sea to go back by a strong east wind all the night," etc. He used natural means to bring about a way of escape. It is likely that a tide helped to bring about the result. Some years ago a steady, strong wind, lasting several days, blew back the waters of Niagara River so much that scarcely any water went over the falls, and men could walk on the bed of the river, over which usually rapids rushed. An English officer relates that he personally saw the waters of a lake near the entrance to the Suez Canal under a strong east wind recede seven miles.

22. "The waters were a wall," etc. Not like a wall standing upright, but like a wall for protection. Compare Nahum 3: 8.

23. The Egyptians would seem to have been unaware of the true condition of affairs, but followed in a headlong pursuit.

24. "The morning watch." The old Hebrews divided the night into three watches, and the third, or morning watch, lasted from about 2 A. M. to sunrise. "Troubled." Better "discomfited." Possibly by a heavy thunderstorm. The whole description is in poetic imaginative language. Compare Ps. 77: 14-20.

25. The inference is that "Jehovah made their chariots to advance with difficulty in the rough bed of the sea, wheels coming off, and thus the whole pursuit became involved in trouble and delay."

26, 27. Even the cessation of the east wind would soon cause the waters to flow back; a change to west would cause them to do so rapidly. Compare Ex. 15: 9, 10. It is interesting to note that it is not said that Pharaoh himself (Menephtah) was drowned.

PRACTICAL THOUGHTS.

1. "Speak unto the children of Israel, that they go forward."
2. "Fear not."
3. "Trust and obey."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR SIXTH MONTH SIXTEENTH, 1907.

WHO ARE SLAVES AND WHO ARE FREE MEN?

Rom. 8: 12-23. (A temperance topic.)
Rom. 8: 16-23.

Second-day, Sixth mo. 10.—Serving one master. Matt. 6: 22-24.
Third-day, Sixth mo. 11.—Servants of sin. John 8: 31-36.
Fourth-day, Sixth mo. 12.—A slave of Satan. Acts 16: 16-18.
Fifth-day, Sixth mo. 13.—Freedom promised. Isa. 61: 1-3.
Sixth-day, Sixth mo. 14.—Freedom realized. Rom. 6: 16-23.
Seventh-day, Sixth mo. 15.—Standing fast. Gal. 4: 22; 5: 1.

The "bondage of a pledge" is repulsed by some who fail to recognize the bondage from which a temperance pledge would deliver them. Lawlessness is never freedom, but itself entails fetters and imprisonment, because there is a "law written in our members," the violation of which exacts its own penalties. The only release from the law of sin and death is the law of the spirit of life.

The unrelated man or woman does not exist. If a man could isolate himself he would yet be subject to law, unless he could isolate each act—could absolve his life and each event in it from the control of the rule of cause and effect. So it is not with us a question of absolute irresponsibility, which seems to be some people's conception of freedom, but it is rather a question of relating ourselves to that which will make for the highest and best possibilities of life, according to our heritage as sons and heirs of Him who made and bestows all things.

"Personal liberty" is a much abused slogan. A recent writer on the immigrant—himself an immigrant—says that, largely under the influence of the politicians, the expression is often construed by newcomers to our land as "synonymous with beer at any time and anywhere," with little thought of higher

possibilities of interpretation. But I who can drink if I choose, but who have chosen definitely and conclusively not to drink, seem to myself a freer man than one who can not choose not to drink, however much he may wish to do so—or perhaps I should say, without an awful struggle for the mastery of a fixed and imperious appetite. Those who heard Gough and Benson a generation ago, or we of this generation who have heard Wooley tell of the battle before they could truthfully say, "I can leave it alone," must feel that the state they described is not freedom, but a thralldom from which freedom can be bought only at utmost cost.

Personal deliverance is not, however, the sum and end of the Christian's purpose. He desires a wider beneficence, and the sky is full of promise, "our enemies themselves being the judges." Thus *Mida's Criterion* says, "There is no disguising the fact that the decision of Circuit Judge Artman, Indiana, in which he laid down the novel doctrine that license is unconstitutional, has introduced an ugly feature, which will have to be faced in the future;" while the *Wine and Spirit News* laments the fact that within six months 27 Kentucky counties, with 193 saloons, were taken over into the "dry" column, and sums up its outlook with the words, "with these measures in contemplation, it behooves the liquor people to stir their stumps."

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

FRIENDS' MISSION IN PUERTO RICO.

Ever since the American occupation of this beautiful little island, the "Pearl of the Antilles," nine years ago, all denominations except the Quakers, have been working for the uplift of the island, trying to get it out of the depths of ignorance and superstition, into which centuries of Spanish cruelty and oppression and Catholicism had sunk it. A few months ago the Quakers, too, joined the ranks of workers, as a result of a religious visit here, over a year ago, of William C. Allen and William B. Harvey, and now, on the northeast coast, in Rio Grande, a small town, we, Martha J. Woody, for many years a mission worker in Cuba, and I, are stationed. It is a medical mission. From the very beginning hundreds of poor, sick, dirty, distressed specimens of humanity, yet created in His image, and holding a spark of divinity, have crowded to our doors. The town has no doctor, and hundreds die, simply from the lack of a little medicine and care. In the surrounding mountains are innumerable families who have never seen a doctor in their miserable little palm shacks in all their lives, and who, when their loved ones are stricken down, expect nothing else but to have them die.

Daily one sees the sad little processions wind down the trails, carrying in rude boxes, very likely without cover, the dead, which will lie in the ground

only a short time, for their families are too poor to pay the ground-rent, and the bones will be dug up and thrown on the bone pile to make room for others, ever quick to follow.

When they come to us, they are taken in, some simple remedies are given them, and they are talked to concerning the necessity of a cleaner, more decent living; while their hearts are melted by the first touch of human interest and kindness, perhaps, they have ever received, a word is spoken for the Master, and they leave with not only a slight alleviation of the sufferings of their poor bodies, but, perhaps, a little uplift of spirit they have never known before. Did not He heal and preach at the same time? Can we successfully preach Christ to a man hungry and suffering? Must we not first heal the tortured body?

It is our great hope to build a hospital near here. The land has been given, all that is lacking is the funds to go on. Are there not many who will read this, who, out of their abundance, will spare a little to succor their suffering brothers here in Puerto Rico? Friends' hearts have ever been tender for the negro and the Indian, will you not extend your sympathy and help to the Puerto Rican, also?

Although the other denominations have so many years the start of us, I believe sincerely there is that in Quakerism, that especially appeals to this priest-cursed people, waiting, waiting, for the word of Life, waiting to know a God, whom they have before been able to approach only through money given to the priests.

If we build this hospital where bodies and souls will be saved, it must be through your generosity. Even to go on as we are now, we must have money. Our dispensary has been closed for two weeks, because we have exhausted our supply of medicines. Hundreds are turned away, many of whom have come long distances, and it is, oh so pitiful to see them look so disappointed and sad as they wearily turn away with perhaps sick little babies in their arms to go back in the hot sun to their miserable huts, where the little ones can only die in misery and want. Will you not help? The treasurer of the committee of the Philadelphia Yearly Meeting, for the work in Puerto Rico is Thos. C. Potts, 316 North Third Street, Philadelphia, Pa., who will be glad to hear from any who feel moved to help.

"They helped every one his neighbor, and every one said to his brother, 'Be of good courage.'"

ANNETTA S. MALIN.

Friends' Mission, Rio Grande, Puerto Rico.

ANNUAL REPORT OF THE FRIENDS' AFRICA INDUSTRIAL MISSION.

BY EDGAR T. HOLE.

When writing our annual report a year ago we were not even in possession of the one station which we could call our own in neglected Kavirondo. Moreover, we had no certain assurance as to when our temporary exile would end; but we felt that the light

was coming and believed the new year would make a decided advance. Our faith has been rewarded. Instead of having no station on which to put forth systematic efforts, we now have three stations in different districts, where missionaries are living, laboring and preaching the Gospel daily to the people. Is not this cause for deep gratitude to God, to whom power belongeth and who giveth us the victory through our Lord Jesus Christ? But while praise is comely and uppermost in our minds, we must proceed to recount briefly the year's work and progress.

About the middle of First month we were permitted to return to Kaimosi. Distraction and disorder were on every hand, but it might have been much worse. Our own dwelling houses had been saved, our lives were all spared and we were in usual health for taking up the task of restoring order and carrying on the work in the various departments as soon as possible.

We were soon to have another great blessing, which came in substance the last day of First month in the form of Maragoli Station as our own possession. The temporary thatch buildings, which the C. M. S. had hastily erected nearly a year earlier, enabled E. J. Rees and wife to take immediate charge of the work.

Although these buildings have been and are a constant source of discomfort and expense, those in charge of the work have counted it a joyful privilege to labor in that needy district. Thus early in the year our vision and prayer for expansion was being fulfilled.

Late in Fifth month favorable word from the British Government reached us relative to our request for a station in the large and populous district of Kakumega. We at once began the first necessary buildings, and in Eighth month placed missionaries permanently in charge of Lirhandia Station.

We were not unmindful of the fact that in appointing missionaries to these two new stations we were leaving the burden of the entire work at Kaimosi on Doctor Blackburn and wife. But we all felt that the importance of each new station fully warranted the course taken. In truth, we believe that to have failed in either case would have been to lag behind when the pillar of the Lord was moving forward.

EVANGELISTIC DEPARTMENT.

This is the department which on all our stations we desire shall always be first and foremost. All other divisions must converge toward, focus in and be auxiliary to this one supreme object. As tending directly to this end, we have employed the daily Gospel service, Sabbath meeting with women and children, Scripture instruction to converts and inquirers, local itinerating and attendance at funerals.

Not only has the year been one of advance as to occupation of districts; there has been spiritual growth in the lives of our former converts, as well as souls saved on each of our stations. Only five new names have been added to our roll of converts, although we are convinced that others have found acceptance with God and will be joined to us later. Here, as in all

places, where efforts are put forth for the salvation of men, there are results which have not and never will be tabulated on earth.

• EDUCATIONAL DEPARTMENT.

The school work in the Kavirondo language on all our stations has yielded encouragement. In addition to mission employees, a goodly number of children from neighboring districts are attending and making satisfactory progress. We have not been able to supply printed matter as rapidly as it has been required. This is where a small printing press on the field is sorely needed and would be of great value. Several on Maragoli Station are now reading translations from the first chapter of Mark. Were we only able to do our own printing, many more of these children would soon be reading the Gospel in their own tongue.

Many interruptions have prevented the most rapid progress in revising and reducing the Kavirondo language. Splendid advance has been made by E. J. Rees, notwithstanding.

MEDICAL DEPARTMENT.

The smallpox, which prevailed in Maragoli District and retarded the work for several months, ran its course and died out about six months ago. A few cases broke out on the mission station, but by watchfulness did not spread seriously.

Each new station is supplied with a few simple remedies from Kaimosi dispensary, and, even in inexperienced hands, are proving a blessing.

In addition to varied and increasing duties at Kaimosi, Doctor Blackburn has been called to attend Europeans at a number of points outside of our own mission.

INDUSTRIAL DEPARTMENT.

Some lumber was sawed by the mill in Fifth and Sixth months, but, owing to a breakdown early in Seventh month, nothing has been done since.

After a long interruption, brick making was resumed at Kaimosi about a month ago. A few have been burned and many thousands more are waiting in the drying shed.

The British Government offered to purchase a large number of Kaimosi bricks, but with our own need of bricks for building purposes and a shortage of help, we could not undertake the contract. We did, however, agree to supply 2,000, which will enable the Government to put the quality of our bricks to a practical test.

One brick native helper's house, 10 x 17 feet, has been built at Kaimosi. About half of the bricks were laid by a member of the brick-laying class, under Doctor Blackburn's supervision.

NOTES IN GENERAL.

We negotiated and received from the British Government a modest indemnity of \$300.00 to, in part, reimburse for loss occasioned by the Nandi expedition.

E. J. Rees and wife represented our mission at the

Annual Conference of the Africa Inland Mission, held at Kajabi the last Tenth month. We have all been sharers in the blessings of the conference through full reports from those in attendance. Many districts represented a diversity of local conditions, yet all having the one great need of saving grace.

While we rejoice for what the past year has witnessed in extensions and definite blessing to heathen souls, we are still constrained to utter the Macedonian cry, "Come over and help us." The work is great, the field is large, the laborers are few. We need more missionaries, as well as better buildings and equipment for what we already occupy; and when this is done there is yet no end of equally needy territory in which we ought to expand.

Let us be thankful to Him who crowneth the year with his goodness, and whose paths drop fatness; but, on the other hand, "Keep not silence, and give him no rest," till this dark land, from shore to shore, is made a praise in the earth.

Things of Interest Among Ourselves.

THE AMERICAN FRIEND will be sent TEN WEEKS FREE to a new subscriber in exchange for a list of ten addresses of heads of families or isolated Friends who are not now subscribers.

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As a result of the meetings held this spring, at Hargrave, Kansas, by Corwin F. Walker, seven have united with Friends.

F. C. Stanley has returned from Jamaica, after a five months' visit to the Friends on the island, and his address for the present is Van Wert, Ohio.

A letter addressed to Ann E. Townsend, Jamestown, Ohio, has been returned to us unclaimed. Evidently we have the address confused. We should appreciate any information concerning her present address.

Parsonsfield Quarterly Meeting was held at North Sandwich, N. H., the 18th and 19th ult., and Friends were greatly blessed in having David Edwards, Boston, in attendance. His helpful service was much appreciated.

Earlham's representative won second place at the Peace Contest at Cincinnati. We consider this a very high rank, for the one who stood first is an interstate orator, having represented Indiana last year in the interstate contest.

H. O. Litten, 826 Association Building, Chicago, writes as follows: "The Chicago West Side Meeting is unanimous in the desirability of the location of their headquarters at Forty-fourth and Park Avenues, and the purchase of the nice corner lot is now dependent on securing a second mortgage for \$1,000 for a couple of years. Is there a volunteer?"

One subject that received special attention at the Ministerial Conference of Indiana and Western Yearly Meetings, held at Greenfield, Ind., Fifth month 16th and 17th, was that of the relation of music to worship in our meetings. Clarence Case, Richmond, made the proposition of having a Friends' hymnal, containing Whittier's poems set to music. This was received very favorably.

We wish to rectify two errors which appeared in part of the issue last week. The first was on the cover page in the list of contents under the "Missionary Department." Two subjects should be given, "Extracts from Letter Written by Thos. Scattergood," and "At Puerto Padre." The second may be found on page 345, the words "To be continued" should not follow the discussion of "The Quaker Idea of Music in Its Relation to Worship," since the conclusion is there given.

Sylvester Jones, who has been a student at the University of Chicago for about two years, has prepared a paper on "The Friends—Their History, Organization and Principles of Faith and Practice," which he read before the Church History Club of the University Second month 28th. It is an excellent sketch, and we are pleased to know that it has been printed in pamphlet form, and can be secured for 10 cents a copy from Josiah Simms, 2203 Michigan Avenue, Chicago, Ill.

Bloomington Quarterly Meeting was in session the 18th ult., and remembered The Hague Anniversary by passing a preamble and resolutions, which conclude: "That, as members of this church, on this 18th day of May, the Eighth Anniversary of that great event, we should individually pledge even greater loyalty to this doctrine for the future, and help (as much as we can) to forward the day of its triumph, so that the barbarous custom of war may be forever abandoned."

The 17th ult. the cornerstone was laid for the new library building at Earlham College. The exercises were very appropriate. The male quartet of the college sang an Earlham song; there were several interesting addresses; Prof. Trueblood, the head of the English department, read a poem which he composed for the occasion, and the student body sang a song, also written for the occasion. After the stone was laid by Timothy Nicholson, who has been a trustee of Earlham for forty-three years, the exercises were closed with the doxology and prayer.

George Dickinson, Denver, Col., was eighty-five years old the 5th ult., and the Friends celebrated the occasion by presenting him with a beautiful American Standard Edition of the Bible. On account of inclement weather and the absence of some at Quarterly Meeting in Boulder, the exercises connected with the presentation were not held until the 12th ult., at which time Geo. D. Weeks reviewed some of the many useful things George Dickinson had done in the community and meeting. This veteran Friend has served in many responsible positions in the meeting, and at the present time is an elder of Denver Monthly Meeting.

West Branch Quarterly Meeting was held at Ludlow Falls, Ohio, 18th and 19th ult., and it proved to be most blessed. Nathan T. and Esther G. Frame, Caesar Creek, Ohio, were present, their ministry being as fresh and vigorous as at any time in the history of their Gospel career. Esther Frame preached three times during the quarterly meeting—on the Seventh-day and First-day at 11 o'clock, and on Sabbath afternoon she gave her experience and call to the ministry. It was a marvelous account of the dealings of the Lord with them in their long and successful career in evangelistic work, and as George Fox recorded so frequently, "The Lord's power was over all." She also preached to a full house at West Milton, on Second-day evening.

The last year in Poughkeepsie Meeting has been one of much blessing. There has been a marked increase in the attendance at the services, and especially so on Sabbath evenings. Young pupils are attending from the various institutions of learning, and special notice is taken of the number of cadets from the "Riverview Military Academy," who voluntarily come to worship with us. The principal states that they are much interested in our services and consider it a favor when they are allowed to come. Twenty-seven new members have been added to the meeting. The Bible-school is unusually large. The pastor, W. O. Trueblood, has just moved into the "home" recently purchased by the meeting. W. O. Trueblood's labors in this meeting are very helpful and instructive, and the church is in a prosperous and growing condition.

The Sixteenth Annual Inter-collegiate Oratorical Contest was held at Pomona, Cal., the 11th inst. Elwood S. Minchin, of Whittier College, won first place and Clarence Spaulding, of the University of Southern, Cal., second place. Elwood Minchin chose for his subject, "Wendell Phillips, the Agitator," and handled it so well that he made one hundred points each, on thought and composition, and two one hundreds on delivery, thus making four one hundreds out of a possible six. This was considered a great victory for Whittier College, and one which the loyal and enthusiastic students could not pass lightly by. They celebrated the occasion the following Second-day evening by a ride in automobiles; and closed the celebration by a large meeting on the College hillside, where College songs and speeches were made, and Elwood Minchin delivered again his oration, it being called for by the many students and friends of the College, present.

has full power to make investigations, and when action is brought before the courts by the commission its case has precedence over all civil matters except elections. Not only must it decide to what amount stock or bonds may be issued, but its consent must be had to all agreements or contracts, and no corporation can own stock in another company without its authority. The measure was at first bitterly criticised, but sentiment in New York seems largely to have swung to the conclusion that with honest and equitable enforcement the law will prove no hardship to the corporations. The latter are beginning to realize that State control may become a sort of insurance that will restore the confidence and investing inclination of the public.

A TRYING EPISODE.

Adam had just come in for lunch, but something seemed to disturb him.

"You women are always doing something!" he exclaimed in despair.

"Why, what's the matter, Adam?" asked Eve.

"Don't you see," continued the excited husband, "you have made salad out of my Sunday suit?"

A minister's little daughter, who had been to church for the first time and heard her father preach, was questioned by him on reaching home as to how she liked his sermon. There was an embarrassed silence; then the little maid, tired out with the long strain of "being good," and yet anxious not to offend in any wise, made answer with a long-drawn breath of patient resignation: "You preached awful long, papa, but I beared it."

"I've lost my leg, gov'nor."

"Well, my good man, I haven't got it."—*The Tattler*.

HEALTHY SCHOOLMA'AM

FOUND OUT HOW TO FEED HERSELF.

Many school teachers, at the end of their year's work, feel thoroughly exhausted and worn out, physically and mentally. The demand upon the nerves and brain of a teacher is unusual, and unless they are well fed and fed upon properly selected food, it is natural that they should run down.

A little woman teacher in Michigan, who has been teaching regularly for a number of years, has always found herself thoroughly exhausted at the end of the session, until, within the last year, she has made use of Grape-Nuts food with the result that she closed the year as a robust, healthy, strong, vigorous woman, having gained in weight from 90 pounds to 126; her nerves strong, face bright and cheery, and really a wonder to all her friends, who constantly comment on her color and strength. She knows exactly to what the change is attributed, for in the years past, living on ordinary food, she has almost broken down before the school year closed, whereas since using Grape-Nuts, this change has been brought about; evidence prima facie of the value of Grape-Nuts food for rebuilding the brain and nerve centres. "There's a Reason." Read "The Road to Wellville," in packages.

ALCHEMY.

Out of the songs of frailest birds;
Out of the winds that veer,
My soul has winnowed deathless words
Of faith and hope and cheer!

Out of the passing stars of night,
And waning suns of day,
My soul has woven robes of light
That shall not fade away!

Out of the lowering clouds above,
And out of storm and stress,
My soul has gathered dews of love,
And golden happiness!

Out of its travail like the sea;
Out of the breath of dust,
My soul has shaped Infinity,
And made itself august!
—E. W. Mason, in the *June Atlantic*.

The school girl with the large feet was sitting with them stretched far out into the aisle, and was busily chewing gum, when the teacher espied her. "Mary!" called the teacher, sharply. "Yes, ma'am?" questioned the pupil. "Take that gum out of your mouth and put your feet in!" was the command, somewhat difficult to be strictly obeyed.—*Florida Times-Union*.

YEARLY MEETINGS FOR 1907.

New England Yearly Meeting, in Portland, Me., Sixth month 21st. John Ellwood Paige, clerk, 50 Chatham Street, Lynn, Mass.

California Yearly Meeting, in Whittier, Cal., Sixth month 19th. John Chawner, clerk, 765 Summit Avenue, Pasadena, Cal.

Canada Yearly Meeting, in Newmarket, Ont., Sixth month 28th. William Harris, clerk, Rockwood, Ont., Canada.

Oregon Yearly Meeting, in Newberg, Ore., Seventh month 16th. H. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 7th. L. Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., Treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

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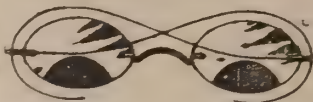
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Vol. XIV

SIXTH MONTH 13, 1907

No. 24

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FROM "THE PRAYER OF AGASSIZ"

On the Isle of Penikese,
Ringed about by sapphire seas,
Fanned by breezes salt and cool,
Stood the Master with his school. . . .

Said the Master to the youth:
"We have come in search of truth,
Trying with uncertain key
Door by door of mystery;
We are reaching, through His laws,
To the garment-hem of Cause,
Him, the endless, unbegun,
The Unnamable, the One
Light of all our light the Source,
Life of life, and Force of force.
As with fingers of the blind,
We are groping here to find
What the hieroglyphics mean
Of the Unseen in the seen,
What the Thought which underlies
Nature's masking and disguise,
What it is that hides beneath
Blight and bloom and birth and death.
By past efforts unavailing,
Doubt and error, loss and failing,
Of our weakness made aware,
On the threshold of our task
Let us light and guidance ask,
Let us pause in silent prayer!"

—John G. Whittier.

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Events and Comments.

The Twenty-third International Christian Endeavor Convention is to meet in Seattle, Wash., the 10th to 15th of Seventh month. Many will take advantage of the trip to see the Rockies and the West.

Reports from the Canadian northwest say that the rush for homesteads in the wheat region is greater than ever before. During business hours at several of the territorial land offices the crowd is so great that several are compelled to stand in line for hours waiting their turn. This is very trying, since the weather has been quite cold.

Some of the new regulations in meat inspection have resulted in the rejection of cattle which formerly found their way upon the market. This has caused a sharp rise in the price of meat; and the cold and backward spring has augmented prices of vegetable and fruits. A readjustment of our domestic budgets seems inevitable. If foodstuffs are to be more expensive, we will be compelled to wear cheaper clothing, or do without the small conveniences which we have come to regard as almost necessities of life.

A Philadelphia physician takes exception to the statement that physicians have reached the "extreme of materialism." He believes quite the contrary to be true. Among other things, he says: "From the days of Hippocrates, and even before, medicine has always carried in its forefront the standard of the *'Vis medicatrix naturae.'*" Cut a peach stick dead, and it will never heal; cut it green, and something outside its own physical composition heals it. The surgeon cuts, Apollos may water, but it is the spirit which gives the increase. Who, in medicine, does not know this? I am tempted to answer in the words of Logan, the Indian, 'not one.' * * * In *Ridgway's Magazine* for Second month 9, 1907, will be found a statement that the editor had sent out 1,000 inquiries to physicians, concluding with the following question: 'Do you believe

in immortality?' To this were received 600 replies, and of these 600 only 12 per cent. responded in the negative.

We hear much every year about the new laws which every State Legislature and the National Congress enacts, but little is said of the great mass of laws which are continually growing. A Chicago newspaper, which has investigated this year's reports from sixteen Legislatures, estimates that 16,380 new State laws have been enacted in the United States. In some of the old States, where the existing volume of legislation is very great, more laws were passed this year than ever before. Over-legislation is admittedly an evil. The existence of a great number of statutes which are not executed, or are executed in a spasmodic or halting fashion, do not teach respect for law.

The suggestion of an Illinois Senator appeals to us as eminently practical. He is quoted as saying that, "the State would suffer little if the Legislature would devote a whole session to the repeal of useless or unnecessary laws, and then adjourn not to assemble again for ten years."

The introduction of stenographers on some of the municipal ferryboats plying about New York has elicited an interesting comment from the *Springfield Republican*: "The exigencies of modern life have caused conveniences for the doing of business to beset men at every turn. No hotel is any longer regarded as up-to-date which fails to have a telephone in every room, and typewriters within easy reach of all guests. Men of affairs insist upon being permitted to do business in the most convenient way possible, wherever they may be. The telephone works night as well as day, and the man of business who carries his work into the small hours very frequently seriously interferes with the slumbers of guests in neighboring hotel rooms. There is nothing very astonishing, therefore, in the demands of residents of Staten Island who do business in New York that the big municipal ferryboats plying between the island and the city be equipped with typewriters, so that the half-hour from St. George to the Battery may be utilized by passengers in dictating letters. It is seriously proposed to the commissioner of the department of docks and ferries that there shall be three or four typewriters on board of each of the four municipal ferryboats. This done, business men can take their letters and documents aboard and dictate during the voyage. Nor is this all. It is further suggested that Uncle Sam place a sub-station post-office on each of the boats, and that the privilege of a lunch counter be granted to somebody who will serve quick combination breakfasts and suppers *en route* across the bay. So will business pursue its victims still more inexorably."

"Hitch your wagon to a star,"

Sounds eloquent, of course,
But it might prove more prudent far
To hitch it to a motor car,

Or a steady-going horse.

Nixon Waterman.

NOTICE.

I am engaged in determining the rights of some supposed members of the Osage tribe of Indians, and have recently learned that, in the early thirties, a friend by the name of Henry Harvey was agent for the Osages, and that he wrote and published a history of the Osage Indians. I thought it possible that this book might possibly contain some information that would be valuable, but I have not been able to find a copy of it.

Would you kindly insert an item in your paper, asking that anyone that has any information in regard to such a book write me here. Will purchase the same at a reasonable price, or return same after it has been examined. As to my identity, will say that I was agent at this place for nearly twelve years, having been appointed first under the supervision of Friends, and was accompanied to Washington by "James Rhoads."

Respectfully,

L. J. MILES.

Pawhuska, O. T.

NOT A TENABLE POSITION.

First autoist (after the auto has blown up)—"You came down very quick."

Second autoist—"Yes, there wasn't anything up there to sit on."—*St. Joseph News-Press.*

If you and I and ewe and eye

And yew and aye (dear me!)

Were all to be spelled u and i,

How mixed up we would be!

—*Zion's Herald.*

BAD DREAMS

CAUSED BY COFFEE.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous and irritable, and finally I could not sleep at night, for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the experience of numbers of friends who had quit coffee and gone to drinking Postum Food Coffee, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum and had it made strictly according to directions.

"I was astonished at the flavor. It entirely took the place of coffee, and to my very great satisfaction, I began to sleep peacefully and sweetly. My nerves improved, and I wish I could warn every man, woman and child from the unwholesome drug (caffeine) in ordinary coffee.

"People really do not appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

"A young lady friend of ours had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit it and began the use of Postum and is now perfectly well." "There's a Reason." Read the little "Health Classic," "The Road to Wellville," in packages.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, SIXTH MONTH 13, 1907.

No. 24

QUICK GAINS AND FAIR VALUES.

Christ's discourse on the Infinite Treasure gives us a view of life which He often expressed. He seems at first to make nothing at all of earthly riches. He even goes farther and appears to treat food and clothes as hardly worth serious concern. The natural inference is that we are to give no thought at all to earthly goods of any sort. The lily and the birds are to be our teachers. We are to fold our hands and wait for a provident heavenly Father to give us what we need.

But we must be on our guard against this extreme view. We must not forget that this manner of speech is the Oriental way of putting the emphasis. The Lord does not provide for those who are care free and easy and who live like lilies and birds, without effort. Christianity is, of all things, a strenuous religion, and it does not offer prizes to persons who fold their hands—it does not encourage the unlit lamp and the ungirt loin. There is a famous saying of Jesus, which says: "Wherever any man *raises stones or splits wood* there am I."

Christ is only bringing out with powerful emphasis, the fact that the supreme aim is to be a kind of life which never exhausts itself—you are to be perfect like your heavenly Father. That is the kind of life which He here calls the Infinite Treasure. Riches, and even clothes and food, are to have the second place, not the first. The moment they become the end and purpose of life, they arrest the supreme search, and change a being who was meant for infinite things into a creature of a day, living for things which are bound to perish with the using, things which are at the mercy of rust and moth and thieves.

The whole passage means something like this:

"Live for infinite values; find something which multiplies and increases as you use it; set your heart on such an aim that you make each point attained a new point of departure for further advance." This does not mean that you are to be "other-worldly," and to drop your interest in this world. It means rather that in this world you are to use every situation and circumstance only in such a way that you will enlarge your *life*—help realize your true self.

The great fact of life is this: that only something which is of *permanent value* can satisfy any of us;

that which satisfies now and at the same time adds to our capacity, is supremely the thing to seek—that is precisely the characteristic of the spiritual life which Christ calls the heavenly treasure.

He gives two reasons to show why it is that *everybody* does not live for the infinite treasure. First of all, it takes what He calls the "single eye" to see it. By single eye He means the appreciative eye; the eye trained to see spiritual values, like the musician's ear for harmony or the artist's eye for beauty. The man who has only an eye for quick, easy gains, immediate personal advantage, would be sure to miss the real goal; then again too many of us try to split the difference and get a fairly good thing out of heaven and earth both; as Whittier puts it: "We try to save our soul and our winter's pork with the least possible outlay of salt and sanctity." This attempt to split the difference Christ calls "trying to serve God and Mammon." The Mammon, who is put as a rival of the higher life of the spirit, is a personification of materialism.

The real drama of our existence is the momentous choice between the quick returns of earth and the far gains of spiritual life.

"Oh, if we draw a circle premature,
Heedless of far gain,
Greedy for quick returns of profit, sure
Bad is our bargain!"

R. M. J.

NEW YORK STATE FRIENDS.

It was our privilege, last week, to attend, for the first time, part of New York Yearly Meeting, which was held in Glens Falls, a town of about 20,000 inhabitants, situated on the headwaters of the Hudson River. Our trip up the Hudson was a continuous pleasure, owing to the beautiful scenery, with Glens Falls as a happy climax. Its wide, paved streets, numerous and well-kept lawns, large shade trees, and beautiful surroundings, make it a delightful place for holding an annual gathering. As we walked from the depot to the hotel we were impressed with the magnificence of its residences, and the thrifty, business-like air of its shops. When we remarked

upon these features, we were told that the people of Glens Falls were probably richer, per capita, than those of any other city in the United States.

Their commercial proclivities were impressed upon us in a very striking way later when we visited the Falls, or, more strictly speaking, the place where the Falls once were. The large boulders, seamed with deep crevices, worn by ages of water, are bare and dry, with here and there painted a soda water or tooth powder advertisement. All the water is now utilized for commercial purposes. Great quantities of logs are cut from the mountains further up and floated down to Glens Falls, where they are caught and converted into paper. Great mills stand on either bank of what was once a picturesque stream, using the water, which brings the logs from the mountains, to grind them into pulp. As we stood looking at the great stones, with here and there large letters in gaudy colors, and listened to the buzz and click of the great factories about us, we were made to exclaim, "Natural beauty, what do we care for it when its loss will yield us gold?"

But the visitor must not be too critical, for nature has lavished her beauty upon these New Yorkers so abundantly that they do not miss the thing that gave their city its name. A thirty minutes' trolley ride through picturesque mountains brought us to the south end of Lake George, and here a small company spent a very delightful forenoon. We left the car only a few steps from the lake and wandered along the shore for a short distance, admiring the extreme clearness of the water, and the beautiful outlook as we gazed to the north across its surface as still and bright as a mirror, with here and there a small island and with hazy mountains piled up in the background. An hour was spent on the mountain-side under a clump of trees, where we worshiped the "God of the open air" with hearts in tune with nature. A hasty tramp to the ruins of Fort Henry, and a quick retreat to catch a car in time for the noon hour at Glens Falls, closed the pleasure diversion, and made us sure that our Heavenly Father wants His children to admire the beautiful, else He would not have filled the world so full of it.

We are publishing an account of the yearly meeting elsewhere, and wish to notice only one item of business which impressed us. This was a letter to be sent to the children throughout the yearly meeting. In very simple language it told of the beauty and the history of the place where the yearly meeting was held; how their monthly and quarterly meetings were parts of the yearly meeting, and closed by reminding them of the love and care which the church has for

them. Doubtless many a young heart will be touched, and respond with loyalty and service in after years. It impressed us as an excellent piece of work, worthy of imitation in other yearly meetings.

We came away with the impression that here was another group of Friends loyal and earnest, working out their problems very much like other Friends in America, yet different enough to give them a distinct individuality as a meeting; and through all there appeared sincere, earnest devotion, which gave us fresh courage and faith to believe that our branch of the church is to live and flourish and bear fruit.

EDITORIAL NOTE.

It is a satisfaction to hear that London Yearly Meeting, without a dissenting voice, concluded to send a fraternal delegation to the Five Years' Meeting. It will be a decided advantage to that meeting to have a group of Friends from England and another group from Ireland in it, and we can already prophesy that the exercises of the Five Years' Meeting will be interesting and valuable. The delegation is to be selected by the Meeting for Sufferings, and we may feel sure that a strong company of Friends will be chosen. It is also a satisfaction to have in our columns this issue an article by Wm. Charles Braithwaite, giving a good account of the first half of the yearly meeting.

"DESPISED AND REJECTED OF MEN."

EDITORIAL BY EDWARD GRUBB, IN "BRITISH FRIEND."

Quite recently I was privileged to see, in a provincial town, a picture with the above title, painted by a young artist of genius, Sigismund Goetze—one who seems likely to prove a prophet to our age. The scene is not laid in far-off Babylonia, where the words were first spoken, nor in the conventional surroundings of Scribe and Pharisee, priest and Roman, of the Jerusalem of the Christian era. It is transferred to the busy, bustling London of our own day; the message it contains is said to have flashed into the artist's mind as he watched the people streaming out of a service at St. Paul's.

Upon the steps of the Cathedral, under the shadow of its great portico, has been erected a white marble altar, with the inscription "*Votum deo ignoto*"—suggesting how much of pagan unbelief is mixed with our vaunted Christianity. Bound loosely with ropes to the altar stands the figure of the Christ, His head bowed down with shame, and above Him rises majestically the dim shape of an angel, holding aloft the cup of agony that His Father has given Him to drink. And on either side of the altar, unknowing and unheeding, are passing the very persons you may see in any London street to-day—or, indeed, in any modern city.

On the left is the betting man, scanning with frenzied eagerness the evening paper, to see what horse has won; the man of science, absorbed in the contents of a test-tube; the votaries of fashion—a man and a woman faultlessly dressed, and both entirely lost in the folly they are talking to each other—so lost as never to notice the violets held up to them by a flower-girl in the front. Seated on the steps of the cathedral, her face bent low over her baby, is a beautiful girl, who has been abandoned to the tender mercies of the streets; and in front of her a news-boy is shouting the latest sensation.

To the right of the altar a larger crowd is passing, while far beyond them a Socialist agitator is haranguing a cheering crowd. There are the working men, one draining a mug of beer, another hurrying with his pickaxe to his work; the broken-down spendthrift, with no hope left in life; the artist, carelessly lighting a cigarette; the soldier, intent on obeying orders. In the midst are two striking figures—a sleek and well-fed priest, in full canonicals, smiling inwardly with satisfaction, his hands clasped across his breast; and by his side a dissenting minister, with a Bible open in his hand, pointing to the text that disproves the priest's assumptions. And, in all that crowd, there is only one who even notices the sorrowing figure that is bound to the altar. This is a hospital nurse, accustomed to pain and sorrow, yet not so hardened by familiarity as not to be struck with surprise and even horror at such grief and agony. But more than that she does not seem to see; for her apparently it has as yet no meaning.

There, in the fewest words is the artist's conception: What does it mean for us? How far are we ourselves among the throng of those by whom, it may be all unconsciously, the Crucified is "despised and rejected?" Just in so far as our daily lives, in business, in amusement, in politics, in the home, are moulded without reference to Him; in so far as we plan our lives, and seek to gain our wishes, unheeding the revelation brought to us in His life and death, of the character of God and of His purpose for our lives.

It is not only in the mad pursuit of wealth, or in frenzied search for pleasure, that we may be "despising and rejecting" Him Who came to give His life for men. In the dull routine of daily existence, which we allow to be unillumined by any ray from the ideal; in the nursing of our own sorrow, or the attempt to drown it in outward pleasures or the stimulus of drink; in the undisciplined will that seeks simply to draw from life its maximum of pleasant gifts; in the devotion to pursuits and interests in which we forget the service of our fellows; in these and many other ways we may, though all unknowing, be among that thoughtless throng.

Nothing in the teaching of the Master Himself is more impressively shown than the danger of missing Him through neglect, through inattention, through immersion in earthly things. Even those who had started for the Kingdom found, when the time came to enter in, that they had pressing engagements elsewhere—one to his farm, another to his merchandise,

another with his newly-married wife. Even love itself may be so narrowed as to shut Him out.

And even in our religion, as we call it, the priest and the minister in the picture may remind us how far from Christ is much that is called Christianity. We argue about the meaning of the Atonement, and miss the spirit of the Crucified; we discuss the Divine nature of our Lord, and lose the loveliness of His humanity. It is better, surely, to follow Him as our Master, while unable as yet to call Him more than that, than to be able to repeat all dogmas, while strangers to Him in spirit, not knowing what manner of man He was. It is not lip-service that He requires of us, not loyalty that begins and ends with faultlessness of dogmatic creeds. We may be as orthodox, each after our kind, as the priest and the minister; and as far from heeding that bowed figure, whom our shallow religionism has left bound to the altar of an unknown God.

"But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." However we may interpret such words as these, they point, surely, to the voluntary self-identification of the Sufferer with us in our sin and ignorance and woe; to the manifestation in Him of the seeking love of God that reaches down to lift us up; to the life of self-devotion and of service as the very life of God Himself, and therefore as the core of His purpose for us. It is only as the spirit of the Crucified is being woven deeply into the warp and woof of the whole texture of our lives, that He can "see of the travail of His soul, and be satisfied."

A CHRISTIAN AND A SCHOLAR.

A little more than a century ago Jean Louis Rodolphe Agassiz was born in a small village in Switzerland. In early life he was identified with research and teaching in Europe; but later came to America, and spent most of his active life in this country. The one hundredth anniversary of his birth was elaborately celebrated at Cambridge, and other places, the 28th ult.

To use the words of another: "He was eminently successful as a teacher, universally beloved and respected as a man. Before coming to America he was professor in Neuchatel from his twenty-fifth to his twenty-ninth year. The keynote of Professor Agassiz's life was, 'I have no time to make money.' He had a supreme love for science, and was devoted to his work as few men are. One of his biographers has said of him, 'His indomitable purpose, his industry, his devotion to the dissemination of knowledge, his love for science—which is only another name for truth—were traits which commended him to all men and insured him a lasting place in their affection and appreciation. Agassiz was the greatest teacher of his time, and his place is still unfilled. He was a noble and heroic figure, one of the stepping-stones in the advance of civilization.'

"He began his work of collecting specimens in

natural history when a mere boy. A story is told of Professor Buch, a well-known geologist of Germany, and a great admirer of Agassiz, who said, 'When I am in Neuchatel and I knock at the door of Agassiz, I am always afraid lest he take me for a new species.' During his work in Switzerland, Agassiz made extended investigations concerning glaciers in the Alps. These investigations added much to the knowledge of scientists concerning the Ice Age in Europe. It also established his reputation as geologist and zoologist. He gave special attention to fossil fishes as well as to living specimens. A story with which the writer was familiar during the early years of his college life runs as follows: Agassiz visited Florida to pursue his investigations concerning living fishes. While there he was stricken with Florida fever and came near dying. When he reached his home in Massachusetts, a friend came in to condole with him because of his unfortunate illness. Agassiz answered, 'I discovered a fish without ventral fins, the first specimen of that kind ever discovered alive, and that pays for the Florida fever many times.' His latest work was the Anderson School of Natural History on the Island of Penikese in Buzzard's Bay. The school was founded by a gift of \$50,000 from John Anderson, and was opened in the summer of 1873. By this time his reputation as a scientist and his influence as a man had made him the prominent center, both socially and scientifically, in the best circles. But his work at Penikese was scarcely established before he was called hence, in December, 1873. He was buried in Mount Auburn, Boston, where a stone from a Swiss glacier marks his grave; by the side of which are pine trees transferred from Switzerland."

At the present time, when many an earnest Christian is disturbed with the new scientific spirit, it is refreshing to follow this renowned scholar and note his spiritual growth and ever brightening Christian confidence. Some would have us believe that modern science is fraught with danger. They tell us it is incompatible with the doctrine essential to Christian faith. But with Agassiz, nature's God and the God of the Bible are one, and natural things are a record of His works, and were kept for His inquiring children who have the mind and patience to read. Every object he gathered from mountain or seashore expressed to him the workings of the Divine Reason, and the deeper wonders of a Divine Love. He was confident that a trusting child could pursue with assurance his studies in the "book of nature," as well as in the sacred Scriptures. That one would lead to a clearer and truer interpretation of the other; and that the whole would bring him nearer the fountain of truth. In one of his essays we find the words:

"All the facts proclaim aloud the one God whom we know, adore and love; and natural history must in good time become the analysis of the thoughts of the Creator of the universe, as manifested in the animal and vegetable kingdoms."

A recent writer tells us that: "In certain scientific circles this avowal of his faith in God brought upon

Agassiz ridicule and scorn. But he never wavered in his teaching on that account. His spirit was of another kind. He had a great and sacred faith in himself, and his course grew brighter with Christian confidence. He came up out of the tribulations of doubt and infidelity into the clear regions of faith. God appeared to him more sublimely, more intimately, as he journeyed toward the sunset of life, and on the westward slope of years he often heard the voice still speaking in the world by which Moses had been arrested in the presence of the burning bush."

The poet Whittier, who held much in common with his friend, Agassiz, has beautifully pictured the culmination of the Christian faith of America's greatest scientist in that exquisite poem, "The Prayer of Agassiz":

"On the isle of Penikese,
Ringed about by sapphire seas,
Fanned by breezes salt and cool
Stood the Master with his school.

"By past efforts unavailing,
Doubts and error, loss and failing,
Of our weakness made aware,
On the threshold of our task,
Let us light and guidance ask,
Let us pause in silent prayer!"

"Then the master in his place,
Bowed his head a little space,
And the leaves by soft airs stirred,
Lapse of wave, and cry of bird,
Left the solemn hush unbroken
Of that wordless prayer unspoken,
While its wish on earth unsaid,
Rose to heaven interpreted."

LONDON YEARLY MEETING.

BY WM. C. BRAITHWAITE.

The first few days of London Yearly Meeting have been marked by great unity of spirit, and a high degree of power and interest in the discussions. The gradual growth in our membership continues, and it was felt that future progress depends upon recovering for our church a larger freedom, a fuller fellowship and a deeper understanding of our message to the world. Even at the present time, for every member added to the Society by birth, three are added by conviction. The signs of the times suggest much extension in future years. Our young men show keen interest in adult school work and the manifold forms of social service which open out from it, and the week-end quarterly meetings, summer schools, week-end lecture schools, adult school coöperative holidays and "tramps" (parties of young Friends working for a few days in a district) are doing much to vitalize fellowship and stimulate thought and service. We have also the delightful influence which the Woodbrooke settlement has had on many lives. This term the settlement is, I believe quite full, with several students there from your side of the water. W. Littleboy, whose services as warden at Woodbrooke have been of high value to the Society, is now in America and will, no doubt, find opportunities of speaking to Friends about this part of our English work.

The discussion on "The State of Society" was largely in the hands of the younger men. Dr. George Newman, an ardent student and the editor of our chief organ for free Quaker discussion, *The Friends' Quarterly Examiner*, took a leading part, and his statement of the main elements of the Quaker message will, I hope, find embodiment in our general epistle. Stress was laid throughout the discussion on the importance of personality as the crown of created things, and as the place where God most surely revealed Himself, and the instrument with which God most surely worked, the thought of the meeting naturally centering on the need that we should allow our lives to be filled and energized with the supreme personality of our Saviour and Lord.

The invitation to send fraternal delegates to the Five Years' Meeting, which a year ago led us into a somewhat difficult discussion, was this year cordially accepted without a dissenting voice. The explanation we have received as to the meaning you attach to the term, fraternal delegate, has cleared the matter of all difficulty.

Our Foreign Mission Association rejoices in the wonderful response made to its appeal for funds, by which it is enabled to face growing needs, especially in China. On the subject of peace, we are protesting against proposals in the Government bill now before Parliament, which would empower the War Office to maintain and foster cadet corps among the boys at school, as we regard militarism as destructive of many of the finest ends of education. Education itself has occasioned some of the best discussions of the yearly meeting. We desire to keep our own schools free of all Government control by refusing Government grants, and we are anxious (so far as our influence goes) to exercise a moderating influence in the religious controversies which so gravely disturb educational work in England at the present time. Religious education, in the deeper sense of the spiritual training of character, is, we feel, of the utmost importance, and, for the most part, Friends seem to view the narrower conception of sectarian dogmatic teaching, and the so-called secular solution with equal disfavor. In this, as in other things, personality is the controlling factor. You must secure teachers of a high type of character, and have them free to impress themselves on the children they teach.

The sittings of the yearly meeting to-morrow are devoted to social service, the great importance of which is laying hold of English Friends. The church will surely be judged by its output of service, by its devotion to mercy, and justice, and truth, not by its tithe of mint, and anise, and cummin.

UNFOLDING BUDS.

J. L. SPICER.

To-day, with patience, learn to wait.
God's glad to-morrow,
May open, just outside the gate
Of present sorrow.

NEW YORK YEARLY MEETING.

Glens Falls, N. Y., with its beautiful scenery and interesting historic settings, was the meeting place of New York Friends, in their one hundred and twelfth annual gathering, which has just closed. The Yearly Meeting was preceded by a school of Christian workers, which opened on Third-day, Fifth month 28, 1907, followed by the Meeting of Ministry and Oversight on the 30th. Early in the sessions of the Meeting on Ministry and Oversight there were read memorials for Justice B. Adams, West Branch Quarter; Cynthia Adams, Butternuts, and Robert W. Lawrence, New York Quarter. All three were beloved elders, and many and sincere were the expressions of appreciation of their lives, and the loss sustained by this meeting in their going from us. A friend well said while speaking of Robert W. Lawrence, that, "so far was he from presuming, as worldly-minded men often do, that the world owed him a living, he constantly assumed that he owed the world a life, which he freely and cheerfully gave in loving helpful service." The reports indicated a very encouraging growth in the ministry of the yearly meeting, in numbers, efficiency, soundness and spirituality. One minister had been lost by letter, and one by certificate, during the year, while four had been recorded, and five received by certificate from other yearly meetings.

The present membership of the Ministry and Oversight body is 78 ministers, 178 elders, and 99 overseers. Twenty-three are serving both as elders and overseers, so the total membership of the body is 333. Willard O. Trueblood was re-appointed clerk, with Carolena M. Wood as assistant.

On Sixth-day morning, at 10 o'clock, the Yearly Meeting proper convened, and after a season of devotion, the clerk, James Wood, read the opening minute, and in a few remarks said among other things: "Let us strive to conduct the business of this yearly meeting in the spirit of our Lord Jesus Christ, and in order to do that, it will be necessary for us not to think of ourselves more highly than we ought to think, but let each esteem others more highly than himself." This Christian spirit so characterized the meeting throughout that at no time was there manifest a disposition to disregard or override others in order to carry a point. Perhaps this Christian spirit was nowhere more manifest than in the meeting of delegates when the the Committee to Nominate Delegates to the Five Years' Meeting presented to that body the list of nominations, and some Friends expressed a very earnest desire that a Friend not on the list should be included in it, and no less than three different Friends resigned and left the room in order that this Friend's name might be substituted for theirs. Or, again, in the open meeting, when the report of the delegates to the Richmond Missionary Conference was presented with the request that our mission work should be consolidated under the American Friends' Board, and there was a very large majority of Friends in favor of the consolidation, yet as some interested Friends could not see the

way clear, and feared that such a move would result in a loss of interest on the part of some of our home workers, it was with unanimous consent decided to refer the matter back for consideration next year, in the hope that further investigation would enable these Friends to unite with the majority in this proposition, that New York may throw its full strength to the support of the Central Board. This action had no taint of that spirit that is sometimes seen in a Friends' meeting, where a minority in a spirit of stubbornness blocks proceedings, thus constituting itself a majority so far as defeating the wishes of the meeting are concerned, but was characterized by sweet reasonableness throughout.

The number of visiting ministers from other yearly meetings was unusually small, there being only three, Thomas Newlin, North Carolina; Edward Mott, Ohio, and Augustus Murray, New England. Ross E. Lee, a missionary of Ramallah, Palestine, was present, as were also Alfred C. Garrett, Philadelphia, and Herman Newman, of THE AMERICAN FRIEND, at a few of the sessions.

The first roll-call revealed all but 13 of the delegates present, and sickness was given as the reason for the absence of seven of these, others came in later. There was a touch of unusual interest given to the epistles, which were remarkably good in themselves, by the clerk giving a short historical sketch of each yearly meeting as its epistle was read. James Wood was appointed to succeed as clerk, as were David S. Taber and L. Hollingsworth Wood, assistants.

The Evangelistic and Church Extension report showed a deficit of \$38.70, owing to some legal expenses that had not been anticipated; \$2,077.34 has been expended in this work, 20 series of meetings held, 148 accessions to the church reported; present membership is 3,504, a net gain of 89; one new parsonage was bought at a cost of \$3,500, and \$1,783 has been expended in repairs on church properties, while \$17,112 has been raised for the local expenses of the various meetings. The general superintendent, J. Lindley Spicer, has compiled an absent-member list, containing the addresses of 1,099 non-resident members of the yearly meeting. This is a most valuable work, and it is hoped that other yearly meetings may take it up, that superintendents and pastors may be placed in touch with them. The collection, amounting to \$1,000, for the use of this department of work, showed the deep interest that New York Friends still feel in evangelism and the extension of her borders. J. Lindley Spicer was chosen superintendent for another year. At the evening service, Edward Mott, superintendent of Ohio Yearly Meeting, addressed the meeting on "Elements of Successful Evangelism," and was followed by Professor Augustus Murray, on "Extending the Range of the Message." The messages were full of interest and instruction.

There is no phase of work in which New York Friends are more interested than in missions. The reports on this work came Seventh-day afternoon. The yearly meeting conducts, in whole or in part, the

High Point Industrial School for Freedmen, North Carolina; 10 stations and 6 out-stations among the American Indians, a school at Victoria, Mexico; a hospital and Mission, Luh-Hoh, China; while giving assistance to Friends' African Mission, missions in Cuba, Japan, India, and Palestine, and this year gave \$500 toward the salary of Robert L. Simkin, a member of this meeting, who has just gone to China under the care of English Friends. The treasurer of the Board of Home and Foreign Missions showed an expenditure of \$8,259.13 in the work, while that of the Women's Foreign Mission Society showed an outlay of \$1,095.92, which, with the \$500 to Robert Simkin, would make a total of \$9,855.05 for the year's work, to which should be added a good part of the cost of the new hospital at Luh-Hoh, China, which has just been completed at a cost of \$3,934.85, and \$223.05 to the China famine sufferers. Rosa E. Lee added very materially to the missionary enthusiasm in a five minutes' talk on Palestine. The usual call for a missionary offering at this time resulted in cash and pledges to the amount of \$1,438. In the evening, Herman Newman, of THE AMERICAN FRIEND, addressed the gathering on the subject of Missions. The Sabbath-day was a day of rich spiritual blessings and uplift. The visiting ministers occupied our own meeting-house for the various services of the day, while many of the home ministers preached in sister churches of Glens Falls, Sandy Hill, and Fort Edward. Second-day morning came the financial reports of the various trustees and trust funds to the amount of \$238,077.10, that are directly or indirectly under the care of the yearly meeting, and it was very gratifying to learn that all these funds were intact, safely and profitably invested, and the income being applied in accordance to the will of the donors. In the afternoon came the report of the Bible-School Board, showing 48 schools, with an enrollment of 2,734; \$2,156.47 had been raised, \$917.47 of which had been used for running expenses. The Christian Endeavorers have a membership of 1,071, of which 804 are Seniors, and 267 Juniors; \$1,509.65 have been raised by these, a good part of which has gone to missions. Increased interest is taken in the report of the Committee for the Study of Friends' Literature and Doctrine, which shows that there is now some work being done in that line in eight of the nine quarterly meetings.

Friends were very much encouraged with the conditions of Oakwood Seminary, where there is now an enrollment of 74 students, an increase of 13 over last year. There will be a class of nine graduates this year. Steps were taken looking toward the removal of this school at some future time to a more central location in the yearly meeting, where it is believed it might be made far more useful.

The following delegates were chosen to represent New York Friends in the Five Years' Meeting at Richmond: James Wood, Robert E. Pretlow, William H. S. Wood, David S. Taber, Abijah J. Weaver, J. Lindley Spicer, Willard O. Trueblood, Mary J. Weaver, and Anna Birdsall. The alternates were L. Hollingsworth Wood, John R. Taber, George D.

Hillard, Eliza Heaton Taber, Dr. E. T. Birdsall, Arlando Marine, Adna F. Heaton, Hannah Collins and Martha H. Bell.

Alfred C. Garrett, Philadelphia, gave a very helpful address at the public meeting in charge of the Bible-School Board, on the subject of "Preparation and Qualification of Teachers." The report of the treasurer, on Third-day morning, revealed that the yearly meeting had raised for all purposes the past year the sum of \$55,026.86. The devotional meetings were a special feature of the yearly meeting and were seasons of blessing to all, but space will not permit us to go into the special features of this work and the Workers' School now, but hope we may do so later. Suffice it to say that all who attended the yearly meeting received blessings that will strengthen them for the duties and privileges of the Master's service. Third-day morning, Sixth month 4, at 12.35, the clerk read the following very appropriate closing minute: "Having concluded the business that has claimed our attention, we return praises to our Father for the blessings with which He has crowned our sessions, and we pray that He may graciously overrule and shape all that we have done so that it may tend to His glory and to the advancement of His kingdom."

The meeting adjourned to meet in Poughkeepsie at the usual time next year.

WILLIAM L. PYLE.

William L. Pyle, affectionately called "the father of the Western Yearly Meeting at Plainfield," and who was the next oldest member of First Friends' church, Indianapolis, died Fourth month 5, 1907, at his home in that city.

On Third month 18th, he fell in the street, striking his knee on the curbstone. From the bruises then received an abscess developed, which resulted fatally. He was born at Clarksville, Clinton County, Ohio, Second month 8, 1830, and spent his early life on a farm. He was married to Mary T. Carpenter, Fifth month 20, 1852, at the old Clarksville Meeting-house.

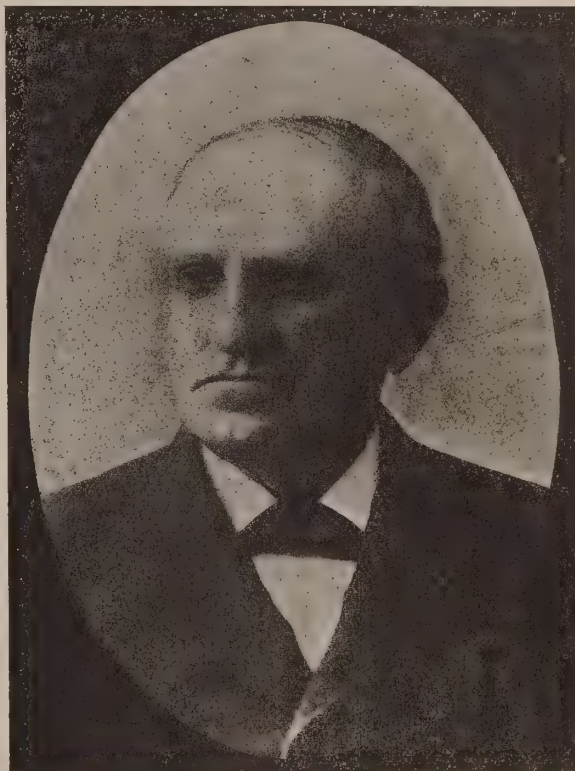
He moved to Indianapolis in 1863 and engaged in the business which he carried on continuously until the time of his death.

He was noted for his knowledge of church law and church custom, and this made him a parliamentary authority at the yearly meeting. His church and home life and his love of his friends were always of more importance to him than his business life, and he was held in the highest esteem for his thorough frankness and honesty in all his dealings. His life showed a beautiful blending of business integrity and religious purpose, but he was best known for his activity in church work.

A life-long member of the Society of Friends, he and his family united with Indianapolis Meeting on the Sabbath following their arrival in the city, in 1863. He and his wife, who survives him, were the oldest members of the First Friends' Church, having served together as elders for more than forty years. He had sat beside the pastor during each service, for

years, and was always present at the Fourth-day morning prayer-meeting.

Aside from his church work, he was identified with the interests of Earlham College, having for many years been a member of the Board of Trustees. He was also a member of the Board of Trustees of the Colored Orphans' Home, Indianapolis.



WILLIAM L. PYLE.

At Indianapolis Monthly Meeting, held Fourth month 16, the following minute, expressive of the loss sustained by his removal, was made, and a copy directed sent to the family:

"While we realize that human sympathy is of slight avail in times like this, we want to express something of the tender regard in which he was held by the church. His removal has taken from us one of the most valued members, a man of unusual qualifications for usefulness in all branches of the church work. All of his committee appointments, which were very numerous, were discharged with marked fidelity and enthusiasm. We believe no one was so frequently appointed a representative to the higher meetings, and possible no one held so many positions of trust and confidence in monthly, quarterly and yearly meetings as he. He was the link between the old and the new, and while revering the old with all its sweet memories, he adapted himself to the new without friction, having malice toward none, and charity for all. His faithfulness in attending meetings for worship, his careful walk before men and his thoroughly consecrated life will always remain with the church as a sweet fragrance. It can be truly said of him that 'a good name is rather to be chosen than great riches and loving favor, rather than silver and gold.' Let us pray in faith that God will raise up a Joshua or an Elisha to carry to completion the unfinished work of this leader of the church.

The funeral services were held in the Friend's Meeting-house Fourth month 8, 1907, at 2 P. M., and were largely attended by Friends in the yearly meeting. Morton C. Pearson, Lewis E. Stout, Thomas C. Brown, David Hadley, Sylvester Newlin and Allen Jay paid loving tribute to the worth of this good man.

Some Views on Present Day Topics.

FOR THE BUILDING UP OF THE CHURCH.

BY HANNAH W. CADBURY.

[The new activities among Philadelphia Friends are very suggestive and may be helpful to others. We publish extracts from a report of a recent conference of "interested Friends," which suggests some of the methods and work proposed.—Ed.]

We were reminded that the future of the Society of Friends depends upon *us*. Our past is sacred to us, but our close adherence to it may be a source of weakness, as well as strength. What we need is to adapt our present-day organization to present-day needs, modifying—not breaking away from—that which still speaks to the conditions of our times, thus making it speak still more effectively. And we must always remember that all true progress is slow. If we meet with opposition it should only cause us to look more deeply into our motives.

It was pointed out that, though Quakerism seems to be dying in the country districts, it is nevertheless a religious expression peculiarly fitted to the needs of the country, since it can make a man content with simple things. So, also, with healing in its wings, it speaks to the stress and strain of our city life, bidding us to leave the overwhelming activities of social life and the swift pursuit of wealth, and to "come apart and rest awhile."

We were encouraged to make generous use of the little booklet of invitation to and explanation of our meetings for worship (to be procured at 304 Arch Street), of which one edition has already been exhausted since the yearly meeting. But still more we were reminded that it is an important part of our work to go to visit other meetings, especially the smaller or struggling meetings; to go, not in any official capacity necessarily, not as an influential member of any meeting; but simply and humbly, the humblest of us may go. And of the welcome that follows some such little effort, those who have tried it have had experience.

Thus we need to extend the "shepherding care" and sympathy not only to those who are already our own members, but to those who are on the edges of the Society, waiting the beckoning hand. We need to go out and bring people in.

But we need not only to seek people, but, having found them, we need to discover them, too. All this effort to build up the smaller meetings must not come from without: it must develop *from within* and work outward. It is the duty of the yearly meeting, as a whole, to discover in each locality the forces that are lying dormant; to rouse these; to stand by with an offer of help in case of need; to make suggestions as to what can be done and what there is to be done; to make the growing, little community feel that it has a "backing."

The thought of the conference was not confined to the small meetings alone; it was turned toward places where once flourishing meetings were held, but where

only a "closed house" now records the fact of our departed influence. For such localities it was suggested that meetings might be arranged from time to time, or even at stated intervals, by a group of Friends offering to be in attendance. Toward newly-grown localities our thought was also turned, such places as Coatesville, where a rising population brings together an ever-increasing number of people who would appreciate the opportunity of a Friends' meeting. We recognize the fact that, through the ebbing tide of population, certain localities may be almost depopulated and meeting-houses consequently closed; yet, through the rising of the same tide, new localities may be opened up; and it behooves us to be on the watch for such new opportunities for the opening of new meetings.

But perhaps the thought of the conference, in its phases, both practical and ideal, as expressed by many speakers and which found an echo in every heart, can best be gathered together by drawing again a word-picture that was drawn for us there.

We may imagine that, from the membership of the yearly meeting a group of some 50 or 60 young Friends have volunteered for the meeting's service; that week by week smaller groups of from four to six of these will be apportioned—according to their expressed desire—to visit certain localities. The little group will start out, we may imagine, early on Seventh-day afternoon, to walk, or cycle, or journey by other means, to the place intended. Arrived at their destination, and, having provided a lodging, they would spend the remainder of the afternoon and evening in visiting the houses in the vicinity with cordial invitation to a meeting on the morrow, and with living words of counsel or sympathy. On the morrow, a hall having been secured, or the closed meeting-house having been opened, the group would meet there half an hour before the appointed time to wait in utter humility and dependence upon the Father of all souls, offering themselves as living sacrifices, and seeking earnestly to know "the mind of the Master."

The time of the meeting having arrived, they would place themselves near the door to greet and welcome and usher in all those who came, and they themselves might be the ones to sit facing the meeting. Surely, after such a preparation, some message would be given, through some members of the group, with careful discernment as to length and fitness. It would be a message filled with such a power of appeal that it would draw out all the best elements hidden in the hearts of those gathered there; and, whether resulting in further spoken words, or in the living silence, the power of the Lord would be felt and recognized by all. And then, with continued consideration as to the duration of the meeting, it would be concluded. But after a few minutes' recess and exchange of greetings it would re-assemble again to hear a short, well-adapted presentation of the views of Friends and an explanation of their method of worship, or perhaps for a lesson from the Bible, while a class for the children might be held in another room.

And then, in the afternoon, the work would begin again, families might be visited, and the sick; the conversation might be about the privilege of the religious life and of meeting together; about Bible study at home, or forming a circle for the study of Quakerism; helpful books would be suggested, and those who seemed to take hold of the idea would be especially encouraged. All this, if continued for successive weeks in a given locality, might result in undreamed-of good and unexpected openings.

The prospect is infinite.

KATIE'S SATURDAY.

"Dear me!" sighed Katie, when she got up that Saturday morning.

"What can be the matter?" said mamma, laughing at the doleful face.

"Oh, there's thousands and millions of things the matter!" said Katie crossly. She was a little girl who did not like to be laughed at.

"Now, Katie," said mamma, this time seriously, 'as soon as you are dressed I have something I want you to do for me down in the library.'

"Before breakfast?" said Katie.

"No, you can have your breakfast first," mamma answered, laughing again at the cloudy, little face.

Katie was very curious to know what this was, and, as perhaps you are too, we will skip the breakfast, and go right into the library.

Mamma was sitting at the desk, with a piece of paper and a pencil in front of her.

"Now, Katie," she said, taking her little daughter on her lap, "I want you to write down a few of those things which trouble you. One thousand will do!"

"O, mamma, you're laughing at me now," said Katie; "but I can think of at least ten right this minute."

"Very well," said mamma; "put down ten." So Katie wrote:

"1. It's gone and rained, so we can't go out to play.

"2. Minnie is going away, so I'll have to sit with that horrid little Jean Bascom on Monday.

"3. _____"

Here Katie bit her pencil and then couldn't help laughing. "That's all I can think of just this minute," she said.

"Well," said her mother, "I'll just keep this paper a day or two."

That afternoon the rain had cleared away, and Katie and her mamma, as they sat at the window, saw Uncle Jack coming to take Katie to drive; and, oh, what a jolly afternoon they had of it!

Monday, when Katie came home from school, she said: "O, mamma, I didn't like Jean at all at first, but she's a lovely seat-mate. I'm so glad, aren't you?"

"Oh!" was all mamma said; but somehow it made Katie think of her Saturday troubles and the paper.

"I guess I'll tear up the paper now, mamma," she said, laughing rather shyly.

"And next time," said mamma, "why not let the troubles come before you cry about them? There are

so many of them that turn out very pleasant, if you only wait to see. By waiting, you see, you can save the trouble of crying and worrying at all."—*Sunlight*.

The International Lesson.

SECOND QUARTER.

LESSON XII.

SIXTH MONTH 23, 1907.

REVIEW.

Read Psalm 106: 1-12.

GOLDEN TEXT.—"When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee. Isa. 43: 2.

DAILY READINGS.

First-day, Sixth mo. 23.—Israel's escape. Ex. 14: 13-27.
Second-day, Sixth mo. 17.—Jacob's vision. Gen. 28: 1-22.
Third-day, Sixth mo. 18.—Jacob prevails. Gen. 32: 9-30.
Fourth-day, Sixth mo. 19.—Joseph the wise ruler. Gen. 41: 48-39.
Fifth-day, Sixth mo. 20.—Israel in bondage. Ex. 1: 1-14.
Sixth-day, Sixth mo. 21.—Moses' childhood. Ex. 2: 1-15.
Seventh-day, Sixth mo. 22.—The Passover. Ex. 12: 1-17.

Time.—Exact period impossible to fix with certainty, or even approximately. Authorities vary from B. C. 1780 to 1480 for the beginning, and from B. C. 1491, to 1200 for the end.

Countries.—Palestine, and Egypt, and Arabia.

Monarchs.—In the earlier part, Pharaohs of the Hyksos dynasties; in the latter, Rameses II, the "Pharaoh of the oppression, and his son and successor, the "Pharaoh of the Exodus," Menephtah.

The lessons of the past quarter relate, in the first place, the history of individuals, and how they and their lives entered into the national history of their race, and the part their faithfulness, or unfaithfulness, played in the preparation and development of a race chosen by God to be a great factor in the history and development of the world, particularly on the spiritual side. Human nature is the same nineteen hundred years after the Christian era as it was nineteen hundred years before it, and so in the lives of Isaac, and Rebecca, and Jacob, and Leah, and Rachel, and Joseph, and his brethren, of the parents of Moses, and of Moses himself there are many lessons and much instructive teaching for us. Temptations, relatively, were no less when a camel was the ordinary means of transportation, than in these days of railroads, trolleys, and automobiles. God's promise to Moses, "Certainly, I will be with thee," is just as comforting, just as strengthening, just as needful in America as it was in Arabia, and, if believed, just as efficacious. "Whatsoever things were written aforetime were written for our learning, that through steadfastness and through comfort of the Scriptures we might have hope." It is this personal element in the Bible which makes it to a great extent its own strongest witness to its truth.

In the review, then, let both these elements be remembered—the personal and the historical; the general and the particular.

So familiar are the stories, so plain are the teachings that it seems unnecessary more than to group the subjects of the lessons together, noting, as we read them, the growth and development of God's purposes, and how He wrought them through individuals. (1) Jacob's vision and God's promise—"Behold, I

am with thee, and will keep thee in all places whither thou goest." (2) God gives Jacob a new name. (3) Joseph sold by his brethren. (4) Joseph faithful in prison. (5) Joseph the wise enters into Egypt. (6) Joseph forgives his brothers. (7) Israel enslaved in Egypt. (8) Childhood and education of Moses. (9) Moses called to deliver Israel. (10) The Passover. (11) Israel's escape from Egypt.

What a picture gallery the above is of God's dealings and long-suffering, tender mercies!

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR SIXTH MONTH TWENTY-THIRD, 1907.

LESSONS FROM THE PATRIARCHS.

V. MOSES.

Heb. 11: 23-29.

- Second-day, Sixth mo. 17.—Moses saved as an infant. Ex. 2: 1-10.
 Third-day, Sixth mo. 18.—Prepared in the wilderness. Ex. 2: 15-25.
 Fourth-day, Sixth mo. 19.—Called as a leader. Ex. 3: 1-10.
 Fifth-day, Sixth mo. 20.—Out of Egypt. Ex. 12: 43-51.
 Sixth-day, Sixth mo. 21.—On Mount Pisgah. Num. 27: 12-23.
 Seventh-day, Sixth mo. 22.—With Jesus. Matt. 17: 1-8.

Our Sabbath-school lessons for some time now are impressing on us the greatness of God's work through Moses—His choice of him in the days of babyhood to be spared from the slaughter of the Hebrews' sons, and in youth to be instructed in all the learning of the Egyptians, his call at forty to go out and deliver Israel and his training in obedience and patience during forty years of shepherd life. Does the thought occur to us that we, too, might be great if God would choose and train us as He did Moses? Read John 15:16, which we can but accept as a universal word to our Lord's disciples: "I chose you and appointed you that ye should go and bear fruit, and that your fruit should abide."

There is not a child of His but He has also a plan for his life, and our greatness is not to be measured by our prominence among our fellows, but by the closeness with which we approximate to the standard of life God has given us—the bringing forth of fruit for Him. That is what we are to be concerned about: the abiding of the fruit must and may safely be left to Him.

Unlike Joseph's life, that of Moses presents serious flaws—rashness at forty, timidity and unfaith at eighty, petulance and presumption at the rock of the waters of Meribah; and yet he showed an ever-controlling purpose to serve God. How far he was from yielding to the guidance of human wisdom is seen in his choice to leave Pharaoh's court and cast in his lot with that of the people of God, abased and afflicted as they were. This must have seemed to Moses' associates at the court a most improbable way to success and greatness, yet of all that company his name alone is known to-day. This was his path to his appointment as Israel's deliverer from Egypt no less than were the water-pit and the prison Joseph's highway to the throne in time to rescue his brethren from hunger and perhaps from starvation. Can we less

than they attain our right place unless we, too, "walk by faith, not by sight"?

Look at the odds against the success of Moses' undertaking: a hostile king with an army and horsemen at his command, and a scattered and unformed populace to whom he was a stranger to be amalgamated into a band of followers, to be carried, as it were, by the faith of one man. But these odds are by the reckoning of sight; fulfilling the mind of God, Moses' success was assured, for "one with God is a majority."

"Had Moses failed to go, had God
 Granted his prayer, there would have been
 For him no leadership to win;
 No pillared fire; no magic rod;
 No wonders in the land of Zin;
 No smiting of the sea; no tears
 Ecstatic shed on Sinai steep;
 No Nebo, with a God to keep
 His burial; only forty years
 Of desert, watching with his sheep."

Things of Interest Among Ouraelnes.

TEN CENTS will pay for THE AMERICAN FRIEND ten weeks to any one not now a subscriber. Send for your friends who are not taking the paper. They may become interested.

Address,

THE AMERICAN FRIEND,
 1010 Arch Street,
 Philadelphia, Pa.

Frank Cornell, New Market, Ont., Canada, has accepted a call to Los Angeles, Cal. He and his wife go at once to their new field of service.

William J. Sayers, the pastor in the meeting at Winchester, Ind., preached the baccalaureate sermon to the graduates of the High School. It was an able effort, listened to by about 1,000 people.

On account of sickness, Herbert W. Reynolds was unable to make the trip to Needham's Grove and East Philadelphia, N. C., to fill appointments on the 19th ult.

Charles Lescault preached for the G. A. R. at Cherokee, Okla., Memorial Day. The Friends' meeting-house was more than filled. The meeting at Cherokee is growing in interest and attendance.

Eli Craven, a minister eighty-three years of age, attended the meeting at Prosperity, N. C., the 2nd inst.; also the meeting at High Falls in the afternoon of the same day. His services were helpful.

Benjamin Leroy Miller, assistant in geology at Bryn Mawr College since 1903, has resigned to accept a full professorship in Lehigh University, and Daniel F. Ohearn, Johns Hopkins University, has been appointed to fill the vacant position.

We are glad to publish elsewhere a short sketch of the life of Wm. L. Pyle, who for several years was a leading spirit in Indiana, and later in Western Yearly Meeting. We regret that there has been some delay in getting this matter before our readers.

Danville Quarterly Meeting was held at Danville, Ind., the 1st inst., and a number of strong ministers were in attendance, including Marv N. Cox, Adelbert Wood and Murray S. Kenworthy. Their messages were strong and helpful, meeting practical needs.

Southern Quarterly Meeting, held at Holly Springs, N. C., the 26th and 27th ult., appointed a committee at last session to visit, and, if in their judgment best, to set up a monthly meeting at Prosperity, Moore County, N. C. Eli Reese, Eli Craven and Narius Barker were the visiting ministers, and five of the home ministers were present.

The Hicksite and Orthodox Friends, Richmond, Ind., had a joint Peace Conference Fifth month 19th, at the Hicksite Meeting-house. There was a very pleasant spirit of fellowship in the conference. Resolutions were made to the effect that the

two churches should work together in the future for the promotion of peace, and steps were taken in view of planning a similar conference for next year.

All the schools in Whittier, Cal., in some way observed the 23d inst. in commemoration of the Peace Conference at The Hague. Some teachers arranged short programs for the occasion. Others secured someone to give a lecture or talk on the importance of settling difficulties by arbitration instead of war. Others had songs and recitations by the children on the subject of Peace.

Wilbur K. and Elizabeth Thomas are located at Central Village, Mass., where Wilbur will serve as pastor. On the fifth instant he was graduated from Yale Divinity School. During the past school year he has given his Sabbath mornings to assisting in the services, and in personal religious conversation with the inmates of the New Haven County Jail.

Denver Quarterly Meeting was held at Boulder, Col., the 4th and 5th ult. On account of inclement weather, the attendance was not large, but those present felt that they were blessed together. E. Howard Brown, pastor in Paonia (Mo.) Meeting, was much favored in preaching. John and Abigail M. Fry were granted a minute to attend Canada Yearly Meeting, and a few meetings belonging to it, and for some service in the limits of the New England Yearly Meeting.

Wm. Littleboy, an English Friend, now visiting in this country, spoke before a group of Friends from both branches, in the Y. F. A. Hall, Fifteenth and Race Streets, Philadelphia, the evening of the 4th inst. His remarks were confined principally to a discussion of the vocal ministry in England. He told how Woodbrooke made an effort to raise this precious work of the church from the low ebb of efficiency to which it has sunk. His remarks, however, were valuable comments upon conditions existing in America.

Gurney Binford writes from Mito, Japan: "Basil Backhouse, Darlington, England, graduate of Cambridge, President of the Y. M. C. A., Cambridge, came to Japan as delegate to the World's Students' Federation. Also visited us here in Mito, and was very helpful to us. It is a joy to meet such a young man whose life work is to be in the foreign field. Any kindness you may show him if he presents our card will be accepted as a kindness to us. He expects to be in Philadelphia about Sixth month 11th."

On the afternoon of the 2d inst, there was held at Damascus, Ohio, a reminiscent service for the "old brick church," which is soon to be torn down and to give place to a new, frame building of modern design and convenient arrangement. The house was filled and the exercises were most appropriate. A history of the past one hundred years, this being the centenary, was given, also letters from the former pastors, J. H. Douglass, Jacob Baker and Mahlon Perry, were read by the present pastor, T. C. Kenworthy. Many things of interest were recalled by several present, and all agreed that it was an instructive and pleasant occasion.

Ambassador James Bryce delivered the commencement address at Bryn Mawr College, the 6th inst. He believes that the mental powers "of men and women are practically equal and generally similar." Two fields he finds open to educated women not occupied to any considerable degree by men. "One is the cultivation of a thorough knowledge and a fine taste in literature, the habit of reading that which is not ephemeral, the habit of study, the acquisition of a critical faculty which discovers and enjoys what is of permanent literary value. The other field includes the study of economic and social phenomena, how to adjust more fairly the burden of taxation, how to deal with intemperance, with unhealthy dwellings, with discharged criminals, with vagrants, with neglected children, how, in various ways, to help those who need help." Seventy-four received the degree of A. B., eight the degree of A. M., and one was granted a PhD.

Dublin Quarterly Meeting of Friends was held at Nettle Creek, Wayne County, Ind., the 24th to 26th ult. By a deep religious concern, and by special invitation from the Pastoral Committee, where the Quarterly Meeting was held, George W. Willis attended all the sessions of the meeting. As a result of his message to the Meeting of Ministry and Oversight, on Sixth-day, a deep feeling of responsibility and obligation was revived in all present. In the afternoon, a conference of interest and profit was held. The subject for discussion was "The Leading of the Holy Spirit." An evangelistic service occupied the evening. On Seventh-day, George W. Willis

preached on "The Pentecostal Church" as the model church for all denominations and all times. A good evangelistic service was held Seventh-day evening. On Sabbath morning, the house was filled to overflowing. The theme for the day was: "How to Glorify God." During this session, George W. Willis was most graciously favored. The meeting in the evening was composed largely of young people, who listened attentively to "Heart-Searching," presented by George W. Willis. George Bird, Charles D. W. Hiatt and Everett Morgan attended a part of the meeting and rendered acceptable service. After the quarterly meeting, George W. Willis held a special three-day service, which was very instructive and helpful.

The following notes are from Moses Brown School:

On Sixth-day evening, the 23d ult., the annual extemporaneous reading contest was held in Alumni Hall. The members of the first and second forms competed. After a stern struggle the prizes were awarded to Ruth E. Collins, New York City, and Cyril Etherington, Providence.

The prizes, two of \$5.00 each, are due to the thoughtfulness of Caroline Tobey.

On the evening of the 10th ult., the annual prize-speaking contest took place in Alumni Hall. This contest proved the most successful one of its kind held thus far. The style of speaking was plain, direct, and impressive. John Paton, a member of the Providence Monthly Meeting, won the first prize, and Diedrich R. Abbes, New York City, the second.

These prizes, one of \$10.00, the other of \$5.00, are offered annually by Alice A. Razee, Arnolds Mills, R. I.

In Alumni Hall, on the evening of the 17th ult., Thomas J. Battey gave an illustrated lecture, entitled "Poets and Places." The views were of places in Europe, where Thomas J. Battey had traveled, and included the beautiful "Lady of the Lake" country, the grand citadels of Paris, districts along the Rhine, lofty Mount Blanc, and the mighty glacier on its slope, the watery ways of Venice, Rome and its Forum, works of famous sculptors, and the Acropolis of Athens. In connection with the illustrations, Thomas Battey brought his hearers nearer to the places represented by interweaving quotations from Scott, Coleridge, Whittier and Lord Byron. The lecture was extremely interesting to all who listened to it.

Northbranch Academy has just closed a successful year with Prof. D. W. Lawrence as principal, and Gertrude McClung, a graduate of Friends University, as assistant. The principal's wife had charge of the Music Department. The Faculty for next year is unchanged. L. Clarkson Hinshaw preached the baccalaureate sermon on Sabbath afternoon, the 26th ult. Commencement exercises were held the 31st. The annual banquet of the Alumni Association occurred the afternoon of the 1st inst., and the annual students' reunion in the evening. All the public exercises were listened to by large, appreciative audiences, the two rooms of the Academy building being crowded to their utmost capacity, and many were unable to gain admittance. The three graduates, Estella Glover, Edna Short and Roy Stryker, are young people of good, Christian character, two of whom are expecting to enter college in the near future. The Academy Association is revising its constitution and raising an endowment fund.

The school is carried on under difficulties, because of the need of a new building and proper equipments. We trust these needs will soon be met and the facilities of the school greatly increased thereby.

In the list of graduates we find three missionaries, three ministers, a practicing physician and a lawyer. Two of the missionaries are now in the field occupying important positions. Many of the others are actively engaged in the different departments of the work of the church, and in educational work.

Eighty-eight per cent. of the whole number of graduates are or have been teachers in the public schools.

The Academy has no more zealous supporters than the members of the Alumni.

The Conference held in connection with the Quarterly Meeting at Winchester, Ind., the 17th to 19th ult., was very helpful. We take a few extracts from a local paper: "The principal speaker of the Conference was Alfred T. Ware, Richmond. In an address on 'The Bible and Modern Conditions,' he stated that as time advances, different emphasis is laid on certain forms of truth. All though all truth is of God and has a great message applicable to all human needs. With the mental machinery of to-day, the Bible is a different book, because studied in a different way. While it has a message for modern conditions, it is not to be taken as a text-

book on sociology, although the need of to-day is for the teachings of Jesus, to harmonize the differences between capital and labor, and it holds for us to-day a special message to home builders, and we are at fault, because we do not teach it properly. A round-table talk was conducted by Mary Clark and participated in by several delegates on Supplemental Work, and an illustration was given by May L. Gray and her class of girls, which was very interesting. Saturday morning, Edgar Williams preached on 'The Christian Home,' and Alfred T. Ware spoke on 'Christian Education' Saturday evening. Alfred T. Ware spoke on 'Bible School Ideals,' saying Sabbath-school workers should not feel it a necessary grind, but give themselves to the work for love of it. The present system of International Lessons is not fitted for a place as a working possibility, with its seven years' course and same lessons for all ages; the Sabbath-school must rise to a plane that dignifies it is the eyes of scholars who know graded, systematic work if it attracts and holds them. Mrs. Baldwin, State Superintendent of Junior Work, spoke on organizing a Junior Department, the ages from nine to twelve being of vast importance, as it is the memory age, time of physical and mental development, and habit-forming period. Sabbath afternoon, Mrs. Baldwin spoke on the 'Junior Teacher Training Herself.' A. T. Ware spoke on 'The Bible Union Study Course,' which is meeting with enthusiastic success in the East Main Street Church, Richmond."

The Annual Convention of the Indiana Yearly Meeting Christian Endeavor Union was held at South Wabash, Ind., the 24th to 26th ult. In many ways it was the most successful convention in the history of the yearly meeting's union. The attendance of visiting delegates was 163, much larger than ever before, and the sessions were all most interesting and helpful. "The Enlargement of Our Borders" was the convention theme, the four principal addresses along this special line being "The Enlargement of Our Borders—Why?" by Charles E. Hiatt, Muncie; "Implements, and How to Use Them," by Clarence M. Case, Richmond; "The Silent Hunt," by John Kittrell, Farmland, and "After the Ingathering, What?" by Alfred T. Ware, Richmond. The convention sermon, by Thomas E. Williams, Portland, was along the same line. Music was a special feature of the convention, led by Leora Bogue, Fairmount, many special songs being given. Other addresses were "The Religious Use of the Bible," by Ida Parker, Richmond; "Adult Schools in England," by Alice Winder, Richmond; "An Hour with Bibles and Notebooks," by Homer J. Coppock, Greenfield; "The Mission Study Class," by Anna McBane, Thorntown, and a Junior address for the older people, by Charles E. Hiatt, Muncie. Clyde Watson, South Union, led the vesper service First-day evening. Readings by Eunice Kelsay, South Union, and Ola J. Pearson, South Wabash, added to the interest of the meetings. The Junior session, First-day afternoon, was especially interesting. There was hardly a session during the entire convention when the handsome, new South Wabash Church was not filled, with people standing. The convention will surely be of great blessing to the Endeavorers of the yearly meeting, leaving them with a new determination to push the work for "the enlargement of our borders."

David E. Sampson writes from Graham, N. C.: "Graham is the county seat of Alimance County, a town of about 2,500 inhabitants, with four large cotton mills and other manufacturing interests. It is the center of a cluster of eight cotton-mill villages in a radius of five miles from this point. Two miles west of here is the town of Burlington (originally known as Company Shops). The North Carolina Railroad (now operated by the Southern) runs through these places. We are 25 miles east of Greensboro.

Fifteen miles south of Graham is the old "Spring" Friends' Meeting, and stretching south and westward for 30 miles are five other Friends' meetings, constituting Western Quarter.

For years the tendency among our young Friends is to find occupation in the towns, and the manufacturing interests of Graham have attracted several there, and some are located in Burlington and in other towns.

There have been some efforts made in the past to organize a Friends' meeting in Burlington, but did not succeed. About two years ago I became interested in Friends of this locality and held occasional meetings in Burlington and in the court house in Graham. Other ministering Friends have also visited these points, and the result is a strong feeling that the Lord would have Friends organize here. About the first of this year we located in Graham, and through the kindness of one of the cotton manufacturers we are granted the use of a house in which to hold religious services.

We at once organized a Sabbath-school and a meeting for worship for each First-day morning and evening. These meetings have been very encouraging, and the feeling in the town is very favorable towards Friends. The Friends here realize the time has come for a regular Friends' meeting to be set up, and have applied to Cane Creek Monthly Meeting and Western Quarterly Meeting for a monthly meeting to be established in Graham, which request met the hearty approval of both meetings, and a committee was appointed to have the matter in charge.

A desirable lot has been purchased and we expect to commence the erection of a Friends' meeting-house in the near future.

Graham is a very desirable little town with wide streets and modern improvements, viz.: electric lights, etc. The water supply for the town comes from two artesian wells, 460 feet deep, and is of the purest quality. I believe it would be a desirable place for Friends' families to locate, as it is a growing town, and with good business openings.

We feel that the Lord has led us here and are much encouraged to believe that this will be an important center for Friends."

The following was read at the last monthly meeting at Knightstown, Ind., and sent to THE AMERICAN FRIEND: "Knightstown Monthly Meeting is to-day, Fourth month 25, 1907, blessed of the Lord by the presence and teaching of Allen Jay, Ira Johnson, and other visiting ministers. This being the fiftieth anniversary of our monthly meeting, it was thought best to hold the session at Raysville Meeting-house, as it was here the meeting was set up and the first session held Fourth month 25, 1857. An invitation was extended to all the members belonging at that time. Several of them were present, and others who could not be, addressed the meeting in letters, which were read at the afternoon session. Those who were present as charter or first members were Hannah White, Martha Hubbard, Naomi Jay, Milton Edwards, Albert Kenworthy, Susan Trueblood, Jennie Pray, Eunice Wilson, Edmund White, Martha Brown, Sarah Moffit, Nancy Broadbent, Lizzie Holloway, Joseph Pritchard, Martha Elliott, Edd Elliott, and Allen White.

"An interesting history of the meeting was read by George Bird, giving the origin of Raysville Monthly Meeting. The changes to different meetings belong to the monthly meeting, held at stated times. Then, finally, to Knightstown Meeting-house, and since it has been called Knightstown Monthly Meeting.

"Francis Thomas gave a talk on the condition of Friends' meetings fifty years ago, touching on 'indulged meetings,' institution of song service, first reading from the open Bible in the pulpit, first Friends' minister who took out license to perform marriage ceremony, the first introduction of the missionary subject in Indiana Yearly Meeting. He said Madagascar was the first field—then Mexico. Now each yearly meeting has its different field for work, and closed by saying: 'I'm glad I'm a Quaker.'

"Ira Johnson said the pastoral question was the question of the hour. Has come to stay. The pastors of Indiana Yearly Meeting that have been and are a success are the ones where the church has stood by them and rallied to their help. 'You people, you can help or hinder your pastor, as you will.'

"Allen Jay declared if the pastor is in the proper place, the meeting is a success. If a failure, it is the people's fault. The real pastor brings out, and develops the different gifts of his people, and the best pastor is one that develops the most gifts. While attending meeting, each one should say: 'Lord, what have I to do in this meeting?' Quaker doctrine is, get the work out of the young people. 'Young people! study Quakerism—I am proud of belonging to a church that takes the lead in all moral reforms.'

Many interesting reminiscences were given by first settlers. Martha Hubbard told of how her mother rode 150 miles on horseback, to attend yearly meeting as a representative, and asked, 'How many do that now?' Many gave short testimonies and incidents of pioneer days. Many were too full for utterance. A very enjoyable and profitable time was spent. Fifteen of the first members of the meeting were present. Where are the rest? Yonder cemetery marks the resting place of many. Others are scattered through many States. But most have gone to that Home, from whence none but the Saviour has ever returned. May we emulate their example in close communion with God, strict adherence to their religious admonition, and be better men and better women by this day's meeting and its blessings."

THE HABIT OF NOT FEELING WELL.

Few people realize that their ailments are largely self-induced. They get into a habit of not feeling well. If they get up in the morning with a slight headache, or some other trifling indisposition, instead of trying to rise above this condition they take positive pleasure in expatiating upon their feelings to anyone who will listen. Instead of combating the tendency to illness by filling the lungs with pure fresh air, they dose themselves with "headache tablets," or some patent specific "warranted to cure" whatever ill they think they are suffering from. They begin to pity themselves, and try to attract pity and sympathy from others. Unconsciously, by detailing and dwelling upon their symptoms, they reinforce the first simple suggestion of illness by a whole army of thoughts and fears and images of disease, until they are unfitted to do a day's work.

It is said that man is a lazy animal. We are all more or less prone to indolence, and it is the easiest and most natural thing in the world for young people to accustom themselves to lying down or lounging upon a sofa because they think they are tired, or not well. Much so-called "invalidism" is simple laziness. There is a great danger that girls who are delicate while growing up, and lounge around the house and lie down whenever they feel the least bit out of sorts, will form a habit of invalidism when they reach maturity. How often do we see such girls "brace up" at once whenever anything happens which interests or excites them! An invitation to a reception, or a party, or any other pleasant social occasion, acts like a tonic. For the time being an instantaneous cure is effected. They are as well as anybody—until after the entertainment.—*Success*.

Be firm; one element of luck
Is genuine, solid, old Teutonic pluck.
—O. W. Holmes.

AN OLD EDITOR

FOUND \$2,000 WORTH OF FOOD.

The editor of a paper out in Oklahoma said: "Yes, it is true when I got hold of Grape-Nuts food it was worth more than a \$2,000 doctor bill to me, for it made me a well man. I have gained 25 pounds in weight, my strength has returned tenfold, my brain power has been given back to me, and that is an absolute essential, for I am an editor and have been for thirty-five years.

"My pen shall always be ready to speak a good word for this powerful nutritive food. I had of course often read the advertisements regarding Grape-Nuts, but never thought to apply the food to my own use, until, in my extremity and sickness the thought came to me that it might fit my case. The statements in regard to the food are absolutely correct, as I have proven in my own case. One very fortunate thing about the food is that while it is the most scientifically made and highly nourishing, concentrated food I have ever known, it has so delicious a taste that it wins and holds friends." "There's a Reason." Read "The Road to Wellville," in packages.

THE AUTHOR'S PRIVILEGE.

George Ade was listening gravely to a compliment. At the end he said:

"Thank you. You remind me of something.

"A little while after the appearance of my first book I went to spend a week in a summer resort outside of Chicago.

"The landlord of the modest hotel said to me:

"Mr. Ade, you are a literary man, I believe?"

"I blushed and smiled, and answered that I had written a few trifles—nothing more.

"I have several literary men stopping here," the landlord went on.

"Well, I'm rather glad of that," said I.

"Yes," said the landlord, "I like literary men. They never object to paying in advance. They are used to it."

They ain't no sense, es I kin see;
In mortals, sech as you an' me,
A-faultin' nature's wise intents,
An' lockin' horns with Providence.
It ain't no use to grumble an' complain;
It's just as cheap an' easy to rejoice.
When God sorts out the weather, an'
sends rain—

Why, rain's my choice!

—James Whitcomb Riley.

YEARLY MEETINGS FOR 1907.

New England Yearly Meeting, in Portland, Me., Sixth month 21st. John Ellwood Paige, clerk, 50 Chatham Street, Lynn, Mass.

California Yearly Meeting, in Whittier, Cal., Sixth month 19th. John Chawner, clerk, 765 Summit Avenue, Pasadena, Cal.

Canada Yearly Meeting, in Newmarket, Ont., Sixth month 28th. William Harris, clerk, Rockwood, Ont., Canada.

Oregon Yearly Meeting, in Newberg, Ore., Seventh month 16th. H. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 7th. L. Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., Treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

ROYAL Baking Powder

Made from pure
cream of tartar.

Safeguards the food
against alum.

Alum powders are the greatest men-
acers to health of the present day.

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TOURISTS OR SUMMER GUESTS visiting Boston accommodated at exclusive suburban family boarding house. Large grounds, shade trees, piazzas, cuisine unexcelled. Accessible to beaches. For particulars address, HIRSH V. GOULD, 20 Montrose Street, Roxbury, Mass.

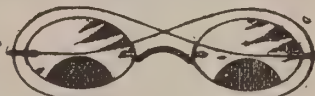
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RICHMOND, INDIANA.

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ASSETS, \$75,429,478.34

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FRIENDS desiring cheap homes in the great sunny southwest can secure excellent farm bargains in the beautiful Freedom Valley thirty miles northwest of Alva, Oklahoma, on the proposed Oklahoma and Western Railroad. Prices advancing rapidly—Friends meeting now being organized and Academy proposed. Write us when you will arrive in Alva and we will meet you at the train.

For further particulars address

ANNIS & BAXTER, Freedom, Okla.

References: Professors J. K. Jenkins and H. C. Fellow, Alva, Oklahoma.

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Located in the Artesian Valley. Fowler has the best of climate, good schools and a Friends' Academy. The Artesian water lies at depths ranging from 65 to 400 feet, being in four strata, and is the best in quality. Lands at from \$5.00 per acre up. Write us for list and descriptive matter.

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"S. & C. SPECIAL" CORSETS

The best Corsets at the prices in town. Absolutely! The only way to realize that is to see the Corsets:

50c, worth 75c—"S. & C. Special" Corsets, of batiste, trimmed with lace and ribbon; medium bust, long over hips, hose supporters front and sides; a beautifully fitting model.]

\$1.00, worth \$1.50—"S. & C. Special," of fine batiste, lace-trimmed. One model is long over hips, for the average figure, hose supporters front and sides; another is in short-hip style, for slender figures; hose supporters in front.

\$1.50, worth \$2.00—"S. & C. Special" Corsets, of fine batiste, trimmed with ribbon and lace; long-hip model, hose supporters front and sides; short hip, hose supporters in front, for slender figures.

STRAWBRIDGE & CLOTHIER.

THE EARLHAMITE,
RICHMOND,
IND.

The American Friend

Vol. XIV

SIXTH MONTH 20, 1907

No. 25



THE OLD NEW GARDEN MEETING HOUSE, GUILFORD COUNTY, N. C.

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AMERICAN FRIEND PUBLISHING COMPANY, 1010 ARCH ST., PHILADELPHIA

Entered at Philadelphia Post Office as Second-Class Matter.

Events and Comments.

An item from Wichita, Kan., says:—"Henceforth it will be a misdemeanor to sell, barter or give away any intoxicating liquors within the city of Wichita. The city council to-night passed the pet prohibition measure of the "dry mayor," Graham, one of the most drastic prohibitory ordinances of any city in the country. The sale, barter or gift of any liquid that produces intoxication is made punishable by a fine of from \$100 to \$500 and thirty days to six months in jail. Owners of buildings in which the misdemeanor occurs are made party to the suit, and clubs are especially mentioned in the bill.

The French Government is having considerable difficulty in suppressing an uprising in the south of France. The wine growers of that section are resorting to violence in order to force the Government to pass laws preventing the adulteration of wine. During the last few years these wine growers have been reduced to extreme circumstances on account of the very low price of wine. Experts who have investigated the conditions are almost unanimous in declaring that legislation cannot remove the difficulty, since the real cause is over-production. They believe the only solution to be the abandonment of much of the wine acreage in favor of regular farm crops and truck gardening.

Two New York inventors have constructed what they call a "tricycle boat," and one of them intends to use it in making a trip by water to the Jamestown Exposition, this week. From a distance a man traveling on a bicycle boat seems to be riding a bicycle on the water. The frame of the craft is that of the old-fashioned velocipede. But, instead of wheels, the three extremities are provided with little pontoons, shaped with two sharp points. These hold up the weight of the frame and the man on it. The motive force is by a chain gear running from pedals, as in a bicycle, a small propeller

WENT TO TEA.

AND IT WOUND HER BOBBIN.

Tea drinking frequently affects people as badly as coffee. A lady in Salisbury, Md., says that she was compelled to abandon the use of coffee a good many years ago, because it threatened to ruin her health and that she went over to tea drinking, but finally, she had dyspepsia so badly that she had lost twenty-five pounds, and no food seemed to agree with her.

She further says: "At this time I was induced to take up the famous food drink, Postum, and was so much pleased with the results that I have never been without it since. I commenced to improve at once, regained my twenty-five pounds of flesh and went some beyond my usual weight.

"I know Postum to be good, pure, and healthful, and there never was an article, and never will be, I believe, that does so surely take the place of coffee, as Postum Food Coffee. The beauty of it all is that it is satisfying and wonderfully nourishing. I feel as if I could not sing its praises too loud." Read "The Road to Wellville," in pkgs. "There's a Reason."

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

WANTED—Someone, as a member of the family, to help with the housework, permanently, or for the summer. Address, ESTHER ALSOP HARRIS, Westport, Conn.

TOURISTS OR SUMMER GUESTS visiting Boston accommodated at exclusive suburban family boarding house. Large grounds, shade trees, piazzas, cuisine unexcelled. Accessible to beaches. For particulars address, HIRAM V. GOULD, 20 Montrose Street, Roxbury, Mass.

being attached to the gear. The forward pontoon is in a frame that is steered by handles, just as the front wheel of a bicycle or velocipede is turned. The owners of the novelty say that it is impossible for the boat to tip over. Some of the boats will be made tandem style.

The conviction by the Federal Court at Mobile of twenty-five men connected with the management of the Honduras National Lottery, the offspring of the outlawed Louisiana State Lottery, will have a discouraging effect upon the exploitation in this country of foreign schemes of this character. During colonial times, and even in the early days of the Republic, lottery was looked upon as a legitimate procedure, even the churches used it in raising funds for religious purposes. Gradually, however, our people have come to regard lottery as unjust, if not actually sinful. Laws regulating, or prohibiting the practice, became more general, until all our States and the National Government prohibited the practice. In spite of this restrictive legislation, foreign companies have been doing business in the United States, and we are glad to know that they are finding it a difficult and unsatisfactory business.

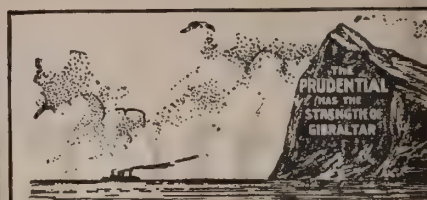
In his speeches at the Jamestown Exposition last week President Roosevelt spoke in favor of a law which should give working men damages for injuries irrespective of negligence. This compensation should be a definite, limited sum. He does not believe that the working men's families who are dependent almost entirely upon the weekly wages of the bread-winner, should be entirely deprived of their income when accidents occur. It is probable that they will have the added expense of caring for the ones from whom they are accustomed to receive help; and for the sake of these innocent parties, the President is emphatic in declaring that employers should bear part of the burden in caring for working men who receive injuries regardless of how the injuries occur. The President also reiterated his desire for Federal income and inheritance taxes.

AT THE MUSICAL.

Clara: She puts lots of feeling into her singing, doesn't she?

Ferdy: Yes; but it must be awful to feel that way.—*Credit Lost.*

"What some call luck is simply pluck, And doing things over and over; Courage and Will, Perseverance and Skill, Are the four leaves of luck's clover."



Premiums Stop at Age 75

Industrial Policyholders of The Prudential who have attained age 75, and who attain that age during 1907, will then have to pay no further premiums.

Should this concession be continued, it is estimated that it would cost the Company over \$3,250,000 in ten years.

The Prudential has already returned more than \$8,000,000 to its Industrial Policyholders which their contracts did not call for.

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PHILADELPHIA.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, SIXTH MONTH 20, 1907.

No. 25

TWO TYPES OF OPTIMISM.

There is a kind of optimism now on the market, which, at the moment is very popular and taking. It is what I should call *soft optimism*. It denies everything hard and repulsive. This view is voiced in the well-known lines:

"I find earth not gray, but rosy;
Heaven not grim, but fair of hue;
Do I stoop? I pluck a posy;
Do I stand and stare? All's blue."

Perhaps the most splendid specimen of it is found in Emerson's lines:

"Let me go where'er I will,
I hear a sky-born music still:
It sounds from all things old,
It sounds from all things young,
From all that's fair, from all that's foul
Peals out a cheerful song.

It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard;
But in the mud and scum of things
There always, always something sings."

Those who advocate this soft optimism, keep insisting: "God's in His heaven, all's right with the world."

Everything will come out right, if you don't fret and worry. There is no need of sickness or pain; it is only a false way of thinking. We no longer need to talk about "removing mountains," for there are no mountains to be removed.

There is no evil. What we call evil is only an imperfect idea. Dirt is only earth in the wrong place. You can conquer any situation if you smile enough. Look happy and you will be happy.

The difference in lives on this theory is largely due to a difference in the set of muscles which are used. Throw back your shoulders, inflate your chest, look up, expand your arteries—in short, use your extensor muscles, and all the world looks fair.

Stoop your shoulders, contract your diaphragm, droop your eyes—in a word use your contractor muscles—and you will find yourself in a gray and leaden world. Suddenly you find the heavens brass and the earth bars of iron.

You can be anything you want to be. You can

do anything you want to do. You can have anything you want to have. The universe is at your command. Wishing is getting.

Now there is unquestionably some truth in this rosy view. It has transformed many persons, and it has brought help and comfort to many lives, but it is, nevertheless, very superficial: it will not do for the rough and tumble of actual life—for the strenuous battle with reality. It is a view that fits "lotus-eaters" rather than persons of heroic fiber, who have the world's work to do. The main trouble with this easy view is that it is not true. The world is not constructed on this rosy-blue, mud and scum singing plan. There is tragedy in it.

There are events, like the sinking Larchmont, which really *happen*. There is an army of little children toiling in the deadening air of sweat-shops and factories. There are slums in our cities in which human beings like us are so low down that they have to reach up to touch bottom! It is a solemn fact that our fair country, won for freedom through sweat and blood, is now in the grip of the saloon, the political machine, the corrupting corporation and boodling politician. This is no empty dream of muck-rakers—it is a fact to face.

There is the fact of disease and death, and even love is not just a pulling of petals from daisies: "One I love, two I love, three I love, I say!"—the truest love does not run smooth under blue skies and among "posies."

No, our optimism must be of a more virile and strenuous type. We must not get it by closing our eyes to the hard facts. We must get it by opening our eyes to a vision that enables us to achieve the optimistic tone in spite of the grit in the machinery and the tragedy in the web of life. The most heroic man of history shall give us our clue—I mean that Paul, who undertook the task of changing the Roman Empire into the Kingdom of Christ. He never blinked the grit and tragedy. He did his work, enduring a physical trouble which he calls "a thorn in the flesh." His work in the cities of Europe and Asia was like the tasks of the Arena—"I die daily." "I am fighting beasts at Ephesus." The tragedy took on a cosmic phase: "The whole creation is groaning and travailing in pain;" "We have to fight

not only with flesh and blood, but also with world forces of evil." And yet this man is one of the chief optimists of the race. The first piece of his armor is the "helmet of hope." His battle cry is: "Rejoice—again I say rejoice!" He "reckons" that no namable or thinkable thing in creation can defeat him. All things—"the world, life, death, things present, things to come," are assets.

If the universe travails it is for the unveiling of sons of God. If there is affliction, it is working out an eternal weight of glory. If there is death ahead, it is only an unrobing, so that mortality may be swallowed up of life.

The secret of this mighty grip is the *insight* that the world is in the making; that God Himself is shaping everything toward a central purpose which is good, and (note this) *He needs us* to bring that good to its goal and fulfillment.

Something like that insight, that vision, that faith we need, to nerve our arm and empower our blow in the contests before us.

R. M. J.

TWO HOMES.

We have been refreshed by another glimpse into the home of our late President McKinley, and again our view has been shrouded with mourning. This time it is Ida Saxton, the wife of the martyred President, who has crossed the dark river. However, we have learned that sorrow is no stranger in this home. More than thirty years ago two baby spirits that came to gladden the early years went out almost together to join their maternal grandmother, who had just preceded them to the other shore. This storm of triple sorrow left Ida S. McKinley a physical wreck, and she remained a semi-invalid to the end of her life. This was trouble enough, but the sad parents soon found that never again would they hear the voice of a child of their own in their home.

The picture is sad, but sweet. It begins with a healthy, happy romance which blossoms into holy matrimony. The young couple began life together with the blessings of parents and friends upon them, but trials came soon. Many have become discouraged and petulant under less provocation, but these fiery baptisms only strengthened and deepened the love that made Ida Saxton and William McKinley one. Personal sorrow cast about them a halo of mutual devotion, and broadened their sympathies till every one who knew them acknowledged that grief, even as great as theirs, may have its compensations. Wm. McKinley's devotion to his wife should pass into history before his triumphs as a statesman. But his

attentions were met by a heroic and constant response seldom found even in Christian homes. Ida McKinley's strength was limited, but her courage and confidence never failed; and for more than a quarter of a century her keen perception and sound judgment supplemented that of her husband. Together they read and talked over public questions, and in her presence most of his speeches were written. *She was his confidant and advisor in all matters private and public.* No wonder Wm. McKinley succeeded in life.

Let us turn to another home, if that is not a misnomer, a home full of opportunities for success and happiness. While Ida McKinley was waiting to break the barriers which separated her from loved ones gone before, "Kathrine Clemmons," wife of Howard Gould, was bringing suit against him for permanent separation and alimony for \$250,000.00 a year. Before she married Gould she was an actress, and possibly the wife of another man. She boldly informed the court that her husband found other women more congenial than she; that he deserted her; that he refused to pay her bills, and treated her cruelly. But, above all, she complains of his conspiring with the caretaker at Castle Gould, *intercepting her mail and reading her private letters.* To off-set this, he tells of her extravagance and cites one occasion when she had 62 pairs of shoes. All of them were expensive, and most of them were made to order. There were high boots and low boots, patent leather boots and plain leather boots, high-heeled boots and low-heeled boots, some with silk and satin, some with flowers embroidered upon them, some for full dress occasions, and some for ordinary wear. Since their separation, last Seventh month, she has bought on his credit \$160,000 worth of jewelry. Here is a picture full of sadness like the other; but sadness for another cause. Both are American homes, yet farther apart than the poles.

Now what is the secret of the contrast? On the one hand is wealth, and health, and ruin; on the other, love, and fidelity, and success. Outward circumstances seem to favor the former, the character of the individuals, the latter. In the one we find selfishness, vanity and lust bearing their legitimate fruit. Short-sighted self-gratification lies back of the whole, horrid affair. Each one is trying to get all he or she can from the other, and give as little as possible. The spirit from start to finish is worldly, brutish, anti-Christian; and as long as this spirit obtains among men there will be discord and misery in homes. In the other, Wm. McKinley and his wife were Christians before they were lovers, and

so they remained to the end. We seldom find higher ideals in domestic life than those displayed by our martyred President and his wife. Few are called to pass more bitter trials, but sorrows and troubles come to all. It is time we were learning that the highest privileges and blessings of a monogamous home cost something—personal purity, self-denial, industry, devotion—all these, and more. But cost what they may, they are the most precious gems in our civilization.

FOR THE AMERICAN FRIEND.

OLD NEW GARDEN MEETING-HOUSE.

BY PHARIBA STEPHENS.

Accompanying this article is a picture of the old meeting-house at New Garden, Guilford County, N. C.

It is said, upon good authority, that Friends in this locality began holding meetings on logs as early as 1740, that one house erected in 1742 was burned, and that the structure here shown was built upon its site. There for years large congregations met for worship, and there the yearly meeting assembled. The house was surrounded by a grand old forest of Southern oaks, and was quite an historic place, being in fact a distinct relic of the American Revolution. The battle of Guilford Court House began here, and was one of the decisive engagements of the war. Five thousand scattered Americans gathered, with General Greene as commander, and offered battle to General Cornwallis on the morning of Third month 15, 1781. The two armies came in contact in the Quaker settlement of New Garden, and, after the first conflict, fell back to Guilford Court House, nearly four miles away, where the main army was stationed. About 1,000 men were slain. Cornwallis remained on the field that night burying the dead, and next morning traversed again the four miles to New Garden Meeting-house, which he used as a hospital, leaving behind him there some 70 or 80 British officers and soldiers. Greene, hearing of this, wrote to the Friends of New Garden, desiring them to care for the sick and wounded of both sides, which they in the goodness of their hearts proceeded to do.

At the time of the Revolution preparations had been made to repair the old meeting-house, and a quantity of dressed lumber was found convenient on which to place the disabled soldiers. These same boards were afterwards used as ceiling, and the blood-stains of hands and feet were plainly visible as long as the old building remained. These fearsome prints tended to create feelings of awe in the school-children meeting there, who could not fail to gaze at them during the long, silent meetings.

Among the many Friends, whose ancestors lived near the old meeting-house, is one who is now a resident of Richmond, Ind. Her name is disclosed with pleasure, as to her must be largely given the credit of preserving and beautifying the historic, sacred

place where the old meeting-house stood. Elmina H. Wilson is referred to. She says her childish musings received a somber tinge from the associations of that spot, and that something of the spirit of the past brooded over it, that nature's efforts could not wholly dispel.

I find this in an article written by her for the *Guilford Collegian*, under the title of "After Fifty Years." She alludes to the many changes she witnessed in this Southland in such a way as to remind one of the experiences of the Wandering Jew in his travels over the earth. She says, "Of the old house at New Garden, where my people for four generations had diligently attended meeting, not even a foundation stone remained. The site of that building where Stephen Grellet, Joseph John Gurney, Benjamin Seeborn, Nathan Hunt and other great ministers of our Society had preached to multitudes, and about which cherished traditions and memories had clustered for more than a hundred years, was now only a common-place cornfield, its dead stalks standing as sentinels. Where hundreds had gath-



THE OLD NEW GARDEN MEETING HOUSE.

The school-house where Speaker Cannon's father taught school appears in the background.

ered at the season of yearly meeting, now all was silent and deserted, save for the rustling of dry blades in the autumn breeze, or distant notes of the mocking bird.

Only a few steps away from the meeting-house grounds, we now come into the current of twentieth-century life, fine buildings, dignified by the name of Guilford College, comfortable homes, farms reclaimed by modern methods, trolley lines, and the shriek of the locomotive, awakening the echoes of forest and field. All these improvements are quite bewildering to one who is trying to recall the solemn past, but in spite of them all there was still a fascination about the place." Impressions of lonely and deserted New Garden meeting grounds followed the writer home, the chief regret being that the old house should have been removed, with nothing left to tell the place. A desire arose to preserve the memory of all those loved associations, to practically venerate a past, doubly dear through the mist of years. Relatives and friends at New Garden were consulted. They were requested to erect at

her order suitable stones to show where the old building stood.

The ancient foundations were discovered, and upon them there now rest four granite pillars, marking the location. These stand as enduring sentinels to safely guard a place not only of great historic interest, but a spot very sacred to many old-time friends.

Appreciating the effort made to perpetuate its memory, others have since converted the entire space covered by the building into a grass plot, adding trees and flowers, and surrounding it with a beautiful border of violets, fit emblems these of loved faces meeting there long years ago.

Those who have migrated from old New Garden neighborhood will now experience pleasure in visiting this historic locality, and finding the ancient land-mark so appropriately preserved.

Richmond, Ind.

PLAIN FACTS FOR PRESENT-DAY FRIENDS.

[During the discussion of "The State of Society," in London Yearly Meeting, George Newman made an important address, touching upon matters of vital interest to Friends in all parts of the world. The following is the report of it published in *The Friend* (London).—Ed.]

George Newman did not think we should pass over present events with the comfortable assurance that all was well. We had a recorded increase of 211 in the Society, but a decrease of 41 in the attenders. With one exception, the year 1896, following the Manchester Conference, we had been practically immovable since 1865. A stationary church was an anomaly. Thoughts of God were growing the while in men's minds around us, at a rate with which it was almost impossible to keep up. This state of things needed the most earnest and careful and statesmanlike attention. He was a foolish person who, in the face of these facts, thought that because this or that meeting seemed comfortably filled, the Society was flourishing. Why was it that we remained almost stationary? We could only escape from this position by a far more hearty coöperation of all the members of the Society in concentrating upon the Quaker message, a very definite, clear, precise message to the world. But in many meetings there was a lack of unity in regard to that message. In some meetings one might hear anything but Quakerism preached. There were some meetings in which one did hear, very rarely, the clear tenets for which the world held us responsible. He believed this was due to the fact that Friends did not with all their hearts believe this message, and that was the cause of their not living this message with all their hearts. Friends were business people in almost every particular, except when they came to consider the Society. Let them address to themselves two simple questions—(1) What is the Quaker message? and (2) How can we best proclaim

it? If that question were put to him by one outside the Society, who was seeking knowledge regarding it, he should reply, first, that the Quaker message stands for the real presence of God in man—not alone in a Church, not alone in a book, or in a literature, however great, not alone in Paradise or in the great realms of nature, but in the human heart. Man, the crown of creation, was most of all the temple of the real presence of God. Was it not Bedivere who overheard King Arthur as he muttered:

I found Him in the shining of the stars,
I mark'd Him in the flowering of His fields,
But in His ways with men I find Him not.

Unworthy words for a man whose eyes were to be opened to see the vision of God in the heart of man. Secondly, he should say that Friends stood for the belief that every man, of every race, kindred, and tongue, every religion, every doctrine, party, and denomination, had that within him by which he could come into personal communion with God. The early Friends spoke of "the Seed of God in the heart of man." Thirdly, he should say that we stood strongly for the new life, depending upon the new birth—that except a man be born again he cannot, however much he may wish to, enter into this spiritual kingdom. And lastly, he should say, that Friends believed in a great regenerating force, which is to touch that Seed with a soil and an environment which will awaken its vitality, and that its root, its all in all, was the life and death and spirit of Jesus of Nazareth. He was supreme, the first and the last, of all prophets whom God had sent into the world, the supreme regenerator of latent life. He had been the great Revealer, the great Redeemer—Who had saved men from themselves—the great Unveiler. "I find," said one, "that Jesus Christ unveils the reality within me." And a more perfect Quaker proposition could hardly be stated. That would be his answer. That was why he was proud, little as he was able to serve the Society, of bearing the name of Quaker. As was shown by Rufus Jones in his magnificent contributions to the modern interpretation of Quakerism, this thing belonged to us inherently, it brought us to be sons of God without rebuke, and it was our own fault and blame if we threw it away. Friends who thought such an ideal, for which our fathers toiled and suffered, was not worthy of their very best, were making a grievous mistake. Here were over 350 little meetings, trifling over little matters that did not concern us, while we had this great dynamic message to give to the world. He believed it; he trusted it; it was more to him than his blood. How were they to proclaim such a splendid message, so catholic, so broad, so universal? Not by issuing a declaration of faith, by publishing a book, by lecturettes, good though they might be, but only by a fresh living, whole-hearted consecration throughout the country to these great ideals, by the coöperation of all the members of the Society in concentrating on this great message. To make that concentration effectual, complacency must yield to self-sacrifice. We had a great many too many drones flying the Quaker flag, but

not living the Quaker life. Too many of the young men who ought to be fighting for these ideals were thinking too much of their pleasures and conveniences, of their rights and privileges, and not enough of their duties and their responsibilities. Look at our university settlements, all except Toynbee Hall, half empty. Look at all the mission organizations so understaffed. We were represented in China by a handful of missionaries. We needed to strengthen the testimony that we had of the soul's experience, for Quakerism was a passion, an enthusiasm, if it was anything at all. Brain tissue? yes, the more the better; but brain tissue inspired and controlled by the heart. Quakerism would be justified or not justified in the State, on the high road of life, in the markets and streets of our cities, in hospitals and laboratories, and offices and schools, and most of all in the home life of our members. Why was Henry Drummond the ideal inspirer of those with whom he came in contact? Because he lived his ideals, and they saw them. Bernardine had practically no ideals but one, but that one by the help of God he lived, and so became the rising star of the Reformation and of the Renaissance. The words of John Wilhelm Rowntree were words which every young Quaker should be able to repeat over to himself as he walked along the streets of London to his work: "Thou, O Christ, convince us by Thy Spirit. Thrill us with Thy divine passion. Drown our selfishness in Thy enfolding love. Lay upon us the burden of the world's need. And drive us forth with the apostolic fervor of the early Church."

[FOR THE AMERICAN FRIEND.]

"THE SOUTHERN MOUNTAINEERS."

BY SAMUEL L. HAWORTH.

This is the title of a little book, issued by the Board of Home Missions of the Presbyterian Church, in which "the story of the Southern mountaineers is told by one who has been all his lifetime identified with them and loves them." The author is Samuel T. Wilson, president of Maryville College (Tennessee)—a scholarly, Christian minister, well qualified by general training, as well as by definite knowledge to write on this subject. And while the book was written for the use of a particular denomination, it contains entertaining and instructive matter for anyone interested in the welfare of the Nation and of humanity.

The first chapter deals with the natural features and proportionate population of the Southern Appalachians.

In succeeding pages the writer sets forth the composition, classification and service of the people. With reference to classes, he says, "There have developed among these dwellers in the mountains three distinct classes that must be recognized by every judicious student of their history." The first class, outnumbering the other two combined, live in the lowlands adjacent to the mountains, and are not very unlike other people. In the second class are "the

true, worthy mountaineers, who deserve far more praise than of dispraise. While their isolated and hard life, remote from the centers of culture, has contracted their wants and the supply of those wants, and has forced them to do without a multitude of the 'necessities' and conveniences and luxuries that seem indispensable to many other people of the twentieth century, they have kept that which is really worth while, namely, their virility and force of character. . . .

"They have escaped many of the vices and follies that are sapping the life of modern society. . . . They know something of all the necessary arts in these days, when centralized labor gives each workman only a part of one art to which to apply himself.

"The mountaineer of this class eats what he raises, and applies to the store for only coffee and sugar to supplement what his acres produce. He does his own horse-shoeing, carpentering, shoe-making, and sometimes he weaves homespun. He is the most hospitable host on earth and heartily enjoys his guest providing that guest has the courtesy to show his appreciation of what is offered him. His honesty co-exists with a native shrewdness that is sometimes a revelation to the unscrupulous visitor that would take advantage of him in a trade. He is usually amply able to take care of himself. Indeed, no American has a livelier native intelligence.

"There is a third and much smaller class of mountaineers, of which not so much good can be said. They correspond to, while entirely different from, that peculiar and pitiable lowland class of humanity that was one of the indirect products of the institution of slavery—"the poor whites," or 'mudsills,' as they used to be called. They are the comparatively few who are very incorrectly supposed by many readers of magazine articles to be typical of the entire body of Southern mountaineers. . . .

. . . "Some writers have gotten into the habit of calling us modern Appalachians 'mountain whites,' a term that implies peculiarity and, inferentially, inferiority. We are not deeply in love with that nomenclature. It sounds too much like 'poor white trash,' the most opprobrious term known in the South. Fancy how it would sound to hear the inhabitants of the Buckeye State spoken of as Ohio whites! They call themselves Ohians, and we call ourselves 'Southern mountaineers,' or 'highlanders,' and of that name we are humbly proud."

It is the third class, "the shiftless, ambitionless degenerates, such as are found wherever men are found," that principally presents one of the two great problems of the South. "They are our belated brethren; they are behind the times." How to bring them into present-day civilization and Christianity is the problem.

They are Americans; many counties do not have as many as ten foreigners each—some, none at all. They are Protestants. "Mission teachers have sometimes occasioned serious trouble for themselves by teaching their pupils the Apostles' Creed, with its

fatally misunderstood sentence, 'I believe in the Holy Catholic Church.' " They are white people. "There are some people in the recesses of the Southern mountains who have never seen a colored man." And they are, of course, country people. These facts, to some extent, simplify the problem. And yet a variety of conditions gives it a somewhat complex feature. And it is also a delicate problem. "Those who would help them must do so in a perfectly frank and kindly way, showing always genuine interest in them, but never a trace of patronizing condescension. As quick as a flash, the mountaineer will recognize and resent the intrusion of any such spirit, and will refuse even what he sorely needs, if he detects in the accents or the demeanor of the giver any indication of an air of superiority."

President Wilson discusses how the mountaineers came to be mountaineers, and why they remained so, and seeks causes for the existence of what he calls the Appalachian problem. Among other things, he mentions lack of schools and of educated leaders, giving some statistics of illiteracy. He says, "The eight States of the Southern Appalachians are all found among the eleven States and Territories that have the largest number of illiterates to the thousand inhabitants of native-born white population, the number varying from 100, in West Virginia, to 195, in North Carolina, as against five in Washington, and eight in Oregon."

In other chapters, he shows the relation of the Presbyterian Church to the Appalachian problem, and suggests the establishment and maintenance of Christian schools as the proper line of work to be followed. In fact, this plan has been in operation for a number of years under the Home Mission Board. This, of course, does not eliminate the usual forms of church work—evangelization, pastoral work, the Sabbath-school—but, under existing conditions, Christian education should be looked upon as the chief mission of the Presbyterian Church in the Southern mountains. And gratifying results have been accomplished in the day-schools, the academies and boarding-schools, and the normal-school work.

The author is hopeful as to the future of the Southern mountaineer. "The fact is that the young man of the far mountain, when separated from the dwarfing environment and aroused by ambition, is a most attractive character." He has strength of body, keenness of mind, resolution, courage, independence. His is a simple faith and a strong religious nature. "There is always something responsive to appeal to, in the man of the mountains."

"The problem will be solved, and, when solved, will be a means to the solution of other and wider problems."

Friendsville, Tenn.

Religion is not an opinion about righteousness, it is the practice of righteousness. A religious education is not education in ethics. A religious education is the training of the religious nature.—*Dr. Lyman Abbott.*

[FOR THE AMERICAN FRIEND.]

SOME IMPRESSIONS OF WOODBROOKE.

BY ALBERT J. BROWN.

In the afternoon, Fourth month 24th, we arrived at Woodbrooke, a suburb of Birmingham, Eng. We were so cordially greeted by the wardens, Isaac Braithwaite and wife, that we felt at home at once. On taking a turn in the garden an hour after our arrival, we met a plain, unassuming man, of medium height, kindly grey eyes, and finely-chiseled features. He was Rendel Harris, president of the Free Church Council in England, headmaster of Woodbrooke, and a Biblical scholar and critic well known on two continents.

To an American the Woodbrooke gardens are a dream of delight. Beautiful, white, sub-drained, frequently rolled gravel walks wind in and out among great tulip beds, clumps of shrubbery and forest trees. Skirting the garden slope, lies the "pond," where the early riser inhales the "breath of the morning" as he plunges in for his daily elixir. At the east end of the gardens are the tennis courts, which sorely tempt a "has-been" as he looks at the well-fenced and neatly-kept playground.

But greater and better than these things are the teaching and spirit of Woodbrooke. The reader must recall that this note deals with impressions. If he should come to have different ones, he need expect no apology.

The instructors are young or comparatively young men of scholarly attainments. They have "won their spurs," so to speak, in the English universities, and are working hard at their present engagements. One can find much to admire in their high order of ability, and their devotion to their work, but a devoted American finds difficulty in appreciating the fact that these same men would, so far as accurate geographical knowledge of our country is concerned, fix our western boundary at the Alleghenies. But we shall not hold this against them. They are full of the spirit of a fearless and progressive age in search of truth, and are transcendently hopeful of the future. They have broken with the traditions of the past, and seek to state anew the premises of a valid religion, and a just civil polity. Should one think these men are men of theory and speculation, he needs only to follow them in their ministrations to their neighbors, and the wretched poor of the suburbs of this mighty center of the world's iron industry—Birmingham—to be certain of their knowledge of the saving grace of the Redeemer.

Dr. Rendel Harris is not considered in this group, it being the purpose of the writer to speak of him and his work later.

SELFISH GOODNESS.

"Yes'm, I'm a steppin' stone fur Miss Lane, 'nd I've no great call to feel thankful for that, I'm sure," said Aunt Eliza, rather combatively. "When you keep tellin' me I ought to be grateful to her for comin' to read to me, 'nd bringin' me flowers, why, it

shows you ain't lived as long as I have, 'nd been made a steppin' stone of. Many 'nd many's the time ladies has come to read to me since I've been lyin' here, 'nd after the first six months I could pick out the right kind in five minutes. Some of 'em care—yes, they care, even if they've never seen or heard of me till they came to the Home. My! I do love to have them sit here 'nd I feel lonely when they go on, even if they've only been ten minutes with me. They're 'folks—that's what they are, 'nd they treat me like folks, 'nd their goodness 'nd kindness just helps. You don't have to remind me to be grateful to them—no, indeed!

"But Mis' Lane's kind—well, they're taking flowers to the sick and old, 'nd readin' to 'em, because it's an act of goodness. Tain't for me—'tis for themselves. I'm their steppin' stone to an eternal reward. 'Nd it ain't in natur' that a steppin' stone should warm up with gratitude. Goodness that's thinking of itself, don't draw you to it—now, does it? It's better than badness, but it's only half-way to heaven, 'nd standin' still at that. It doesn't jest pick you up 'nd take you along a ways with it, like the goodness that forgets itself 'nd thinks only of helpin' wherever it can. My mother used to say, 'If you want to find the road to salvation, lose yourself at the start'—'nd the longer I live 'nd the more I learn, the more I'm sure she was right," and Aunt Eliza's old eyes twinkled gently.—*Youth's Companion*.

A NEW FRENCH VERSION OF THE BIBLE.*

An indication that the Roman Catholic Church is changing is the publication, at a moderate price (\$1.30), a little more than a year ago, of a new French version of the whole Bible. The especially interesting thing about it is that it is published under the sanction of the church. It is issued by the Société de S. Jean L'Evangeliste (St. John, the evangelist). The translation is that of the late Abbé A. Champon, Canon of Amiens, thoroughly revised by the Fathers of the Society of Jesus, with the assistance of the Professors of St. Sulpice. Another feature is that it is made directly from the "original tongues," and not from the Latin Vulgate.

The text, which includes the Apocrypha, is the French text of an edition of the Bible in seven volumes, with notes, introductions, and the Vulgate, published 1894-1904.

The translation appears to be an excellent one, and, for the first time, the French people have a Bible in idiomatic, modern French. The text is in paragraphs, with the number of the verses in the margin, and with the poetical parts printed in parallelisms, just as in the English Revised Version. There are a few notes at the foot of the pages, partly textual, partly reference, and partly explanatory. Some of the latter seem rather far-fetched to a Protestant, but,

*La Sainte Bible. Traduction d'après les Textes originaux par L'Abbé A. Champon, Chanoine D'Amiens. Edition révisée par des Pères la Cie. de Jésus avec la collaboration de Professeurs de S. Sulpice. Paris. Desclée, Lefebvre et Cie, 1905. (Price 6 francs in cloth.)

so far as examined, there appears to be surprisingly little of sectarian bias.

Even a cursory comparison with the other French versions will show its vast superiority to them all.

It is said that many thousand copies have already been sold in France, and a large number in Italy.

ALLEN C. THOMAS.

Some Views on Present Day Topics.

WHY FRIENDS HAVE NOT BEEN A LARGER FACTOR IN THE RELIGIOUS WORLD.*

BY SYLVESTER JONES.

I would answer at once that the number of Friends has by no means measured their influence. As to why they have not drawn to themselves larger numbers, various reasons have been suggested. The writer alone should be held responsible for the view here put forward. First, The prevalent modern ideas of patriotism, to which mediæval butchery and strife gave birth, are incompatible with the principles of Quakerism. Consequently at the time of the Revolutionary War in America and at other times when stress of war obtained, the Quakers were compelled to choose between the two, and many chose the less thorny and more gilded path of patriotism. All the more honor to those who remained steadfast, and they would, no doubt, have rallied and thrived as at the beginning had not other disintegrating elements entered into their denominational life. Second, There were certain practices which, when they were adopted by the Friends, were necessary and powerful means, but which became repellant to younger Friends when they crystallized into fixed and meaningless customs. They rightly reasoned that the requisite of true religion was not coats of a certain cut, nor was the spiritual life necessarily promoted by the use of an antiquated personal pronoun, however much of worthy sentiment might be associated with those things. Moreover, hundreds were summarily disowned for no other reason than that they married out of the Friends' Society, a practice which, though disastrous to Friends, infused some splendid blood into other denominations. Third, In common with other Protestant bodies, the Friends suffered severely from the spirit of division that took hold of the various denominations during the first half of the last century. As a result, we have Hicksites, Gurnevites, Wilburites, Conservatives and Progressives. Some of these became distinct divisions. Fourth, The most fatal defeat of the Quakerism of the eighteenth and nineteenth centuries was a narrowed conception of that mighty doctrine of immediate revelation. This narrowness tended to crush out the life principle of the message of Quaker-

*The above is an extract taken from a paper on "The Friends," read before the Church History Club of the University of Chicago, Second month, 1907. The paper has been published in tract form and can be secured from Josiah Simms, 2942 Vernon Avenue, Chicago, Ill., for ten cents a copy.

ism. During this period there grew up a feeling that divine messages in meetings for worship could only be received and delivered under conditions which Friends arbitrarily fixed. This feeling, which in its operation amounted to canon law, demanded that Friends gather with their minds void of any knowledge of what the service should be. Custom, however, gave over the first thirty minutes, more or less, to an arid silence, after which an unpremeditated message might be given in an unctious tone of voice. The development of this scheme into a fixed custom proved almost fatal to Friends. It came to be scarcely different in principle from the arbitrarily fixed channel of the Romanist who believes that a divine revelation can come only when the Pope speaks *ex cathedra*. Moreover, this narrowness resulted in a lack of preparation and a consequent poverty of thought on the part of the ministry, which was in itself an evidence of the dearth of divine power. There were many notable exceptions to this condition, both in individuals and in meetings. These exceptions preserved the life of the Society, a life which was not less vigorous, though less ostentatious, than the life infused by the revivalists of the latter part of the nineteenth century. I speak with great frankness of these things, because the very height of the position in which we place ourselves, exposes us to the most subtle temptations.

Notwithstanding these contrary winds that would have swept into oblivion a less vigorous body, the Friends have steadily kept to their course. There are many who confidently affirm that the Quakers at the present time show more signs of vigor and growth than at any time since the close of the seventeenth century. It is certainly significant that last year there was a net increase of almost 2 per cent. in the United States; this in spite of the fact that, with the Friends as with some other denominations, the death rate exceeds the birth rate.

THE INNER LIGHT.

BY WILLIAM A. MOWRY.

Rightly interpreted, there is a great truth in the doctrine of evolution. The prime law of the universe is to unfold, develop, grow, expand, and everywhere to become better. God so treats all mankind and the world in which we live. There is a law of progression, of development everywhere. This seems to be true in the Scriptures. The Apostle Peter says, "Holy men of God spake as they were moved by the Holy Ghost." Or, as the Revised Version has it: "Men spake from God, being moved by the Holy Spirit."

But we ought to remember that the prophecy was adapted to the age in which the prophet lived. We could not expect the ancient seers, in the Old Testament times, to speak with the same illumination as the apostles manifested after the instruction and enlightenment which they had received from the blessed Master, our Saviour, Jesus Christ. And so the principle holds good that when the church was

founded at Rome and on through the "Dark Ages" men had not the same enlightenment which they possess or ought to possess to-day.

Our Saviour is the light of the world. "That was the true light which lighteth every man that cometh into the world," says the Apostle John. Here is the foundation principle of the Society of Friends.

The basis of the Protestant reformation was the right of private judgment. The Friends not only accept that position, but they go farther and hold that to him who sincerely waits upon the Lord, the truth shall be revealed. Herein, it seems to me, lies the essential truth of the Christian religion: That spirituality, which is worship; that state of mind, which is Communion with God, is best exemplified in the expression, "Wait on the Lord; be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord." This inward light was formerly rather a distinctive doctrine of the Friends, but now, I am happy to say, it is fast being accepted and emphasized by most of the evangelical denominations.

Hyde Park, Mass.

The International Lesson.

LESSON XIII.

SIXTH MONTH 30, 1907.

TEMPERANCE LESSON.

I Corinthians 10: 23-33.

GOLDEN TEXT.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth. Rom. 14: 21.

DAILY READINGS.

Second-day, Sixth mo. 24.—Temperance lesson. I Cor. 10: 23-33.
Third-day, Sixth mo. 25.—Self-control. I Cor. 8: 4-13.
Fourth-day, Sixth mo. 26.—Abstain from evil. I Thess. 5: 14-23.
Fifth-day, Sixth mo. 27.—Not expedient. I Cor. 10: 14-22.
Sixth-day, Sixth mo. 28.—Be separate. I I Cor. 6: 11-18.
Seventh-day, Sixth mo. 29.—Consideration for others. Luke 6: 27-36.
First-day, Sixth mo. 30.—Burden bearing. Gal. 6: 1-10.

Time.—The date assigned to this epistle varies from 56 to 58 A. D., most authorities inclining to 57.

Author.—Paul, the great apostle.

Places.—Written from Ephesus, Asia Minor, to the church at Corinth. This latter city had the reputation of being one of the most luxurious, licentious cities of the period. It was situated on the Isthmus of Corinth, in Greece, and was one of the great stations on one of the principal routes from the east to the west.

Emperor of Rome.—Nero.

The religion of Jesus Christ, when put into daily practice, brought up many questions not always easy to settle. The standard of the Gospel was so much higher than any of the standards of the day that practical questions were all the time coming to the front in the lives of those who had become Christians, particularly of Gentile Christians. Things which they had been brought up to consider perfectly allowable were not unfrequently seen to be questionable, if not unlawful. This state of affairs is especially revealed in the epistles to the Corinthians. Among the things about which disputes took place, were whether Gentile converts had to become Jews; should Gentiles observe the seventh or the first day of the week, or both; was it right for a Christian to

eat meat which had been offered to an idol? Another was the question of divorce. The way in which the Apostle Paul handled these matters is a great proof of the breadth of his view, and his power to see essentials, as well as of his sympathy and Christian spirit.

To the Corinthian, the question, whether meat that had been offered to an idol could be lawfully eaten by a Christian was an important one. It is of no consequence to us of the present day, but analogous questions present themselves to Christians of every age. Should I go to this place? Should I wear this? Should I dance? Should I play cards if I did not play for money? Should I use intoxicating liquors? The principles laid down by Paul in relation to meats are applicable to all such questions.

23. "All things are lawful." Of course Paul does not mean everything whatsoever, but all things not immoral. The context shows that he is speaking specially of meats and things to eat or drink. "Expedient." Some do not like the word "expedient; the word is often translated "profitable," and it is in this sense which Paul doubtless used the word. "Not all things edify." Amer. R. V. "Everything does not build up character." Twentieth century New Testament.

24. "Let no man seek his own, but each his neighbor's good." R. V. Here, again, Paul does not mean a man should not seek his own best interests, but that he must never forget his influence upon others and his duty toward them.

25, 26. "Eat anything that is sold in the market, without making inquiries to satisfy your scruples." The earth and all that it contains was made by the Lord and belongs to Him, and the fact that it was offered to idols cannot affect that.

27. A similar procedure should be followed at feasts, or when you are invited out. Do not ask to satisfy your scruples, "Has this meat been offered to idols?"

28. If, however, one at the table should say, "This hath been offered in sacrifice," then the whole situation is changed. Eating such meat may be misunderstood; it may be thought by some present that it is giving honor to the idol, "and for the sake of the speaker and his scruples do not eat it."

29. "I do not say 'your' scruples, but 'his.' For why should the freedom that I claim be condemned by the scruples of another?" You are to avoid eating the meat for the sake of the other man who feels that the "idol meat" is something. At your own home, or where your action would not be misunderstood, or be injurious to another, you can do as you please, according to your own conscience.

30. "If, for my part, I take the food thankfully, why should I be abused for eating that for which I give thanks?"

31. A truly golden text. Paul uses it directly to illustrate eating and drinking, but it applies to all life. It was a cardinal doctrine of the early Friends that the outward living should correspond to the inward profession—in fact, that the whole

man was one—it was "impossible for them to conceive of religion and morality apart."

32. "Do not cause offense either to Jews or Greeks, or to the Church of God."

33. "For I also try to please everybody in everything, not seeking my own advantage, but that of men in general, that they may be saved." Verse one of the next chapter should be added, so there can be no misconception of Paul's meaning—"Imitate me as I myself imitate Christ."

The application of the above lesson to the temperance problem scarcely needs any explanation. If for no other reason, for the sake of others—lest we should cause some one else to stumble—is one of the very strongest arguments for total abstinence. Setting a bad example, eating or drinking that which may encourage others to eat and drink that which we know will injure if not ruin them, is certainly not eating and drinking to the "glory of God," or seeking our neighbor's good.

PRACTICAL THOUGHTS.

1. "License they mean when they cry liberty,"—*Milton*.

2. "Where conscience says, not "You must," but only "You may," then we must consider the effect our using our liberty will have on others."

3. Rom. 14: 7; 15: 1, 2.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR SIXTH MONTH THIRTIETH, 1907.

FOREIGN MISSIONS: CHRIST IN AFRICA.

Isa. 43: 1-13.

Second-day, Sixth mo. 24.—The sons of Ham. Gen. 10: 1-9.
Third-day, Sixth mo. 25.—Woe on Ethiopia. Isa. 18: 1-6.
Fourth-day, Sixth mo. 26.—A fulfilled prophecy. Ezek. 29: 8-14.
Fifth-day, Sixth mo. 27.—A query. Jer. 13: 23-25.
Sixth-day, Sixth mo. 28.—A kind African. Jer. 38: 7-13.
Seventh-day, Sixth mo. 29.—Africa's future. Ps. 68: 31-35.

Less than half a century ago the vast interior of Africa was a blank; indeed some of us who do not yet feel ourselves old remember the school maps with "unexplored regions" printed over a large portion of this continent. It is to the activities of missionaries that the beginnings of modern explorations are to be accredited—consummated, we might almost say—by the work of the heroic Livingstone.

A land of contrasts, it contains the ancient monuments of one of the highest early developments of civilization, and the densest darkness and benighted savagery. Egypt, whose name is so closely associated with the early history of the chosen people and with the infancy of our Saviour, was also the cradle of the world's learning during the period of the Alexandrian supremacy. Yet to-day it is under the blight of the Turk, though with the growth of English influence and the spread of a knowledge of the English language, both the opportunity and the facility of reaching the Mohammedan population are of an exceptional sort. Of its nearly ten millions of population, about 90 per cent. are Mo-

hammedans, less than 10 per cent. being Christians of any sort, and only about 12,000 are classed as Protestants.

Contrasted with Egypt in many ways is the Congo Free State reaching from a narrow coast front on the Atlantic far into the interior. Abounding in natural riches and peopled by unorganized bodies of natives, frequently nomadic, it has been the scene of much oppression and cruelty in its exploitation by Europeans. Pigmies are among its population, and a revolting fetishism is the prevalent religion, coupled all too frequently with cannibalism. The terror of the slave raid still lives in the hearts of these people, and, if many reports are to be believed, the Belgian official is no less dreaded than was the Arab trader. At more than a score of points in this State Protestant mission work is going forward, while the Catholics have nearly three missionaries to the Protestants' two throughout this region.

One of the most fascinating countries of Africa is Abyssinia, "the Switzerland of Africa." Much of its 150,000 square miles of area is a plateau of such elevation that it enjoys a temperate climate, while its deeply cleft valleys are tropical in climate and products. Its people are of superior intelligence, and accepted Christianity in the fourth century through the preaching of one Frumentius, who was carried as a slave to its ancient capital, and who probably began, if he did not complete, the venerable translation of the Bible into Ethiopic.

"The other day I was riding in a train enjoying the scenery along the way. The man in front of me raised the window. All at once I clapped my hand to my eye; a cinder had lodged there. Did I continue to enjoy the scenery? Hardly; I was spending my time in attempting to remove that little particle. It was very small in comparison with my eye, yet it caused a good bit of trouble. My fellow-passenger at last succeeded in removing the cinder, and then I could once more enjoy my ride and feel at ease."

How well this illustrates our relation to God! We are living in harmony with our Maker, enjoying peace and happiness. Some little slip is made and it seems as if God had disappeared. Our peace of mind is gone until the misdeed is forgiven by God and made right as far as possible with our fellowman.

It may have been only a harsh word or a quarrel with some friend, or again, some little underhand act of which no one knows but you and He who knows all. Be it ever so small, it is enough to destroy peace.

Keep right in the little things and then you won't need to worry about the big things. It will be easy to resist a big temptation if you are in the habit of conquering little ones day by day.

NELSON A. JACKSON.

If thou wouldst conquer thy weakness thou must never gratify it. No man is compelled to evil; his consent only makes it his. It is no sin to be tempted, but to be overcome.—*William Penn.*

A SUGGESTION.

I cannot tell why there should come to me
A thought of some one miles and years away,
In swift insistence on the memory,
Unless there be a need that I should pray.

He goes his way, I mine; we seldom meet
To talk of plans and changes, day by day,
Of pain or pleasure, triumph or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to spare thought
For days together of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend has fiercest fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right—
And so, in case he needs my prayer, I pray.

Friend do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer, as interlude.
Be very sure I need it, therefore pray.

—*Marianne Farningham.*

Things of Interest Among Our Readers.

TEN CENTS will pay for THE AMERICAN FRIEND ten weeks to any one not now a subscriber. Send for your friends who are not taking the paper. They may become interested.

Address,

THE AMERICAN FRIEND,
1010 Arch Street,
Philadelphia, Pa.

Lewis McFarland visited the meeting at Knightstown, Ind., the 1st inst.

J. C. Morris, of Earlham College, was with Friends at Spiceland, the 2d inst.

Griffith Wright, pastor at Ash Grove, is quite sick at his home near Plainfield, Ind.

Friends at Carthage, Ind., much appreciate the pastoral labors of Charles O. Whitely, and have arranged for his services another year.

Friends at Fairview in Morgan County, Ind., held an all day basket meeting, the 9th inst. The Superintendent of Evangelistic Work, Lewis E. Stout, was present and assisted in the meetings.

Blue River Quarterly Meeting, Western Yearly Meeting, held a two days' conference at Beech Grove, in Orange County, Ind., the 4th and 5th inst., which was largely attended and very enthusiastic.

Edgar J. Llewellyn, a senior in Earlham College, spoke in Greenfield Meeting, on First-day, the 26th ult. Homer J. Coppock, the pastor, was in attendance at the Indiana Yearly Meeting Christian Endeavor Convention at South Wabash.

Springdale Quarterly Meeting and Biblical Institute was held at Stanwood, Kan., the 1st inst. Friends very much appreciated the presence and service of Yearly Meeting Superintendent L. Clarkson Hinshaw. He went from there to Hesper Quarterly Meeting, held at Prairie Center:

A local paper speaks thus of our friend, Frank Moorman, of Georgetown, Ill.:—"The baccalaureate sermon was preached at the Friend's church, Sunday evening. The seating capacity of the church was hardly sufficient to accommodate the large crowd present. Special song service was prepared for the occasion by the ladies' quartette."

Spiceland Quarterly Meeting, Ind., was held the 7th to 9th inst. Lewis McFarland, Elizabeth Murphy, Lydia Perishow and George Bragg, were present with messages for the meeting. Ira Johnson, Superintendent of Evangelistic Work, also attended. Ansylam Ratcliff, of Fairmount, the Christian Endeavor Superintendent, lead a meeting First-day afternoon. Elsie Lawrence was granted a minute to attend Iowa Yearly Meeting.

Everett and Clara Morgan, Mexican missionaries under the Western Yearly Meetings board, expect to continue their studies at Earlham College the coming year. Those desiring to correspond with them concerning missionary lectures should address them at 900 National Avenue, Richmond, Ind. They have a number of instructive stereopticon views and have recently given addresses at the Jericho Friends' Meeting, near Winchester, Ind., and also at the Wesleyan Methodist Church, Richmond, Ind.

Murray S. Kenworthy, assistant in the Biblical department at Earlham College, has recently made a chart of statistics concerning the religious life of the college. The following will be of interest to all friends of the institution. Of 780 graduates, 58 have entered the ministry; 22 of these since 1896. The growth of the Biblical department is remarkable: In 1884 there were four students registered; in 1906, 124. The college ranks among the first in the number who go into missionary work. There are, at present, 42 Earlhamites who are missionaries.

Haddonfield and Salem Quarterly Meeting was held at Mt. Laurel, N. J., the 13th inst. The visiting Friends in attendance were Benjamin Vail, John B. Garrett, Joseph Branson, and Joseph Elkinton. All appeared in vocal ministry, so also did George Abbott, Christopher Jones, Caroline Cowperthwaite and Mary Ann Wistar. Joseph Elkinton and Wm. C. Cowperthwaite appeared in supplication. The items of business of special interest were the reading of the minutes of the yearly meeting and Joseph Branson's minute for religious service.

Amos M. Kenworthy and wife have returned to Whittier, where they expect to spend the remainder of life. They have bargained for a little home, which they cannot pay for within \$800. Their friends throughout the country may wish to aid them. A correspondent writing from Whittier tells the following interesting incident:—"Amos M. Kenworthy and wife were to leave Oregon for California the 28th ult., but Uncle Amos heard the voice of the Master say, "Start the 27th," and they hastened to obey. The engine of their train set fire to a bridge which was burned and delayed later passengers on that line."

The fortieth report of the English "Friends' Foreign Mission Association" presented at the yearly meeting this year is published in pamphlet form, and contains a great number of interesting half-tones, together with the usual information and statistics. It is entitled "These Forty Years." An important item in the report is a statement of the change of policy in collecting and disbursing funds. Our English Friends encourage continuous, systematic giving; but think it unwise to make special appeals to meet emergencies. Missions should be conducted on thoroughly business principles, if we expect permanent success.

The twelfth annual report of the American Friends Board of Foreign Missions has just reached us. We quote two sentences: "We again have the pleasure of presenting reports, although brief, from all the work in foreign missions carried on under established organizations of American Friends. Nearly all this work is in a healthy state of progress holding its own with some gain." "The number of missionaries in the field, ninety-one this year, is nearly the same as last year; the number of native helpers and the total of church membership increased, and an increase of nearly \$9,000 in the missionary funds gathered."

Prof. Ernest W. Brown, who has been connected with Haverford College for sixteen years, but who has accepted a call to the chair of mathematics in Yale University, delivered the Commencement address at Haverford, the 14th inst. He explained the aims and ideals of Haverford, and said that it was not the intention of those who have the welfare of the College at heart to make a large college or university of her. He thinks the best work can be done in a small institution with an enrollment of not more than two hundred. Three received the degree of master of arts; one the degree of master of science; fifteen the degree of bachelor of arts; and seventeen the degree of bachelor of science.

We glean the following from a Richmond, Ind., Daily:—"The forty-eighth annual commencement was held at Earlham College Wednesday morning, at which thirty-four graduates received the bachelor degree, two the master degree and two diplomas in music.

"There were several features to this commencement that marked it as different from those which have preceded. The exercises finally resolved themselves into an effort to raise

needed funds with which to complete the Bundy dormitory and to erect a central heating plant at the college.

"The class address was delivered by Rufus M. Jones. It was, in truth, one of the best ever delivered at the college on such an occasion."

On the 5th inst. Dudley Foulke, of Richmond, Ind., gave an intensely interesting lecture at the college. He spoke on his observations of the political situation in Russia and the character of the Duma which he visited. It was his first public address on the subject since his return and all those in the college community felt highly honored by the distinction.

The meeting at Tilson, N. Y., is favored by having a large number of young people in its membership and congregation. The Bible school and Junior Christian Endeavor are unusually large in comparison with the meeting. The 9th inst. was observed as Children's Day. The church building was packed even to the primary room and vestibule with an interested audience. The zealous superintendent of the Bible school, John D. Macdonald, had prepared a very interesting program, in which appeal was made to the eye as well as the ear. The motion songs and flower drills were particularly novel and effective. The pastor gave a brief talk on the parable of the tares, illustrating it by the blackboard and real wheat and tares from the Holy Land. Tasteful floral decorations and new lighting facilities added attractiveness to the scene.

Commencement week at Haviland Academy, Haviland, Kan., was full of interest and enthusiasm. The lecture given by Friend Pickard, of Wichita, subject, "You and the Universe," was highly appreciated by all who heard it. The Commencement exercises occurred, 10 A. M., the 31st inst. The class this year numbered seven, three girls and four boys—Ada Woodward, Ida Whitlow, Mabel Lungren, Von Amick, Floyd Kelly, Charles Townsend and Roy Clements. The class address, given by Friend Pickard, was full of wholesome advice. The Academy the coming year will be in charge of Prof. Frank H. Clark, A. M., of Hamilton College, Clinton, N. Y., assisted by Nellie May Benton, A. B. M. B., of Friends' University, '07. Four years' course of study will be given, including a well-arranged commercial course, also a good laboratory is being equipped. May Benton will have charge of the music department.

The following printed statement and request was unanimously adopted by our last Bloomingdale Quarterly Meeting, Parke County, Ind., held Fifth month 18th:

We rejoice with other Christian workers and reformers at the wide-spread awakening of the public conscience with regard to the awful evils of the beverage liquor traffic. There perhaps never has been a period when the people were more willing to listen to the truth and when the spirit of investigation was more general among law makers and also the executors of the law than at the present time. The recent court decisions of Judges Artman and Christian on the unconstitutionality of our license laws and of Judges Hutchinson and Hoolman declaring the saloon a public nuisance under the common law marks a new and advanced step in our warfare against this sinful business, and meets our hearty approval and support, and in view of those decisions and also the fact that in three counties the commissioners have refused to grant license to applicants, we the membership of Bloomingdale Quarterly Meeting of the Friends' Church, 1,200 in number, do now earnestly request our Parke county commissioners to, in the future, decline any and all applicants for license to sell intoxicating liquors as a beverage.

Taken from the minutes of said quarterly meeting.

JESSE C. SANDERS, Clerk.

Elk River Quarterly Meeting was held with Vera Monthly Meeting, at Hillside Mission, I. T., Fifth month 18th-20th. Achsa C. Kenyon was present with a minute from Lowell, Kan. She is now visiting families in the quarter. Isaac T. Gibson, a worker and missionary among the Osage Indians, came over from Pawhuska. All of the sessions were attended with unusual interest and power. A part of Sixth-day evening was occupied by the local Christian Endeavor. It is now the only one in the quarterly meeting, but the newly appointed superintendent, Ethel L. Dickinson, intends to organize societies in the other monthly meetings as opportunity offers, and the quarterly meeting appointed Sixth-day evening as the regular Christian Endeavor session. On Seventh-day evening, Isaac T. Gibson presented, in a very interesting manner, the needs of the Osage Indians and their peculiar attitude toward, and dependence upon, Friends. He told of his work among them since his first appointment by the Government about 30 years ago, and showed what a ripe field it is for well-directed missionary enterprise. On Sabbath morning Isaac

Lindley preached an excellent sermon on "Friends' teaching in regard to baptism."

In the evening Achsa C. Kenyon preached. Two professed conversion, one of whom was a young man, a Cherokee Indian, formerly a student of Chilocco Government school.

The mission at Hillside is now in charge of Irvin C. Dickinson. The attendance and intense interest manifested show the success of his work.

The closing of the year at Guilford College brought many friends of the institution together; and much satisfaction was expressed with the exercises of Commencement Day. The class of 1907 contained nine young men and five young women who completed the course. Three members of the class were elected to speak on Commencement Day, Cyrus Clifford Frazier, Corina Linnie Shamburger, and Eugene Jarvis Coltrane. These speakers were followed by Dr. Francis P. Venable, the president of the University of North Carolina, who made the baccalaureate address. Then followed Speaker Joseph G. Cannon, who attended the Commencement, and was pleased to return to the land of his birth. His presence and speeches—three in all—added much to the interest of the occasion. The day being fine a very large number of people were present—many more than the large auditorium in Memorial Hall could contain. At three o'clock in the afternoon the cornerstone of the girls' dormitory, named "New Garden Hall," was laid, at which speeches were made by Mary M. Hobbs, Speaker Cannon, and W. A. Blair. It is expected that the new dormitory will be ready to occupy at the opening of next year in Ninth month.

Speaker Cannon spent two days at the College, visiting the site of the brick school house near the College, where his father taught school, also the site of the house in which he was born, and the "Battle Ground" of the battle of Guilford Court House, in all which places he was much interested, as he was also in copies of *The Patriot*, a weekly newspaper published in Greensboro when Horace Cannon lived in the county. Some references were made in the paper to the employment of Horace Cannon to teach school in the community. Joseph G. Cannon's genial manner, entertaining speeches, and evident interest in the prosperity of his native State were very pleasing to the many friends who met him.

The Bryn Mawr Scholarship was awarded to Alma Taylor Edwards, and the Haverford College Scholarship to Dudley Dewitt Carroll. The Peace prizes, first and second, given by Mary and Helen Seabury, were won by Corina L. Shamburger and Richard J. M. Hobbs.

The annual commencement exercises of Friends' University were marked with an unusual degree of interest. The opening session, an address before the Christian associations, on Sabbath morning, the 2d inst., was listened to by an appreciative audience that filled the large auditorium. This interest increased until the closing exercise, notwithstanding the inclemency of the morning, the large crowd could not all be accommodated with seats and many stood throughout the program. The general tenor of all the addresses, the interest of the people, and the growing confidence in the substantial work of the school made it the most successful commencement of the University.

The address before the Christian associations was delivered by G. W. Cassidy, pastor of the Baptist Church, of Wichita. His subject was the "Silent Development of the Soul." On Sabbath evening the baccalaureate service was conducted by Francis Wilbur, of Lawrence, Kan. He gave a helpful, inspiring address on the text, "Buy the truth and sell it not."

The recitals of the students in the School of Music under the direction of Leona Wright were very successful and thoroughly appreciated by the audiences. The commencement exercises of the preparatory school were given by the class. The excellent work of this school has been recognized recently by Vassar and Wellesley approving its work and admitting its graduates to college standing without examination.

Dr. Parry, of the First Presbyterian Church of Wichita, addressed the graduating class of the Normal Department on Wednesday evening. The first annual banquet of the Alumni Association occurred on Tuesday evening.

At the regular Commencement exercises on Thursday morning, the 6th, ten young people received the degree of bachelor of arts and five received the degree bachelor of music. The address was given by Chester I. Long, United States Senator for Kansas. Raymond C. Woodward, of Haviland, Kan., was awarded the Haverford scholarship and Cassie F. Jones, of Wichita, the Earlham scholarship.

During the past year the enrollment has been 280. Fifteen professors and instructors have been employed. About \$65,000

has been added to the endowment, making the total endowment \$125,000. Several more rooms will be finished during the summer, giving more ample accommodations for the library and class rooms. The Biblical School has been reorganized and, with two strong men, Prof. J. Edwin Jay and Prof. Wm. L. Pearson, to conduct the work, much greater results are expected from this rapidly growing department.

BORN.

McGONIGAL.—At Rochester, N. Y., Fourth-month 24th, 1907, to Geo. A. and Esther L. S. McGonigal, a daughter, who was named Gertrude Swift.

DIED.

ANDREWS.—At Matehuala, Mexico, Fourth month, 25, 1907, Mary Elizabeth, infant daughter of Benjamin F. and Bertha H. Andrews.

BARRETT.—In Wilmington, Ohio, at the residence of his son-in-law, Grant Fairley, Fifth month 25, 1907, Denson Barrett, aged seventy-six years. He was a life-time member of Friends, faithful in many positions which he occupied in it. He peacefully awaited his expected end, having expressed to those about him, that all was well.

BOGUE.—At Fairmount, Ind., Fourth month 23, 1907, Emily Bogue, wife of Thomas Bogue, and daughter of Nathan and Mary Wilson, in the sixty-sixth year of her age. She was a birthright member of the Society of Friends and gave faithfully of her time and talents to the furthering of its welfare, being an elder for thirty-five years.

BRADFELD.—At Tryon, Okla., Fifth month 20, 1907, Nancy Ellen Bradfield, in her sixty-ninth year. She was a devoted elder of Iowa Monthly Meeting, and a member of Valley Queen particular meeting.

BRADY.—At High Falls, N. C., Fifth month 17, 1907, Martha Brady, aged eighty-two years. She was for many years a member of Friends.

BROWN.—At a sanitarium in Greensboro, N. C., Second month 26, 1907, Annie Blair Brown, daughter of Enos and Eunice Blair, both deceased, and wife of Wm. Henry Brown, was an elder and overseer at the time of her decease, devoted in service, and strong in the faith.

COMPTON.—At his home near Haviland, Kan., Sixth month 5, 1907, John Compton, seventy-seven years of age. A member of Haviland Monthly Meeting of Friends. He was a devoted Christian, a loving husband and father.

GARNER.—At her home near Haviland, Kan., Fifth month 2, 1907, Esther Stubbs Garner, in her sixty-fourth year. She was converted in childhood and has ever lived a true Christian life. She was a member of Haviland Monthly Meeting of Friends' Church.

GREGORY.—At Guiderock, Neb., Sixth month, 2, 1907, Rachel Naomi, wife of Elisha P. Gregory, forty-eight years old. The deceased leaves a home and community bereft of an earnest, loving, Christian life.

KENWORTHY.—At Winchester, Ind., Fourth month 28, 1907, Tarlton Kenworthy, son of Robert and Hannah M. Kenworthy, aged twenty-eight years. The deceased was a Christian young man, a graduate from Friends' Central Academy, Plainfield, and then from Purdue, active in the church and Young People's Society.

STANLEY.—At New Castle, Ind., Fourth month 28, 1907, Elizabeth M. Stanley, in her sixty-second year. She was a devoted Christian, wife and mother, and a member of Haviland, Kan., Monthly Meeting of Friends.

WESTGATE.—At Lanesboro, Minn., Fifth month 27, 1907, William Westgate, aged seventy-four years. He was recorded a minister by Raisin (Mich.) Monthly Meeting, but for fifteen years had been a member of Hesper (Iowa) Monthly Meeting.

WILDMAN.—At Selma, Ohio, Fourth month 27, 1907, Eliza H. Wildman, in her seventy-third year. The deceased was a birthright member and for many years an acceptable elder. Her faithful words of counsel and encouragement, her cheerful face of hope and confidence have often been an inspiration to younger members.

WILSON.—At her home, Tobias, Neb., Fifth month 8, 1907, Elizabeth Wilson, in her fifty-ninth year. She was the daughter of John and Lavinia Hull, the former deceased; was a birthright and consistent Friend and an active member of Triumph Monthly Meeting almost thirty years.

NOTICE.

The last number of the *Journal* for the English Friends' Historical Society was accompanied by a forty-four-paged supplement, entitled "John Ap John, an early record of Friends in Wales." The account of this early Friend is made up of fragments taken from different writers,—there being no continuous record of his labors. He was a prominent character at the rise of the Society, and the account given in the supplement is interesting reading.

Membership in the Society entitles the subscriber to at least four numbers of the *Journal*, which contains correspondence among those making historical research concerning Friends, together with valuable contributions from writers on both sides of the Atlantic. Annual dues \$1.25 a year. Address Herman Newman, 1010 Arch Street, Philadelphia, Pa.

YEARLY MEETINGS FOR 1907.

New England Yearly Meeting, in Portland, Me., Sixth month 21st. John Ellwood Paige, clerk, 50 Chatham Street, Lynn, Mass.

California Yearly Meeting, in Whittier, Cal., Sixth month 19th. John Chawner, clerk, 765 Summit Avenue, Pasadena, Cal.

Canada Yearly Meeting, in Newmarket, Ont., Sixth month 28th. William Harris, clerk, Rockwood, Ont., Canada.

Oregon Yearly Meeting, in Newberg, Ore., Seventh month 16th. H. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 7th. L. Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward

A UNIVERSAL FOOD.

FOLLOWING NATURE'S FOOTSTEPS.

"I have a boy two years old weighing forty pounds and in perfect health who has been raised on Grape-Nuts and milk.

"This is an ideal food and evidently furnishes the elements necessary for a baby as well as for adults. We have used Grape-Nuts in large quantities and greatly to our advantage."

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The American Friend

Vol. XIV

SIXTH MONTH 27, 1907

No. 26

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AN INVOCATION

Author of life, illumine my heart
With beams of light divine;
Thy all-reviving grace impart,
And make me wholly Thine.

Teach me to shun the ways of doubt,
That often lead to sin;
And guard my soul from foes without,
And mightier foes within.

Author of life and light and love
Whose dewes refresh the land,
Give me the peace that's found above,
And touch me with Thy hand.

In the dark days of pain and grief
No smile can cheer but Thine
No arm can bring a sure relief
Unless it is divine.

—David B. Sickels

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Events and Comments.

The disturbance caused by the wine growers in Southern France still continues to be serious. The peasants have resorted to anarchy in a number of places, while in others the Government troops have been hasty in dismissing crowds. Some blood has been shed, and the difficulty is far from a solution.

Peanuts are beginning to form an appreciable and rapidly growing item in our foreign commerce. The United States has been producing about 12,000,000 bushels per annum; but it is only recently that we have begun to send peanuts to other countries in any considerable quantities. In 1900 we imported about \$6,000 worth of peanuts, and during the present year about \$500,000 worth. The exports for the current year approximate about \$300,000.

Consul-General Wilbur, Singapore, forwards to Washington a report regarding a recently discovered cure for opium, which has stirred the East Indies. He says that the working of the remedy has been under his observation for three months, and that there is no doubt of its having affected a large number of cures, though some scientific authorities persist in declaring the curative properties of the remedy to be fanciful, due to psychic suggestion, rather than its medical properties. The assertion is made that the great decrease of opium imports into the Malay States is altogether due to the cures that have been effected. Though this is probably an exaggeration, it is certain that many thousands have been treated, usually with benefit. The Methodist mission at Kuala Lumpur began by furnishing nearly 500 people a day, and when other agencies were established there came to be 2,000 applicants daily in that city alone. W. E. Horley, one of the missionaries, declares that the cures are generally complete and permanent.

After a long fight, the State of New York has succeeded in ordering a recount of the votes cast in New York City in the election of 1905, in order to settle the Hearst-McClellan Mayoralty contest. This will hasten the culmination of a demoralizing controversy, which the public at large doubtless wel-

comes, for it is well known that there is widespread doubt as to the accuracy of the official canvass. The failure to resolve that doubt and to determine the result of the election has become a public scandal. If the result of this canvass is to establish the election of Mayor McClellan, it will largely re-establish confidence in New York's election methods and make more unlikely the recurrence of a similar situation. If, on the other hand, the canvass should show that Mr. Hearst was elected, every fair-minded citizen, whatever his political convictions, would rejoice that the fear of establishing a precedent did not prevent the righting of a wrong and giving of the office to the man who was entitled to it.

Another American city has succeeded in prosecuting a high official for the appropriation of funds for private use, which were obtained through criminal use of official power, commonly known as "graft." This time it is Mayor Schmitz, San Francisco, who is to suffer. The jury found him guilty, and he now awaits his sentence. A prosecution here and there of some guilty official has a tragic side to it, since every one is fully conscious that many another steeped in crime fully as great, is never brought to trial. Even in the conviction of the unfortunate Mayor of San Francisco, his chief accomplice turned State's evidence, otherwise a conviction would have been impossible. As unjust as this proceeding may appear, it seems the inevitable course to reform. A wholesome feature of the movement is the fact that public conscience is coming to condemn, and condemn rather severely flagrant forms of "graft." The more wholesome way of securing purity in municipal affairs would be to elect honorable, upright men to office; and this will probably be the outcome of agitation and judicial procedure. The pity is, it could not come first.

Again the Czar has found a pretext for putting an end to an assembly of representatives elected by the people. Popular sentiment was so strong in favor of representative government that the Czar was compelled, when he adjourned the first Douma, to call for another election. At that time he circumscribed the right of franchise in order to make the second body more subservient to his will. That all the members should be in sympathy with his policies was not to be expected, and it is believed that the Government has been skillfully manipulating affairs in order to excite this obstinate faction to extreme measures, so that the Czar might have an excuse to again terminate the Douma, and make the election laws still more stringent. The matter was brought to a climax when the Premier asked that the Douma expel 16 members which they claimed were conspiring against the throne. Of course, the Douma refused, and dissolution followed. A number of these members are now under arrest, and while the order dissolving the Douma calls for another election this fall, it is evident that the Government is determined to keep matters completely within its control. The day of representative government in Russia is indefinitely postponed.

DON'T MAIL SUCH LETTERS.

Hanging on the wall in the office of George W. Martin, general agent of the Rock Island-Frisco lines, is a card on which is printed:—

"Write Your Letter While Angry If You Must. But Don't Mail It Until The Next Day."

"That card," said Mr. Martin to some friends yesterday, "offers mighty good advice. Every man, now and then, I believe, feels that he must write a letter making trouble about something. I know I often feel that way."

"When that feeling comes over one he must get rid of it, and the only way to do so is to write the letter. The writing gets the meanness out of his system."

"Then it is that he'll do well to follow the card's advice and lay the letter aside until the next day. On the morrow he'll read the letter and find it too strong. But he will be mighty glad then he didn't mail it. But it will have served a good purpose, nevertheless."

"I remember a young fellow who one time wrote a mean letter to his father. He and I worked in the same office. He read me the letter and I advised him not to send it. He was angry, though, and refused to take the advice. He sealed it and asked me to mail it for him. I simply dropped it in my pocket and let it stay there till the next day. The following morning he came in the office looking worried."

"George," he said, "I wish I had never written that letter to the old gentleman. It will break his heart. I'd give fifty dollars to get it back."

"I pitched it out to him. 'There it is,' I said. 'I didn't mail it because I knew you would be sorry about it.'"

"Well, sir, that young fellow actually wanted to pay me fifty dollars for not mailing the letter. That card has some mighty good common sense on it," concluded Mr. Martin.—*Denver Post.*

CLEVER DOCTOR

CURED A TWENTY-YEARS' TROUBLE WITHOUT ANY MEDICINE.

A wise Indiana physician cured a twenty-years' stomach disease without any medicine, as his patient tells:

"I had stomach trouble for twenty years, tried doctors' medicines, patent medicines and all simple remedies suggested by my friends, but grew worse all the time."

"Finally a doctor, who is the most prominent physician in this part of the State, told me medicine would do me no good, only irritate my stomach and make it worse—that I must look to diet and quit drinking coffee."

"I cried out in alarm, 'Quit drinking Coffee! why, what will I drink?'"

"Try Postum," said the doctor, "I drink it, and you will like it when it is made according to directions, and served with cream, for it is delicious and has none of the bad effects coffee has."

"Well, that was over two years ago, and I am still drinking Postum. My stomach is right again, and I know Doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place."

Never too late to mend. Ten days' trial of Postum in place of coffee works wonders. "There's a Reason."

Read the famous little book, "The Road to Wellville," in packages. Physicians call it "A little health classic."

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

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PHILADELPHIA, SIXTH MONTH 27, 1907.

No. 26

LOCAL MEETINGS ON MINISTRY AND OVERSIGHT.

There can be no doubt in the mind of anyone, who has a long memory, that there has come a great change in our meetings on Ministry and Oversight since the time when, with almost hushed voices, we called them "select meetings." It was to my imagination the most august gathering of mortals on the planet, and when I first read, as a boy, in my stories of Greek mythology, of the assembly of the gods on Mount Olympus, I always thought of these assemblies as being like "select meetings," only with nectar and ambrosia added. I remember the awe which settled over my spirits as I was left outside in the yard, while one of the family went into "select meeting," and I peeked in as the door swung ajar. It seemed wrong for once to play in the horse sheds, with "select meeting" so near!

Well, time has changed our perspective somewhat, and it has, too, changed the function of this meeting. The members of it almost everywhere realize that something has happened—they hardly know what—and that they do not take themselves quite as seriously as their predecessors did a generation ago. What has happened? The first thing to note is, that the aim, the ideal has changed. A generation ago the "select meeting" was a solemn time of introspection and of waiting on the Lord. The *business* of the meeting was meagre, and furnished hardly anything to record. It was routine and formal. The answers to the "select queries" were stereotyped, and followed an ancient tradition. The main thing which marked the meeting was the worshipful attitude of the members, and the inspirational rhapsody of some visiting minister, who appealed to the "select Friends" to be individually faithful to Divine intimations.

The first consideration *to-day* with almost everybody is how to get some practical work done. The aim of meetings on Ministry and Oversight does not center on introspection and self-examination, so much as on the needs of the neighborhood and the spiritual problems of the church. It is easy to see that there has been a wide swing from one type of meeting to a very different type. It will, however, be a great mistake if we, in turning from the inward point of

view to the outward, from the receptive attitude to the *imparting* attitude, should forget the importance of direct communion, and the serious practice of the presence of God.

But it is right and best that meetings on Ministry and Oversight should, in their main aim and purpose, be practical. In fact, the "Local Meeting," as it is now called, should be a committee meeting for the study of the state, condition and needs of the local church. The Uniform Discipline provides that the Local Meeting shall be "composed of all the ministers, elders and overseers within the limits of the monthly meeting." It should, too, include all members of the Pastoral Committee of each congregation in the monthly meeting. The Discipline marks out the function of this meeting as follows:

"The Local Meeting on Ministry and Oversight shall have the care of the ministry and the religious work in its congregations. At each regular session the members from each congregation shall designate one of their number to present to the meeting a verbal report of the spiritual condition and life of the congregation, the attendance of meetings for public worship, the character of the ministry and its adaptation to the needs of the meeting; statements shall be made as to the evidence of the reception of spiritual gifts by any of the members, and of the care that has been extended toward the exercise and development of such gifts; information shall be given of any special work that may have been entered upon, and of any available fields for service."

This whole work ought to be carried on in the informal and conversational manner which is usual in a committee meeting, rather than the stiff and stately manner of a more formal meeting. It ought to be a time for seriously talking over the condition of the meeting, and for maturing plans to enlarge its efficiency and to increase its power in the community. It is very easy to content ourselves with "magic phrases," to suppose that we have met the needs of the hour if we have had a sermon on Pentecost. We must go on farther and deal in concrete details with the practical affairs of the church. There would have been no apostolic church if the apostles had done nothing but lecture on Pentecost and preach abstract sermons on the doctrine of the Holy Spirit. The church rose and spread with power, because these men dealt, with practical wisdom and insight, with the needs of the people about them—the first officers ever appointed in the church composed a committee of seven on every-day practical concerns.

We cannot afford, in this busy age, in this needy world, to have any unnecessary meetings—any dead, routine, traditional meetings—which are held for no other reason than that they are called for in the Discipline. All our meetings should be held in the life and should *function* to something.

If the "Local Meeting" gets wheezy, or dead, the local church will suffer and decay. If the Local meeting becomes a live affair, doing its work with the practical methods of the age, the power of the local church will correspondingly increase. R. M. J.

AT SUMMER SCHOOL.

Bryn Mawr College crowns a beautiful Pennsylvania hill, about 10 miles northwest of Philadelphia. Its gray stone buildings with ivied walls, low, octagonal towers, and gabled roofs, give it a staid English air. Trees, which have put on an unusually dark hue this year, cut off the view, or hide the hill-sides beyond, so that only a few small stretches of fields are visible, with here and there a red roof and gray chimneys peeping from among the rich foliage. A lovely dense mat of green covers the open, smooth courts, which afford ample facilities for tennis, basket-ball, and other out-door sports.

At the south of the grounds stands Pembroke Hall, one of the largest dormitories; and here those attending the summer school made their home. In the office was a sweet-faced lady, always ready to answer questions and give advice. We were assigned rooms, and left to go and come as fancy, or duty, called. Without any conscious effort, and from the very first, we found ourselves members of a big, happy family, quite as easy and free as if we had been living together for months. So perfectly had the comforts and conveniences for guests been planned, that everything we could desire was at hand.

Here we came from the narrower confines of office, school, or home, to spend a few days with the birds and the trees, and, above all, to enjoy the fellowship of kindred minds. Our forenoons were filled with meetings for worship, Bible lessons, and lectures. Rest and recreation followed the noon hour, and then we came together again in the evening for conference and another lecture.

Probably the most impressive feature of the summer school was the conferences—two each day, one before, and one following the dinner hour. The quiet cloister back of the new library, with a small aquarium and a fountain in the center, and the square court bounded on three sides with arcades, gave these gatherings an ideal setting. In the middle porch, and

on the court outside, from one to two hundred Friends gathered and discussed, quite informally, questions which confront modern Quakers.

"The Religious Message of the Bible" and "Mystic Movements in Church History" were the two main themes. Different phases of local and denominational history were also presented, but we can only hint at the feast of soul and heart which the summer school afforded. Every lecture, Bible lesson, or conference, was a real contribution. We were entertained, instructed, inspired; but with all, in our quiet after-moments, we were often sad. Was it too sweet, too high and good to be attained? At least it was quite different from the work-a-day world in which we live, and we were asking ourselves over and over again, Can these visions, these ideals, be made to prevail? Possibly not altogether; certainly not all at once; but we are coming back to our tasks not quite the same as we left them. Our sympathies are broader, our vision clearer, and duties larger. Life is a little richer, and a permanent advance has been made.

THE REWARD OF THE MINISTRY.

The chief reward is the privilege of doing the work. It is the consciousness of being useful. It is the sense of mission and the joy of serving God and man. This is a reward so fine and satisfying that many have been content to go on in the ministry with no other return. They have been poor when they might have been rich. They have been servants when they might have been masters. They have cheerfully abandoned even the happiness of appreciation and have entered into inevitable unpopularity. The prophets did this; so did the apostles, finding all their recompense in God. In days of moral stress and strain, in the face of an evil and obstinate generation, in the performance of duties which insured the hatred of the wicked, and were embittered by the indifference of the good, these men went straight forward, giving up most of the things, which are commonly accounted precious, and never wishing to take an easier course.—*Dean Hodges*.

The common transactions of life are the most sacred channels for the spread of the heavenly leaven.—*Macdonald*.

Christ wants to lead men by their love, their personal love to Him, and the confidence of His personal love to them.—*Bushnell*.

So long as we love, we serve; so long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—*Robert Louis Stevenson*.

[FOR THE AMERICAN FRIEND.]

QUAKERISM VIEWED FROM ANOTHER
STANDPOINT.

BY CHARLES F. HOLDER.

[The following is written by one who calls himself a member of the "Society of the Descendants of Pioneer Quakers." It is a unique comment on Friends, since it comes from one who is interested and sympathetic, and yet somewhat out of touch with recent developments. It is the voice of one who knows Quakerism as it was viewed from the inside and as it seems viewed from the outside. It doubtless reflects the ideas of many well-disposed people, descendants of Friends who, for one reason and another, have drifted away from the Society. The article raises some very important questions. Are we doing our full duty toward "the descendants of pioneer Quakers?" Is there not some way to enlist their co-operation in furthering the common cause so dear to us all?—Ed.]

In a recent letter to me the Editor says, "I very much wish you might write something for the paper." I gladly embrace the opportunity to say a word to the Friends of America through this far-reaching and influential journal. If there is any one thing I am proud of it is my ancestry from Christopher Holder down. My family have been Friends from the time Holder established the first meeting in America, at Sandwich, Mass., over two hundred and fifty years ago—and, on my mother's side, I can look back to my ancestor, Edward Gove, of Hampton, who resisted English rule, rebelled against it seventy years prior to the Revolution, was sent to England, confined in the Tower of London for four years, and then released by King James, who opened the doors of England's jails to hundreds of Friends. Gove fills a wide space in New Hampshire history, and my cousin, William Gove, still lives in one of his old manor houses. I mention this history, because it is most familiar to me, but I venture to say that there are very few Friends, descendants of the old Friends, who cannot relate instances which have all the romance and tragedy of the ages. We see our ancestors scourged, beaten, mutilated, killed and branded. They were not ordinary people, but, in many instances, Fox's converts were from the ranks of the rich, cultured and noble families of England, Holland and France; yet they fought one of the most remarkable battles in the history of the world—a battle of *non-resistance*, and that they won against Endicott every one knows.

I have never met a man or woman who was not proud that he was a "Quaker" or a descendant of a "Quaker." I never have heard a word said against the Quakers of this country. Indeed, as a people, they are held in the highest respect, veneration, and honor all over the civilized world. I intend no disrespect. I make no comparison when I say that no people in the history of the civilized world can compare with the Friends in morality, honesty, purity of purpose, and faithfulness to their ideals.

This may seem an idle boast, but it is a statement which can be substantiated with the greatest ease. Dishonest Friends—criminal Friends—are so rare in the great body of the Society, compared to those in other religious bodies, that they amount to nothing. Indeed this feature in the history of the Society is a marvel of marvels, and what I say stands, and will stand undisputed; no religious society in the world bears any comparison to the Friends, or Quakers. If this is so, if it is true, that the Quakers have almost eliminated crime from their ranks in two and a half centuries, since my honored ancestor came to America, bringing the first message from his friend, George Fox, if their homes and public life are so much purer, so much sweeter than those of others, does it not suggest itself to the average, sensible business man that "Quakerism" is a pretty good thing? I think it does. I believe every man needs a religious check of some kind, and, were I appointed a committee of one by the business men of Philadelphia to select the religion that has produced the best results after a trial of two and a half centuries, I should select the religion, or the pith of it, used by the Society of Friends, simply because it "pans out the best," as we say in the West, or, in a word, because it produces more good men and women in proportion to the number of members than any other sect under the sun. This can be demonstrated as a business proposition, and, if it is true, why are we letting it pass? I have not the figures by me, but I believe the Friends are a passing people. This splendid structure, framed on morality, purity, the simple life, and the highest standard of honor in daily life, is either slowly crumbling or just holding its own. One hundred and eighty thousand Friends, only, in all America and England, old meeting-houses being closed, torn down in many places. Why? We do not deliberately scuttle our best ships; we do not discharge the salesman who sells the most goods; we do not reverse policies in business, because they produce good results, and, if not, why should we stand by and see this splendid Society, this structure built by our fathers and honored by all men, die.

This, my dear Editor, is what I wish to ask in THE FRIEND—why do the Friends let so good a thing disappear from the face of the earth?—as that is what is coming, unless some one, some modern Fox, or Penn, or Holder, springs into the breach. There are men in the Society of Friends with the divine gift of language, men of education, force, and purpose; and would that I had the power to arouse them so that not one, but scores, would undertake the saving of this glorious heritage handed down by our forefathers. I have thought for years on this subject, hoping that something would happen, and I still hope that the Friends all over America will awaken, appoint delegates to some central meeting and hold a meeting which will attract the attention of the world, and formulate a plan for the extension of "Quakerism" where every true man will take the

stand that Quakerism must live and shall never pass away.

There is hardly an old family in America that has not a "Quaker" branch. The Society has not an enemy in the whole world. Surely the field is not thorny, is not beset with dangers. Who will lead the movement? Who will inject into the vigor of the modern Quaker, the enthusiasm based on the knowledge that the battle is already half won?

Some years ago, after much correspondence with the late ex-Governor Elisha Dyer, Rhode Island, a lineal descendant of Mary Dyer, who was hung on Boston Common, I started, in a very small way, a society, entitled the "Society of the Descendants of Pioneer Quakers." I became the president, and my object was to enroll every Quaker in America, who should pay an annual due of \$1.00, and this money was to be used in keeping alive the memories of the early Friends, from 1657 down to Penn. I hope to place on Boston Common a shaft to the memory of the men and women who fought and died there for religious freedom, and to see that other incidents were resuscitated from oblivion. This society is still in operation, and I hope it can be taken up, and at least the deeds of our ancestors will not be forgotten, and I have hoped that such a movement might be the first step in the great awakening of the Friends in the twentieth century, and I still hope on, and on, and on. I may be a dreamer, but I believe that when a people have a legacy handed down to them, as have the Friends in their religious Society, a system of life which has stood the test of centuries, they have no right to see it pass, but should raise it aloft as a sacred trust, adapt it to the requirements of to-day, keep it inviolate, and hand it down to their children and their children's children.

Pasadena, Cal.

[FOR THE AMERICAN FRIEND.]

THE DOUBTER AND THE WAY.

BY VIOLA B. MARINE.

So eminent a Christian as G. Campbell Morgan was once heard to speak thus: "I am almost ready to say that I could never have found faith in God had I not first seen Christ. Amid the weakness of human intellect and the difficulties in the way of belief, it is possible I should never else have been able to attain faith in Him or confidence in His goodness.

It is idle to smile patronizingly over the difficulties of youth—candid, courageous, clear-eyed youth, magnificently in earnest, fronting life undefeated and ready for the struggle; for many others there be who, if only as honest as youth, would have to admit that though Christian in profession, and by resolute principle they have yet at some time been swept to the outmost edge of belief and felt the brief horror of a doubt that is twin-sister to Atheism.

A. P. P. Bliss, bearing the banner of Christ in the very forefront, is pinned within a wrecked railway train and slowly burned to death. A sainted woman, with every impulse and activity consecrated to the advance of the Kingdom, is suddenly stricken

with a loathsome cancer, and, though through horror-haunted days and nights her prayers and those of them who suffer with her go up to God, there comes neither deliverance nor mitigation, but the seemingly interminable agony drags out its course to the bitter end with no sign from the brassy heavens. Perhaps there comes to your own life the bitterness of a grief or a trouble of soul for which no help is found, though you seek it with strong cries and tears. Small wonder is it, if under the stress of things like these, in some hour of storm and darkness, the wild wind shrieks in passing "The love of God! Is it delusion, and art thou its dupe?" Nor strange if, through the deafness of our refusal to hear, there surges up that world-old refrain, "Can God, and will not, or would He and cannot?"

What is the way out of a place like this? Find it we must, for in this direction lie not only paralysis and failure, but at the end madness and death. Faith and prayer? To the soul sick with doubt they are meaningless, mockingly hollow. Good works? It is a path which, with the malady on us, we are too dim of vision and devoid of strength to attain unto. Yet, as a drowning man battles for life, we battle for the right, intellectually and rationally to retain a belief we thought we held unshakably. In this extremity the way of safety and life is found in the character of Jesus of Nazareth. This, at least, we can do, approach Him from the human side, and learn what manner of man He was to command the love and confidence of nations. Nor have we more than begun when a double light breaks upon the weary heart. Questioning the love of God, perhaps cynical of the truth of man, we know He loved men, and, if on earth, would love us. We know it beyond a peradventure, and we know that were He on earth to-day we should love Him, that He would not disappoint the highest reach of our confidence, nor fail the most exacting degree of our scrutiny. How great a light this is to attain unto, only those who have gone through the billows can know.

Walk with Him through old Jewry, my fellow, in the order of Thomas, and feel the fever abate, the long-familiar pain drop away from the heart. Walk with Him day by day through the three years and feel the growing certainty that He will not disappoint your hunger for fidelity, gentleness, sympathy, nobility, purity, sublimity of character. Find yourself won away from doubt and back to sweetness, sanity, safety. Study His towering superiority of mind, His dazzling purity of motive and disinterestedness of purpose. Study His humanity and glory in His human excellence—and then suddenly find yourself some day standing speechless in the revelation to your own heart of His divinity.

As for the course of His life among men, at every point in His experience our lives can touch His. Joy and pain, yearning love, loneliness, conflict, all these things He knew even as we know, but when it comes to the springs of action He transcends the motives of ordinary human living. A close study reveals that fact that back of all His acts are motives, which may be assigned to one of two ideas, to serve

God by absolute fulfilment of the mission to which He believed Himself called, or to bless men; and about the life growing out of the operation of these controlling principles, there was such grace and sweetness, such completeness of self-forgetting, and at times such touching pathos that the coldest student is forced to say, "For the perfect man, we need look no further. If He were no more than man, there was never such another, nor ever will be."

Having come so far, we are ready for the testimony He bore of Himself and of God Whom He claimed perfectly to know. As to Himself, the claims He made, if not true, are those either of an imposter or a madman. There is no other possible alternative. If He was not what He said, He deceived or He was self-deceived, and both are inconceivable and intolerable, the one by what we know of His life, the other by what we have seen of His mind. One's whole nature revolts from either imputation, and from the very heart rises the spontaneous cry, "Thou art my Lord and my God."

Now at length we may dare face the old spectre. Is God, the author of the observed order of things, indeed our good and loving Father? What said the Nazarene? To no other can we go with equal confidence. The one dominant note of His life was love, love to the lowly and the outcast, love where love could not serve Him, but cost Him much or everything, love shedding gentleness, forgiveness, blessing; and He said, "He that hath seen Me hath seen the Father." If our eyes turn again to the tragedy of life, its inequality and injustice, its shipwrecks and pestilences, its agony and ruin, and again the old cry is forced to the lips, "How can these things be?" The way is again found in Christ. He is the answer. Never, from Bethlehem to Golgotha, do we find one exception in His favor from the pitiless course of human living. Never a pain omitted, a blow averted, nor an injustice rectified. Of poverty, weariness, misunderstanding, ingratitude, yea of the utmost failure of a life mission adhered to with sublime sacrifice, His was a full cup. Yet He never said aught but "God is love" and "My Father." Only once, in that very extremity of agony and weakness did He seem to touch the edge of question, and so give one more evidence of His perfect brotherhood with humanity. But when He had cried, "My God, My God, why hast Thou forsaken me?" it was followed by the victorious "Father, into Thy hands I commend My spirit." The Supreme Sufferer, the toy and plaything of human destiny, if He said "God is good," we must stand abashed and silenced. To a mind of the reach of His, the mystery was doubtless no mystery, and tired humanity may rest upon His testimony.

So, through doubt, we arrive at length at simple faith, and simply because Jesus Christ could not and would not mislead we rest upon the word He spoke, and find Him the way to God. Back through memory come the ringing words of a godly man of long ago, and with him we cry, "I will risk myself on

Jesus Christ. For life and death, and after death, I will depend upon His word."

New York.

THE GOSPEL IN A DANCE-HALL.

In his recently published book, "My People of the Plains," Bishop Ethelbert Talbot, of the Episcopal Church, recounts some interesting experiences of his life among the mining-camps of the West. At one of these places in Idaho he found the business portion of the town made up chiefly of seven saloons, a hotel, and a dance-hall. In charge of the religious life of the community was a young preacher, who had but just arrived and who was utterly discouraged by the forlorn prospect before him. The Bishop undertook to work up some religious enthusiasm in the barren field, and hired the dance-hall for a service the following day, which was Sunday. He then set out to provide a congregation, and found all the male portion of the populace had gathered in the saloons to make merry with the week's earnings then in hand. He tells in these words of his successful attempt to interest them in his mission:

As I walked by the saloons I observed that they were full of men. If only I had not been a bishop, I reflected, the problem would have been easy of solution; for then I could have gone in the saloons where the men were, and delivered my invitation in person. But how would it look for a bishop to visit such places, even with the best of motives? At last I became desperate. I selected the first saloon in the row. I went in. I introduced myself to the proprietor. I told him I was the Bishop of Idaho, and had come in to pay my respects to him. He met me very cordially. "Why, Bishop, I am proud to know you. What will you have?"

I thanked him and told him I should be greatly indebted to him if he would kindly introduce me to those gentlemen, pointing to a large room back of the saloon where the men were gathered.

"Do you mean the boys in the pool-room?" he asked.

"Yes, I presume I do."

Thereupon he came out from behind the counter, put his arm in mine in a familiar way, as though we had been boon companions all our lives, and escorted me to the open doorway of the pool-room.

"Boys," he cried out, "hold up the game. Put up the chips just a minute. This is the Bishop right among us, and he wants to be introduced."

With a politeness and courtesy which would have done credit to any drawing-room in New York or Boston or Philadelphia, the men rose from their seats and welcomed me. I said, briefly:

"Excuse me, gentlemen, I do not wish to interfere with your pleasure or your amusement. I have just come in to pay my respects to you. I am the Bishop, and am going to hold services in the dance-hall to-morrow morning at eleven, and in the evening at eight, and I shall be very glad to see you there."

I remember that one of them, evidently speaking

in a representative capacity, thanked me for letting them know, and asked me again the hour, and assured me they would all be present. In this way I visited all the seven saloons in the row. Everywhere I was treated with the most respectful consideration, and I did not hear one word that could have offended the most delicate conscience. When I had completed the round I felt that I was reasonably sure of a goodly number of men as my hearers.

Coming out of one of the saloons I suddenly encountered on the street my little friend, Brother May, the new minister. He gave me a look of commingled surprise and pity, and with it a slight touch of scorn, but no words were exchanged between us. When, after my visitation of the saloons, I returned to my hotel, I found Brother May with his face buried in a newspaper. He hardly deigned to speak to me. I asked him some question. He hardly vouchsafed a reply. I tried him again. At last he put down his paper, and, looking at me with a much aggrieved expression, said:

"Look here, Bishop, didn't I see you coming out of a saloon?"

"Yes, Brother May, you did, and if you had watched me you would have seen me coming out of seven."

"Well," he continued, "all I have to say is I am sadly disappointed in you. My heart had gone out to you, and I was thanking God for sending you to this awful place, and now to think of a bishop going into one of those hells."

I tried to explain to my reverend little brother that I had visited more saloons that day than in all of the days of my life before; that I was not a drinking man, and regretted the evils of strong drink as much as he or any man could, but that I had come to get hold of those men; that I only visited the camp one Sunday a year, while he would have an opportunity every week to talk to them. Gradually it dawned upon him that my act was, after all, susceptible of a charitable interpretation, though he could not justify it; nor could he agree with me in thinking that my efforts to secure the presence of the men would prove successful, but felt sure they would not come out, no matter what they promised—in short, that I had hopelessly impaired my influence with them. I could only ask him to wait and see. It was clearly evident that Brother May's faith in me had been subjected to a severe test, and had almost reached the breaking-point. His ideals of the episcopal office had received a terrible blow.

That evening we gathered together a few good people and practised some familiar hymns. A young woman was found who played the little organ. The morrow came, a bright and beautiful Sunday. As the hour of service approached, I could see that a great crowd was gathering. I had already put on my robes, and was seated on the platform of the dance-hall, where also the organ and the choir were placed. As the men filed in, they occupied every available space. I invited some to sit on the edge of the high platform. Others took advantage of the

fact that the windows were opened, and stationed themselves there. A large number had to stand near the doorway; but from the beginning to the close of the service a hushed and entirely reverential demeanor characterized the assembly. They listened most patiently to all I had to say. There was something peculiarly solemnizing and inspiring in those manly and earnest faces as they seemed to respond to the appeal I was making.—*Literary Digest*.

Whilst it is a privilege, the value of which can hardly be over-estimated, to look back on the succession truly "Apostolic" of those who have been raised up without the prospect of emolument, or other worldly inducement, to represent our religious Society during the past two centuries, let it never be forgotten that such a succession can only be maintained in connection with the unreserved acceptance, in living child-like faith, of the Lord Jesus in all the relations, as Prophet, Priest and King, in which He has been pleased to reveal Himself as Head over all things to His Church, in Whom, as saith the Apostle, dwelleth all the fullness of the Godhead bodily. The one Being, in Heaven or earth, One with the Father and One with us, at once able to suffer and Almighty to save; He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Risen, ascended and glorified, He liveth, our Mediator in the presence of God, a High Priest, Who can be touched with the feeling of our infirmities, seeing He was in all points tempted like as we are, yet without sin. The Comforter, Who is the Holy Spirit, is, according to the express declaration of the Lord Jesus, the glorious fruit of the intercession of Christ, and it is by the visitation of this blessed Comforter that we ourselves are quickened when we are dead in trespasses and sins, and by Whom we are, as new-born babes, made in a conscious divinely wrought experience effectual partakers of the preciousness of Christ. It is an experience which becomes, as it is yielded to, a most real, transforming power, by which old things pass away and all things are made new and all things of God, without which we cannot see, much less enter into, the Kingdom of Heaven. The work is not that of an arbitrary despot, working against our will. It is the still, small voice of love working silently, but with Almighty persuasiveness, until every thought, every desire, every purpose, yea, the whole will is brought into captivity to the obedience of Christ.

From J. B. Braithwaite. Loving Greeting to the Y. M. held at Leeds, 1905.—Copied from an English paper published in London.

Be particular about your behavior. Slovenly attire and slovenly manners go together. We should be wise, and not too precise. Practice is the only remedy for awkwardness. If you keep out of good society simply because you are not familiar with the code of etiquette, you have only yourself to blame for remaining in ignorance. "Evil communications corrupt good manners," but association with refining influences has a contrary effect. J. P.

Some Views on Present Day Topics.

THE MEETING ON MINISTRY AND OVERSIGHT.

BY LINDLEY M. STEVENS.

It is probable that most readers of *THE AMERICAN FRIEND* were surprised by the announcement that London Yearly Meeting, at its session in 1906, had abolished its Yearly Meeting on Ministry and Oversight. Unless we had some intimation that such a radical change was contemplated, we probably never thought that such a thing could happen. But not all who felt or expressed surprise at the action of London were strangers to the problem which the "select body" had long presented to the majority of the American Yearly Meetings.

In our original conception of church government, the Meeting of Ministers and Elders, by whatever name it was called, had an important place. On the one hand, it was supposed to be composed of the more spiritually-minded of the membership, and thus in closer touch with the theocratic head of the church; on the other hand, it was to serve as a check on the possible hasty conclusions of the larger democratic organization of the membership at large. It stood, and theoretically still stands, in our system of church government in the place of the upper representative house, of whatever name, in civil government. In theory, the work of this body was always the same as that now defined by the Uniform Discipline: "The care of the ministry and the religious work in its congregations."

When and where Meetings on Ministry and Oversight first ceased to operate within the spirit and intention of the original plan we might not be able to decide. But that they, in the majority of cases, did become inefficient in carrying on the work assigned to them must be plain to every thoughtful student of American Quakerism. When that which we often call the modern movement began, it did not, as a rule, coincide with concerns of the body charged with the spiritual care of our meetings. More often the influence of the "select body" was opposed to much of the activity of those who strove to put in practice some new-found method. Not often, however, was there any official opposition from the organization of ministers and elders. In most cases, on the part of the organization, the habit of inactivity had become so fixed that it precluded concerted action. But the new life must find expression. The Evangelistic Committee had its beginning. And this committee, under its original or a more extended name, has continued to grow and work, with increasing influence, to the present time. Perhaps no one realized at the time of its beginning what had happened—that a branch had ceased to bear fruit, but that the trunk, having still within it the elements of life, was pushing out a new shoot which was to be the future fruit bearer.

One can hardly suppose that the framers of the Uniform Discipline did not in some degree compre-

hend the situation when they undertook their work; but if a majority of them clearly understood the situation their course was the more remarkable. The function of the Meeting on Ministry and Oversight is restated, and with emphasis. The overseers are admitted as members, and bring with them, to be added to the duties of the body, what now corresponds to answering the queries. With changes unimportant to the present consideration, its work in the appointment of elders and the recording of ministers is left as before. The unit of its organization is the Local Meeting. The number of Local Meetings is the same as that of the Monthly Meetings. The tendency of the Discipline is to increase the number of Monthly Meetings relative to the number of congregations, and hence the number of Local Meetings on Ministry and Oversight in the same ratio. But the ministers, elders, and overseers of each congregation form, without further appointment, its Pastoral Committee. Thus the members of every Local Meeting on Ministry and Oversight are compelled to act, if they do anything, in a dual capacity, which, to say the least, is confusing to more than the average mind. For example, an application for membership is acted upon first by the Pastoral Committee; the initial step in calling a minister for special service in a congregation is taken by the Pastoral Committee, and so on. Yet when a Local Meeting meets for business it receives, by direction of the Discipline, not reports from the Pastoral Committee, or Committees, if there be more than one, but verbal reports by individuals, appointed by the Local Meeting, from their respective congregations. The Pastoral Committee, as such, which is clearly the real working unit of the Local Meeting, is thus officially ignored.

Again, the Monthly Meeting may appoint other Friends to coöperate with the Pastoral Committee. It is a pertinent question whether the Friends so appointed are real or only advisory members of the committee. Apart from a probable difference of interpretation here, and consequent lack of uniformity, the appointment of these Friends seems like a virtual admission that the members of the Local meeting, of whom there are at least two in each congregation, could hardly be expected, unaided, to attend to the work which the Discipline assigns them. With meagre disciplinary directions and no precedents to guide it, ignored and seemingly distrusted, yet really intended to do, so far as a committee may, the real work of every particular Meeting, the Pastoral Committee of the congregation stands in our disciplinary regulations an exceedingly important and curious phenomenon. Some one might say that the real strength of this or any other body lies in its autonomy and freedom from conventions. There is truth in the statement; but awkwardness, ambiguity, and inconsistency should not be confounded with advantages.

Other disciplinary regulations regarding the Meeting on Ministry and Oversight tend to duplication and confusion. The report which the Local Meeting makes once a year to the Monthly Meeting

covers the same ground as the report which the first named makes to the Quarterly Meeting on Ministry and Oversight, viz., "the spiritual life and condition of the congregation." This report passes, through the summaries of the Monthly and Quarterly Meetings, to the Yearly Meeting; also to the Yearly Meeting on Ministry and Oversight through the summaries of its Quarterly Meetings. The Yearly Meeting on Ministry and Oversight has thus before it not reports on the state and work of its own membership, but reports which cover the state and work of the membership at large, and which are practical duplicates of those laid before the Yearly Meeting. The Discipline now directs that the Yearly Meeting on Ministry and Oversight shall send to the Yearly Meeting not a summary of the reports which the former, by direction of the Discipline, has before it, but a report of "the condition and work of the ministry, and of its membership"—that is, membership of the Meeting on Ministry and Oversight. Bricks without straw is the figure coming most readily to mind. To deliver its tale, how must the Meeting on Ministry and Oversight proceed? Clearly it must obtain from its subordinate meetings the material for its report to the Yearly Meeting by some extra-disciplinary method. In other words, gather stubble for itself wherever it can find it. A good Friend, who passed away before our present Discipline came into being, once said of a certain document: "It is clear and intricate." Would that he could advise us on some of these things.

Considerable space has been given to the foregoing, but not for the ultimate object of finding fault with the Discipline, nor for casting reflection on those who framed it. It was made and adopted in good faith. Those who acquiesce in a proposed measure share the responsibility with those who put it forward. The Discipline, as a whole, should not be judged by its comparatively few faults. The purpose of what has already been written is to assist in making clear that, from the nature of the case, an attempt to revivify the Meeting on Ministry and Oversight by such minor changes as have been adopted must bring about an imperfect and inconsistent result.

At the time of drafting the Discipline perhaps nobody thought of lopping off the withering branch. Certainly nobody did it. The fruit-bearing branches were recognized and provided for. An attempt was made to infuse new life into the decaying one by engrafting some new shoots. Is it strange that the work appears to be badly done? A few errors might be corrected with comparative ease, but the trouble is beyond the reach of ordinary disciplinary corrections. Five years should be a fair time test in things of this sort. Five years of careful observation on the part of the writer have failed to convince him that any real life has been imparted to any Meeting on Ministry and Oversight coming under his observation during the time.

Heroic attempts are sometimes made to add interest to the meetings by the introduction of prearranged subjects for consideration. An academic

discussion of more or less interest is the result; but a resort to such methods is a virtual confession that the meetings have not enough legitimate business to occupy their time, nor enough life in themselves to cause individual members to introduce living concerns. This last is not to be taken as a reflection on the spirituality or activity of the individual members. But the members who are really concerned and active have already unburdened their hearts and sought and given their counsel in other gatherings. So far as organized effort is concerned, the Pastoral Committee and the Evangelistic Committee have already taken the care which the Meeting on Ministry and Oversight is supposed to exercise. Nothing is left but a little formal business. The real grain has been thrashed on other floors. Perhaps the old straw is turned over a little, but nobody expects to find much. Perhaps there is a set speech on some prearranged topic, followed by an open discussion, perhaps not. The body charged with the spiritual care of the ministry and of the membership has no living concern before it, reaches no conclusion of practical importance. It adjourns to meet again at the usual time*.

Changes in the Discipline might be made which undoubtedly would remove the difficulties and ambiguities pointed out. Some such changes are now under discussion in Meetings having legislative power. Still the question remains, will the proposed or any similar changes induce the desired vitality? Believing that they would not, and also for the reason that a discussion of them is not the purpose of this article, further reference to them is omitted here.

The real difficulty is deep-seated, and the remedy, to be effectual, must be radical. The most vital function of the Meeting on Ministry and Oversight has been lost to it and is now being exercised by another organization. The disease suggests the remedy. Let the Meeting on Ministry and Oversight and the Evangelistic Committee be merged. There is no longer any divergence of purpose between the two. Many of the members of either are also members of the other. One is the more active, the other more deliberative. Each might gain from the other. The older body could furnish a form of organization, but the division of work under executive and subcommittees would make little difference in the practical working of the element now composing the

*This paragraph was already written when the following was seen in *The [London] Friend* for Fifth month 10, 1907, in the report of Dublin Yearly Meeting:

"Edwin Squire queried how far these Meetings on Ministry and Oversight, as at present held, fulfilled their purpose. They often seemed to lack point for lack of a Friend with a definite concern to bring before the meeting. He suggested that some Friends might be occasionally deputed to introduce subjects of interest and importance with a view to discussion.

"Henry John Allen agreed that the meetings would be helped by the introduction of subjects of importance. Were the subjects of the ministry and the pastoral oversight of the church efficiently dealt with? If not, why not?"

* * * * *

"Several other Friends spoke, most of them supporting the proposition of Edwin Squire."

younger one. A great deal of repetition which this article has not attempted to describe would thus be avoided. And far more important would be the fact that two elements would then be united, which, with us, were originally one. Life would return to the body which lost it decades ago. United, the two would live according to the real genius of our church polity. Remaining separated, one must eventually perish; and with all its shortcomings, the most of us would be sorry to see it go.

Unless something like the foregoing suggestion is put into effect, the prediction is hereby recorded that the time will come when to take up a withered branch and cast it into the fire, as London has done, will be the only course left to us.

Poughkeepsie, N. Y.

The International Lesson.

THIRD QUARTER.

LESSON I. SEVENTH MONTH 7, 1907.

GOD FEEDS ISRAEL IN THE WILDERNESS.

Exodus 16: 1-15.

GOLDEN TEXT.—I am the living bread which came down from heaven. John 6: 51.

DAILY READINGS.

Second-day, Seventh month 1.—God feeds Israel. Exodus 16: 1-5.

Third-day, Seventh month 2.—Gathering the manna. Exodus 16: 16-26.

Fourth-day, Seventh month 3.—The memorial. Exodus 16: 27-36.

Fifth-day, Seventh month 4.—Discontent. Num. 11: 1-9.

Sixth-day, Seventh month 5.—Reminder by Moses. Deut. 8: 1-10.

Seventh-day, Seventh month 6.—Song of mercy. Ps. 78: 12-25.

First-day, Seventh month 7.—The true bread. John 6: 24-35.

Time.—Uncertain; authorities range between 1491 and 1200 B. C. The weight of authority inclines to somewhere about 1300 B. C. The incidents seem to have taken place about four weeks after the last lesson.

Place.—In the Wilderness of Sin, in Arabia.

The story of the departure from Egypt—the crossing the Red Sea, the bitter waters of Marah, the sweetening of the waters, the palm groves and wells of Elim—is told in the chapters intervening between the last lesson in Exodus and this, and should be read.

Apparently, the great multitude journeyed along the shore of the Red Sea until they came to the Wilderness of Sin, which is southeast of Elim, on the way to Sinai. The exact route has not been determined, and so the exact position of the wilderness is unsettled.

The Israelites moved with large households, flocks, and herds, and all their household utensils, and tools, and looms for weaving, etc. It was the migration of a people. It was comparable in some degree to the old emigrant trains in the early days of western settlement in the United States, but multiplied many fold. It should not be supposed, either, that they lived upon manna—it was supplementary to their other food. Nor must it be supposed that the multitude was marching all the time. It is probable that the actual moving about was comprised within a comparatively few weeks. For the greater part of the "forty years in the wilderness" they must have lived

much as the Arabs live to-day in Arabia—watching their flocks, sowing and reaping in the valleys, and on the hillsides, changing pastures, etc., just as is still done in that land.

1. "Elim." See Ex. 15-27. "Fifteenth day of the second month." Exactly one month after leaving Egypt. This shows that they must have stopped by the way; the journey from Elim to the Wilderness could have easily been made in two days. Much of the stock of provisions brought from Egypt would have been exhausted.

2. "Murmured." This was the third murmuring. The first was on the appearance of Pharaoh's host (Ex. 14: 11, 12), the second at Marah (Ex. 15: 24), on account of the bitter water. This, in the Wilderness, seems to have been on account of general dissatisfaction—perhaps especially from fear of hunger.

3. "Would that we had died." R. V. There is no word "God" in the original. So great was the influence of present circumstances that they seem to have forgotten their bondage and sufferings in Egypt: "By the hand of the Lord." Perhaps referring to the tenth plague. It was better, they said, to die a sudden death than starve slowly to death. "Eat bread to the full." It is said that the Egyptians always fed their bondsmen well. Even at best, the contrast with travelers' fare in the desert would be great. "Bread." Probably a general term for vegetable diet.

4. "I will rain bread from heaven." This seems to indicate supernatural origin. "Shall go out and gather a day's portion every day." R. V. Sufficient for the wants of the family for a day. "That I may prove them." He wished to test them to see if they really would trust Him.

5. "On the sixth day." The day before the Sabbath. "It shall be twice as much." Note that it is not said they shall gather twice as much, but that which is brought in, when prepared, will be twice as much. The purpose of this regulation was to encourage them to keep the Sabbath.

6, 7, 8. "At even." See verse 13. "In the morning." See verses 13, 14. "Glory of the Lord." This refers to the gift of manna and quails—"their perception or experience of that glory in the miraculous gift of food." "What are we?" They would feel as Moses and Aaron did, that the murmurings were against God.

9, 10. An appeal to the people. Ex. 13: 21; Num. 16: 19.

11, 12. A partial repetition of verse 4. "Flesh." Quails (verse 13). "Bread." Manna. "Ye shall know." The miracle will be the sign to the people of the power and compassion of God.

13. "The quails came up." The common quail, something like the American partridge, is abundant in the East. Vast flocks are not uncommon in the spring in the Arabian peninsula at the present time. They are at that season migrating, and, wearied with their long flight, are easily taken. The quails were not supplied regularly, but, so far as recorded, only here and in one other place. See Num. 11: 31-34.

14, 15. "A small, round thing," etc. Similar to

hoar frost in appearance—more like that than anything else. Many efforts have been made to identify manna with some known natural substance. There are several kinds of so-called manna, but no one of them answers the description given in Exodus and elsewhere in the Bible. The only satisfactory way is frankly to consider it miraculous, and it is the evident intention of the narrative that it should be so considered. See verse 31; Num. 11:8; Psa. 78:24, 25. "It is manna." This is without doubt a wrong translation; it should read, as in R. V., "What is it?" The Hebrew is "Man hu?" "What is it?" "The bread which the Lord hath given you to eat." See verse 4.

Read in connection with the lesson, John 6:27-58, and see how Christ brought out the spiritual teaching of this chapter.

PRACTICAL THOUGHTS.

1. Christ the true Bread of Life.
2. Daily food for daily needs.
3. "When God will guide, God will provide."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR SEVENTH MONTH SEVENTH, 1907.

HOW OUR LIVES MAY BE CONSECRATED TO OUR COUNTRY.

Isa. 62: 1-12. (Consecration meeting.)

- Second-day, Seventh month 1.—Othniel's consecration. Judg. 3: 5-11.
 Third-day, Seventh month 2.—True national greatness. I Kings 10: 1-9.
 Fourth-day, Seventh month 3.—Elijah's patriotism. I Kings 18: 1-18.
 Fifth-day, Seventh month 4.—Prosperity and religion. II Chron. 34: 1-8.
 Sixth-day, Seventh month 5.—A stanch patriot. Neh. 2: 1-8.
 Seventh-day, Seventh month 6.—Sublime consecration. Rom. 9: 1-7.

To the Hebrew of Old Testament days, loyalty to country and to God were closely related. Every concern of the people was His concern: in their prosperity He was honored, and every victory over national enemies was a special token of divine favor.

In the development of the more modern idea of patriotism too much has been conceded to the warrior and too little has been claimed for the straightforward official—the councilman whom the briber knows it is useless to approach, and the legislator whose vote belongs to his electorate and not to the "vested interests." But these must have back of them a constituency that can justly demand their best services and their highest respect.

The public servant is not so different from other men in charge of affairs not of their own personal interest. Supervision is hardly less needed for him than for the workman employed by the day. And in the last analysis the people must supervise. Unless men and women—and sometimes the women are the most effective—take time to see that the Work of their representatives is done, and properly done, the chances are that it will be neglected, if not abused. "Eternal vigilance" is the price of all that is worth while in government. Spasmodic efforts serve a

purpose, but it is not much to the credit of a community to wait until conditions have become unbearable, than rise and imprison a few offenders, only to let "the ring" put forward other tools for carrying on its work.

The Fourth of July orator of to-day has better material for a speech than a review of battles and a boast of armed force. The flag has a higher function than as an emblem of warfare or to flaunt in face of a foreign power. The maintenance of truth and right, the protection of the weak and ignorant, the procuring of opportunity to all men and all women, and especially to the children of every race beneath our flag—these are causes to which we may consecrate our lives with a true patriotism and with devotion to Him Who said, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto Me."

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

CHINA CENTENARY MISSIONARY CONFERENCE.

LETTER FROM DR. DE VOL.

LUH HOH, CHINA, Fifth month 3, 1907.

Dear Friend:

I am just now returning from the great China Centenary Missionary Conference, held at Shanghai. This is in some ways one of the most important Mission Conferences in the world's history. It is a fitting opening of the second century of missionary labors in China.

There were over 1,000 missionaries in attendance, of whom 400 were accredited delegates. The latter represented the entire 18 provinces of China. There were also visitors from Japan, Korea, Formosa, Hawaiian Islands and the Malay States. Many of the great missionary boards were also officially represented. But the important feature of this gathering was the gravity of the matters that were discussed and decided. The following is a list of the topics: "The Chinese Church," "The Chinese Ministry," "Education," "Evangelistic Work," "Woman's Work," "Christian Literature," "Ancestral Worship," "Medical Work," "The Holy Scriptures," "County and Federation," "Missionary and Public Questions," "Memorials."

From the first, the subject of "Union" was in the air. It is the strong conviction of almost the entire body of Protestant missionaries in China that we should pass on to the native Christians one faith. I want to quote a part of one of the resolutions which thrilled this great assemblage, representing nearly all the Protestant denominations of Christendom: "Whereas, Protestant missions present a divided front to those outside and create confusion by a large variety of inconsistent teaching, etc., etc., this Centenary Conference, representing all Protestant missions working in China, unanimously and cordially declare—

"That, unanimously holding the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, . . . we gladly recognize ourselves as already one body, teaching one way of eternal life . . . and one as to our teaching as to the love of God the Father, God the Son, and God the Holy Ghost: in our testimony as to sin and salvation . . . one in our call to the purity of the Christian life, and one in our witness to the splendors of the Christian hope. We frankly recognize that we differ as to methods of administration and church government, but we unite in holding that these differences do not invalidate the assertion of our real unity."

I believe that the unanimous passage of this and other similar resolutions cannot fail to make a great impression throughout the world. When the matter of evangelistic work came up we were presented with a list of resolutions, at the head of which was a preamble which I should like to copy in full. It represents the spirit and tone of the convention more truly than anything that I could say about it. "By the power of the living God alone can the grace and truth which came by Jesus Christ be adequately set before the great people to their salvation. Therefore, we, representing the great army of missionaries working in China, . . . and humbly believing that He hath appointed us to be laborers together with Himself, do now with one accord implore Almighty God for His own name sake to pour out upon us the Holy Spirit—the spirit of the crucified and risen Redeemer, the spirit of truth and fire, the spirit of power and of love, and of a sound mind, the blessed spirit of the Evangel; and this we pray with a glad and reverent acknowledgment of the gracious way we have been led hitherto, not for ourselves alone, but for every fellow believer throughout the Empire."

Throughout the Conference an evening prayer-meeting was conducted with absolutely no leader except the Holy Ghost. The missionaries met at 5.30 P. M., and the meeting would go until 10 o'clock without a break.

Those who were not especially hungry, nor especially full, would go out quietly, but the meeting would go on with confession, prayer and testimony. Some of the meetings were marked with great power, and in all there were instances of definite blessing. One young lady doctor from Chung King, who was on her way home on furlough, received the Holy Ghost, and later volunteered to go up into the famine district to nurse a missionary, who had contracted famine fever.

In conversation with her I asked her if she had weighed the danger into which she was going, and she replied, "Yes, but I had rather go and die than not go and lose the presence of the Holy Ghost." Previous to this greater gathering, I attended, for a few days, a conference of medical missionaries of China and Manchuria. This time together was most profitable in many ways, but there was one thing made very prominent from first to last. It was this,

"Medical missions are not an adjunct to missionary work, but an integral part thereof."

In my absence for over two weeks from Luh Hoh, my dear wife was able to keep the work open, in addition to her usual arduous duties, seeing from 50 to 70 patients daily. God is wonderfully blessing this work. The son of the third official of this city has been in for an operation. He has made an excellent recovery, and now desires to enter the hospital as a medical student. His mother has also been in to attend the meetings for women, and, as for the young man, he is not only favorable to the Gospel, but yesterday remained with those who were willing to stay for special prayer.

Yours in Christ,

GEO. F. DE VOL.

Correspondence.

TO THE EDITOR OF THE AMERICAN FRIEND:

Dear Friend:—The columns of THE AMERICAN FRIEND bear abundant witness both to the zeal and activity of the Society, in the United States, in reference to the temperance question. And so far, so good. But there used to be another important object of concern to Friends which now seems to have lapsed, at least in great degree, though there is more need for it than ever. This is in reference to treatment of convicts and prisoners, and especially to negroes, as shockingly prevalent in the hundreds of convict camps of the South. A striking pamphlet on this subject, entitled "The Crime of Crimes," has just been published by the *Pentecostal Era Co.*, Washington, D. C., which gives official and other authorities for its statements.

The victims of the "camp" system are now numbered by the thousands, and include whites as well as blacks, and some who are quite innocent. A member of the Alabama Prison Board, Dr. S. Bragg, says of the jails and camps, "Prisoners are herded in there like sheep; no ventilation, no bathing facilities, and no change of clothing; reeking with filth, and covered with vermin—this with food of the roughest and poorest character." The most merciless floggings and tortures are inflicted, causing death at times. Women in a state of nudity are sometimes flogged by the brutal male overseers. Awful, indeed, is the lot of women and girls in these infernos, exposed to the will of licentious officers, in so many cases. Governor Jelks, Alabama, in a recent message, declares, "The county convict system is beyond words." Dr. Bragg again reports (1907), "The county convict system is worse than ever before in its history." Texas, Georgia, Florida, Virginia and other States are all disgraced by their cruel treatment of the prisoners. Many immigrants and innocent persons have been kidnapped and confined in the camps. It is to the interest of the officers, who are all concerned in the profits of the labor, to overwork their helpless victims as much as possible, and hundreds are thus killed annually.

English Friends have long secured great reforms in their own prison system. It was even a concern to George Fox and William Penn long ago. In America, Timothy Nicholson, Charles F. Coffin, Isaac T. Hopper, and other Friends, have in previous years done much good in this direction. But the evil is now too vast for individual effort alone. There is need for American Friends to establish a definite organization for the purpose, something like the English Howard Association, one that might unite the best men and women, both in the South and the North. I believe that about five years ago a committee was nominated in Indiana by the united Yearly Meetings, but it seems to have done nothing. By all means, let a more effective body be instituted.

I remain respectfully,

WILLIAM TALLACK,

Formerly Secretary of the Howard Association, London.

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Things of Interest Among Ourselves.

The new Earlham catalogue shows the enrollment last year to have been 455. This catalogue also contains a complete list of the Alumni.

The degree of Doctor of Laws was conferred on President Robert L. Kelly by DePauw University, at the annual commencement, Sixth month 12th.

A Purity Association expects to run a farm in connection with the Stella Academy, near Cherokee, Okla, beginning arrangements and improvements at once.

A number of Friends received diplomas for having completed the Indiana State Bible School Normal Course, at the convention at Kokomo, Ind., Sixth month 19th.

Edgar Requa, Emma G. Randolph, Ethel Henley, Lillian Hayes and Everett Morgan took part in the Christian Endeavor District Convention, recently held in Frankfort, Ind.

At the morning meeting hour, on the 16th inst., Noblesville (Ind.) Friends Meeting observed "Children's Day" with appropriate and interesting exercises. Pliny M. Cox had very acceptable service in the same meeting in the evening.

Professor J. Herschel Coffin, of the Department of Philosophy, at Earlham, is to receive the degree of Doctor of Philosophy from Cornell University at the close of the summer term. He is to teach psychology in Cornell during the summer term.

Westfield Quarterly Meeting was held at Salem, Ind., the 14th to 16th inst. Ira C. Johnson, the Superintendent of Evangelistic and Pastoral Work, was present with helpful messages. After the regular business the subject of Foreign Missions claimed special attention. All of the quarterly meeting sessions were good.

J. Edgar Williams is located in Seattle, Wash., doing pastoral work. He writes that, owing to the unavoidable delay in having the new meeting-house ready for use, the new quarterly meeting, to be set up and known as the Puget Sound Quarterly Meeting, will not be held until the early part of Ninth month, or later. Another notice will be given when the time is fixed.

Charles Jessup and his wife, Hannah Pratt Jessup, were with Friends at Mooresville, Ind., the 2d inst., and spoke to the edification of a large audience both morning and evening. Their messages of love and truth will long be remembered by all. Mooresville Meeting has a large Bible class, led by Prof. Wm. Pidgeon, superintendent of the Mooresville High School, which is growing in interest and knowledge of Old Testament history.

West Side Monthly Meeting of Friends, Chicago, are making a great effort to secure \$4,000 to build a new meeting-house. They have succeeded in raising about one-third of the desired amount. The site for the new house will soon be purchased and work begun when sufficient funds are secured. Anyone desiring to help these Friends should send their contributions to Charles W. Carter, 2012 Gladys Avenue, Chicago, Ill.

The commencement exercises at Oak Grove Seminary, Vassalboro, Me., occurred on the 14th. A class of 13 was graduated, six of whom are Friends. In connection with the exercises the award was made of the prizes for essay on the subject of Peace, offered by Mary and Helen Seabury, New Bedford, Mass. The winners in the contest were as follows: First, Grace M. Lewis, '07, Gardiner, Me.; second, Khalil A. Totah, '08, Ramallah, Syria; third, Sarah A. Kelsey, '09, Winthrop Center, Me. Khalil Totah is a native Syrian, who came to Oak Grove last fall from the Ramallah Mission.

The Nebraskan Church and Educational Association of Friends held its ninth annual meeting the 6th inst. This Association has a membership of 1,450. They decided to raise \$650 to support an Evangelistic Superintendent for the meetings in Nebraska and Colorado. A paper on the question, "Is Our Church Government Adapted to the New Fields?" was presented by Herbert J. Mott, and the subject discussed. The administration and work of the Nebraska Central College claimed considerable attention. A girls' dormitory, 30 by 40, two stories high, equipped with a hot-water heating plant and a gas plant, was added to the College property during the year.

On the 5th inst., Nebraska Central College enjoyed the

graduating exercises of its Senior Class. Five Bachelor degrees were granted this year, and 14 diplomas to Academic students.

Commencement exercises at Wilmington College occurred the 14th inst. These were the culmination of a number of farewell events in the college community. The final joint meeting of the young women's and young men's Christian Associations, followed by a supper given in honor of the graduating class, was among the first of the farewell occasions. Other events were the picnic of the Dorian Literary Society, a breakfast given by the Girls' Debating Society, the Junior and Senior Banquet, and other class entertainments. The geology class made its annual trip to Clarksville, where, in addition to their scientific observations, they called at the home of Alice Green, of the class of '05. A ball game between the Juniors and Seniors closed the athletic events of the year. Representative from all classes were present at the Annual Alumni Association meeting. President S. D. Fess, Antioch College, delivered the baccalaureate sermon, and Wilbur F. Sheridan, Baltimore the commencement address. A letter from President Brown who is now taking work at the Woodbrooke settlement, England, was read by Vice-president Ella Lamar. The student and visitors continued to enjoy themselves socially throughout the day.

The Forty-eighth Annual Commencement at Earlham College closed on the 12th inst. The class address was given by Dr. Rufus M. Jones, Haverford College, and was thoroughly appreciated by a large audience. There were 36 candidates for degrees and two candidates for diplomas in music. The A.M. degree was conferred on Clara Tebbetts, Whittier, Cal., and Oscar Moon, Wichita, Kan. President Kelly called attention to the portrait of the late Dr. Alfred H. Lindley, who was the largest donor to Lindley Hall, after whom the building was named, and of Frances T. White, New York, who has been the most liberal benefactor of the College. These portraits will hang for the present at least in the president's office. Announcement was made of the appointment of Wm. C. McNow, Cornell, to be Professor of Civil Engineering, Wm. O. Mendenhall, Leland Stanford, to be Professor of Pure Mathematics, and to have charge of the boys' dormitory, and Harry N. Holmes, Johns Hopkins, to be Professor of Chemistry. It was also stated that it was expected the library, the Edwin S. Bundy dormitory, and the central heating plant would all be completed in time for the opening of the fall term. Not all the money has been subscribed for the dormitory and the heating plant, and the campaign for funds will be pushed vigorously.

Other events of interest during the commencement week were the baccalaureate service, the address being delivered by Professor Elbert Russell, the entertainment of the Ionian and Phoenix Societies, the entertainment of the Department of Elocution and Oratory, the music recitals, the Alumni tea, the class-day exercises, the president's reception to the class, and various class reunions.

MARRIED.

HESTER-REYNOLDS.—At the home of the bride's father, Theodore Reynolds, Vermilion Grove, Ill., Sixth month 16, 1907, Charles C. Hester and Bertha Reynolds, both estimable young people of Vermilion Grove, Ill.

WEBB-DORLAND.—At the Friends' meeting-house, Bloomfield, Can., Sixth month 12, 1907, Margaret H. Dorland, daughter of the late John T. Dorland and Lavina H. Dorland, to John R. Webb, Sunbury, Can.

DIED.

GIFFORD.—At her home, near Aurora, N. Y., Fourth month 20, 1907, Statira J. Gifford, in the eighty-ninth year of her age. Deceased served as an elder of Scipio Monthly Meeting for some years, and died as she had lived, loved and respected.

HILL.—At the home of his brother, Charles A. Hill, Eudora, Kan., Fifth month 25, 1907, Robert Barclay Hill, in the fifty-ninth year of his age. He was a life long and faithful member of the Society of Friends.

HOLDER.—At her home, Portland, Ore., Fifth month 15, 1907, Mary J. Holder, widow of Richard Holder, in her eighty-second year. She was a consistent Friend.

TROTH.—At her home, Philadelphia, Fourth month 17, 1907, Anna B. Troth, daughter of the late Samuel F. and Mary Troth. From early years the deceased was a faithful disciple of Jesus Christ, and a member of Western District Monthly Meeting.

NOTICES.

Friends' Library, 142 North Sixteenth Street, Philadelphia. During the Seventh and Eighth months the library will be open only on Fifth-day mornings, from 9 A. M. to 1 P. M.

The Associated Executive Committee of Friends on Indian Affairs is called to meet in annual session on the evening of the 28th inst., at Pocono Inn, Mt. Pocono, Pa. An open meeting, to which all those present at the inn and adjoining cottages are cordially invited, will be held Seventh-day evening, the 29th inst.

E. M. WISTER,
Chairman.

Even a lunatic may not wholly lack the power of reason. This truth appears in a story *Life* tells of the inspection of an asylum by the trustees.

Walking through the grounds, they came upon a party of workmen who were repairing a wall. One of the harmless patients, apparently assisting in the work, was pushing a wheelbarrow along upside down.

"My friend," said a kind-hearted trustee, gently, "you should turn your wheelbarrow over."

"Not on your life!" replied the patient. "I turned it over yesterday, and they put bricks in it!"

Teacher (to new pupil): "What's your name?"

New Pupil: "T-t-tommy T-t-tinker."

Teacher: "And do you stutter all the time, Tommy?"

New Pupil: "N-n-no, m-ma'am; o-o-only when I t-t-talk."

DOCTOR'S FOOD TALK.

SELECTION OF FOOD ONE OF THE MOST IMPORTANT ACTS IN LIFE.

A Massachusetts doctor says: "Our health and physical and mental happiness are so largely under our personal control that the proper selection of food should be, and is one of the most important acts in life.

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YEARLY MEETINGS FOR 1907.

Canada Yearly Meeting, in Newmarket, Ont., Sixth month 28th. William Harris, clerk, Rockwood, Ont., Canada.

Oregon Yearly Meeting, in Newberg, Ore., Seventh month 16th. H. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 7th. L. Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., Treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.



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PHILADELPHIA

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Vol. XIV

SEVENTH MONTH 4, 1907

No. 27

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Enemies of the Republic

An Independence Day Bugle Call

WHO are the enemies of the Republic? They are not those who are doing an honest day's work and who seek to do their work under fair and decent conditions.

They are not those who manage industry and commerce with just regard to those who are under their direction and with proper recognition of public rights.

They are not those who, husbanding the resources they have lawfully acquired, seek to enlarge the field of enterprise and to afford opportunity for new and useful employments.

They are not those who, taking account of the evils that afflict society, attempt to provide adequate remedies.

There are two classes of enemies to the prosperity of this country.

The first consists of the unscrupulous, who have no sympathy with democratic ideals, and who, by their abuse of the privileges obtained from the State and their cynical indifference to public obligations, bring law and government into contempt.

The second class consists of those who seek profit in unprincipled agitation.

The second thrives upon the evils created by the first.

Governor Charles E. Hughes, of New York.

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Events and Comments.

A special report of the Census Bureau presents a table giving the comparative wealth of the United States and other countries. The latest statistics available for this purpose is 1896, which are as follows: United States, \$79,567,000,000; United Kingdom, \$57,453,000,000; France, \$47,156,000,000; Germany, \$39,185,000,000; Russia, \$31,267,000,000; Austria, \$21,957,000,000; Italy, \$15,378,000,000. From these it will be observed that the wealth of the United States exceeds that of any European nation; but when we take into account the population, we find that the United Kingdom has \$1,455 per capita; France, \$1,228; the United States, \$1,125; Denmark, \$1,119, and the other countries less than \$1,000. The lowest showing is that of Russia, with only \$296.

The relations of earth to Mars, in their motion about the sun, are such that our astronomers usually see the North Pole of the War Planet when it is nearest the earth, but this year is an exception. Prof. Percival Lowell, Director of the Observatory of Flagstaff, Ariz., has already made some interesting observations. As with the earth, Professor Lowell explains, the snow-cap of the South Pole of Mars is much larger than that of the North Pole, and the melting of this has been seen under excellent conditions. The cap, at first observation, was enormous in extent, covering an arc of more than 100 degrees of the planet's surface. At a second observation this cap had diminished greatly, and at its base were certain appearances that Prof. Lowell thought bore out his belief in vegetation there. The planet reaches its closest proximity to the earth the middle of next month. Prof. Lowell has prepared for this event by sending an expedition to South America, where it can be better observed.

The tendency in Mexico seems to be toward Government control of public utilities. It has been only a few months since President Diaz and his advisers began to plan for the merging of the railroads of the Republic under one gigantic government system, and already they have acquired enough stock to com-

mand the situation. They are also making arrangements for a National University to be located in the city of Mexico as the acme of a system of public education embracing the whole country.

We understand from a recent report from the Jamestown Exposition that the gate-keepers and guides are not overworked. One visitor said that South Carolina Day brought an unusually large crowd to the grounds, but when they were scattered about sight-seeing it required a spy-glass for one to see another. Nearly all the buildings are incomplete, and are progressing with exceeding slowness. Possibly there is some comfort in the thought expressed by one of the officials that "this is not an industrial exposition any way, but a patriotic one."

What appeals to us as one of the most peaceful things President Roosevelt has done during his public career is his promise to the Chinese Minister that he will recommend to the next Congress the remission of payment by China of \$12,000,000 and interest, the excess of the war indemnity over the actual amount expended by the United States in connection with the Boxer trouble. At the close of the Boxer War the Western nations compelled China to promise to pay over \$333,000,000, of which the United States was to receive something over \$23,000,000. Our actual losses, however, aggregated only about \$11,000,000, and the balance—it we collected it—could only be accepted on the ground that China should pay something as a "fine." This the Government proposes to remit. In commenting on the subject, the *Congregationalist* says: "It will do more to promote the peace of the world than any influence which the representatives of the United States can bring to bear on The Hague Conference in favor of reduction of armament. It will stand as an example to other nations which they cannot ignore."

A subject which is interesting many Americans at the present time is the remarkable prosperity of the Dominion of Canada. During the last ten years the foreign trade of the Dominion has more than doubled, until now it is more than two and a half times, per capita, that of the United States. Her Federal revenue to-day, with her 6,000,000 population, is greater by 8 per cent. than was the increase of the United States when the population was four times greater. Of the wheat area of the Northwest less than 7 per cent. is under cultivation, but the present output is 200,000,000 bushels annually, as compared with 735,000,000 bushels for the United States. The Dominion has also fared better than the United States in the class of immigrants which have been seeking homes within her borders during the last decade. While the poorer classes from Europe have been crowding our seaboard, our thrifty, well-to-do American farmers from the Middle West have been migrating into Canada. Of course the Dominion also received immigrants from other countries, but a large influx from the United States has made her immigrants on the whole much more desirable. Then, again, the Dominion of Canada has the unique advantage of having to support no navy, and a very small standing army.

YEARLY MEETINGS FOR 1907.

Oregon Yearly Meeting, in Newberg, Ore., Seventh month 16th. H. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 7th. L. Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E. Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., Treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

COFFEE COMPLEXION.

MANY LADIES HAVE POOR COMPLEXIONS FROM COFFEE.

"Coffee caused dark-colored blotches on my face and body. I had been drinking it for a long while and these blotches gradually appeared, until finally they became permanent and were about as dark as coffee itself.

"I formerly had as fine a complexion as one could ask for.

"When I became convinced that coffee was the cause of my trouble, I changed and took to using Postum Food Coffee, and as I made it well, according to directions, I liked it very much, and have since that time used it in place of coffee.

"I am thankful to say I am not nervous any more, as I was when I was drinking coffee, and my complexion is now as fair and good as it was years ago. It is very plain that coffee caused the trouble."

Most bad complexions are caused by some disturbance of the stomach and coffee is the greatest disturber of digestion known. Almost any woman can have a fair complexion if she will leave off coffee and use Postum Food Coffee and nutritious, healthy food in proper quantity. Postum furnishes certain elements from the natural grains from the field that nature uses to rebuild the nervous system, and when that is in good condition one can depend upon a good complexion, as well as a good, healthy body. "There's a Reason." Read "The Road to Wellville," in packages.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XIV.

PHILADELPHIA, SEVENTH MONTH 4, 1907.

No. 27

NEW ENGLAND YEARLY MEETING.

Friends in New England have met in annual session for at least two hundred and thirty-six years, and if a passage in *John Burnyeat's Journal* is reliable the date of the origin of this yearly meeting goes back ten years farther—to 1661. There are few more dramatic chapters in modern religious history than the story of the planting of Quakerism in New England. It is full of heroic incidents and of noble devotion and sacrifice. Unfortunately, the present generation knows almost nothing of the history of the past, and the splendid inspiration which comes from intimate acquaintance with the deeds and ideals of one's forebears hardly exists at all in the New England Yearly Meeting of to-day. We cherish the hope that some day this splendid inheritance may be the possession of the growing youth, and that they may feel the greatness of their pedigree.

The yearly meeting was held this year in the beautiful city of Portland, and, as always happens on odd years, there was a preponderance of Friends from the State of Maine at the gathering. The territory of four of the nine quarterly meetings is entirely in the Pine Tree State, and the members of these four quarterly meetings were well represented.

There were few visiting ministers in attendance, in fact only three with credentials—Ellison R. Purdy, Iowa; Wm. P. Pinkham, Ohio, and Mary Jane Weaver, New York. Augustus T. Murray, Professor of Greek in Stanford University, Cal., a member and recorded minister belonging to New Bedford Monthly Meeting, of New England Yearly Meeting, was in attendance, and made a valuable contribution to the life and service of the sessions. Joseph Elkinton, Philadelphia, and Benjamin Johnson, Indiana, were among the visitors who were appreciated. New England has introduced the plan of putting all the American epistles into one summarized document which gives a bird's eye view of the entire home church. This document had been prepared in advance by the Permanent Committee on Correspondence, and was read in the opening session and was listened to with much appreciation.

The afternoon of the first day was devoted to education, and it was an inspiring session. New

England has two large and influential boarding-schools, one at Providence and the other at Vassalboro, Maine, both of which have had a prosperous year, and both gave evidence of beautiful religious and moral influence over the lives of their pupils. The yearly meeting has no work of its own for the education of negroes, but it makes a large contribution toward the support of the institution at High Point, N. C., managed by New York Friends, and to Christiansburg Institute, in Virginia, managed by Philadelphia Friends. A valuable "Peace Meeting" was held in the evening, and, in spite of the fact that Friends, during this first day, sat in session for nine hours and a half, there was good attention and interest to the very end. The only ripple of disagreement in the great variety of business was over the question of adopting a new system of clerkship. New England still adheres to the ancient Quaker idea that the business of the clerk is to gather up and minute "the sense of the meeting," rather than to be a presiding officer in the parliamentary sense of the word. This matter went to the Permanent Board for a year's consideration.

One of the quarterly meetings called for the abolition of Meetings on Ministry and Oversight. This was referred to a committee, which recommended that the yearly meeting should ask the five years' meeting to draft a plan for taking all the work of Ministry and Oversight into meetings at large. The yearly meeting unanimously made the recommendation with some specific suggestions.

The session on "The State of Society" was a great occasion. The house was filled and there was a keen and vital interest. The consideration was introduced by the reading of the report of the Superintendent of Evangelistic Work, the reports from the quarterly meetings on the state of the church, and the report from the Yearly Meeting on Ministry and Oversight. The superintendent's report was a remarkable document. It was a careful analysis of the situation and the needs in each "particular" meeting throughout the entire yearly meeting. It brought the *field* before the members as has never been done before and gave a clear vision of possibilities, as well as a summary of work done. Instead of spending the session in aimless talk, Friends for

once dealt with concrete and definite matters, and we seemed to have taken a real step ahead. The meeting, however, has not yet learned how to give for the prosecution of the work of church extension in any adequate way. The net gain in membership for the year was three. It is, of course, pitiably small, but it was made in spite of the fact that there was a death loss of 75, as against a birth gain of 25.

There was a fine spirit of enthusiasm and power in the sessions on foreign missions. Edward Kelsey and wife, just returned from Ramallah; Rosa Lee, soon to sail for the field, and a young Syrian boy, as a specimen of the work in Palestine, were all present and made everybody feel in an unusual degree the tremendous importance of the work of the yearly meeting in the land of the Bible. Over \$5,000 were pledged in open meeting toward the proposed building of a Boys' Training School at Ramallah, and the whole membership entered as one man into co-operation with the Committee on Foreign Missions.

The religious messages on First-day were adapted to the needs of the time and occasion. There was a very large attendance throughout the day, and a good degree of earnestness and seriousness prevailed. One was amazed at the capacity of the listeners, for meetings were almost continuous throughout the day, and many friends were present at all the exercises. If the capacity for transmission anything like equals the capacity for absorption there will be a great *release of power* in the coming months. We shall speak elsewhere of other matters of detail; we wish here to leave the impression that New England Friends are quite awake and are moving with growing energy toward the tasks which belong to a living church.

J. M. J.

A SYMPTOM AND A PLEA.

We trust the letter from William Tallack, which appeared in our last issue, will be the means of awakening a new interest in the abolition of the abominable system of leasing convicts which prevails in some of our Southern States. The practise is another revolting symptom of greed, which secured a permanent foothold in our country during the years immediately succeeding the Civil War. At that time prison accommodations in the South were very limited, and one State after another adopted the plan of hiring out their convicts for a limited sum. The treatment universally received by these unfortunates at the hands of unscrupulous task-masters was never paralleled in slavery times. Under this system white and black prisoners of all ages and classes, many of

them for petty crimes, others schooled in wickedness, are herded together in most unfavorable and filthy quarters, where little attention is given to sanitation or comfort, and compelled by the most cruel and inhuman forms of punishment to work under conditions which are almost unendurable. Many die from cruel treatment, and disease, without care or sympathy.

Cold and cruel as this may sound, there is a financial return to those committing the crimes. But what are we to give as an excuse for the indifference of the American public? For a majority of us it is ignorance—absolute ignorance—and the situation is a forcible reminder of a woeful defect in our educational system. We know too little of the conditions which foster virtue and hinder crime. It would be a comparatively easy matter to exploit revolting conditions and appeal to the passions of men, a method too common with reformers; but something broader and deeper is sadly needed. What we want is a sober consideration of the conditions as they exist, with wise and persistent efforts for reform born of convictions rooted in justice.

In the first place, our laws regulating the treatment of criminals should be revised, and the public should see that the laws are enforced. But it is not enough to improve our prison methods. We should begin with the convict before he has committed the crime. The feeble efforts in this direction have more than justified the most sanguine expectations. The regulation of child labor, the prohibition of intoxicants, and kindred regulations have greatly reduced crime. In a negro settlement, in one of our interior cities, where crime was notorious, a kindergarten was established some years ago, from which 300 boys and girls have graduated, *not one of whom has ever appeared before a police court*. This is a single instance of one method among many which might be used to start young people aright, and at the same time afford greater safety to society. To use the words of one of our present-day reformers: "When the country shall learn this economic lesson that it is cheaper in every way to make good citizens than to punish bad ones, we shall have made a long stride forward toward the ethics of criminology."

It should be one of our first concerns to become informed concerning the institutions and social conditions of which we are a part and party. But what are the facts? Most of us are woefully ignorant concerning the causes of poverty, intemperance and crime. We know of no kind of knowledge which would be more useful to Christian workers than a broad and careful study of present social conditions; and in this respect there is room for improvement in our de-

nominal schools and colleges. If we could supplement our study of Scripture and Church History with a broad and liberal review of present economic and industrial forces, and methods of living, with a view to creating wholesome conditions, we would hear less about the church losing its grip upon the common people. If less time were spent discussing intricate theological questions, and more time devoted to studying the present needs of living boys and girls, with an earnest desire to train them for making an honest living by honest toil, and surrounding them with Christian ideals, the kingdom would make more rapid advance.

[FOR THE AMERICAN FRIEND.]

THE CHURCH AND THE WORLD.

BY THOMAS NEWLIN.

Our Social and Economic Relations.

The relation that should exist between the church and the world has always been a vexed question. It has been answered in various ways, both by precept and example. Many a man has taken great comfort and thought he has gained favor with God, because his wife or children were active in Christian work. Others try to make a division of time and attend formal worship one hour a week with great regularity, yet their lives are not worshipful at all. Still others argue by their acts that bad things for good ends are justifiable. The case is on record in which a man stole money to help build churches.

The most commonly avowed statement is by those who withdraw from the world, shut themselves up to meditation and worship and think thereby to please God. This is entire separation of the church and world.

It is so very easy for any one of us to partake of some of these weaknesses without knowing it. There has been too much tendency among Christians to shut themselves away from the world, live a select life, and be a select people. We build our palace of art and seek to live in it all alone, but ever and anon, the world thrusts its cry in our ears, and we find that we cannot live to ourselves.

When we look to the teaching of Jesus we find that He was not disproportionately spiritual. The Kingdom of God was fundamental in His teachings. By this term the Jews had meant the supremacy of Israel as the people of God. But Jesus transforms the term into the supremacy of God, rather than the supremacy of the people of God. He idealized it; it was not the people as such, but all those who possess certain qualities. This should have been a death blow to sectarianism, but we find that such is not the case.

The Kingdom of Heaven implies a society, hence is social in its nature, but still the government is from within, rather than by statute law. This kind of teaching led to the undoing of Jesus, for the Jews

expected and hoped that the kingdom would be spectacular, and a matter of externals, rather than social and internal. Holy hands are still lifted up and consternation possesses some minds, whenever it is asserted that the church has a social message to proclaim, Christianity then is to be proclaimed in the world, and the essence of it is that it has a different standard, and new motive power, and a nobler life. These must all be impressed upon society.

Now it seems clear that the estrangement from the church of such large classes, is on account of the wrong attitude of the church. The social and economic interests occupy a larger part of the world's mind to-day than in any former age. The Bible account of Heaven is indeed very meager, but the New Testament, and especially Christ's teaching, is full of matters concerning the Kingdom of Heaven, which is to be set up here on earth. The church should be concerned mostly with this world. The Kingdom of Heaven is to be world-wide, and cosmopolitan in Christ's idea; not Jewish, or Protestant, or Quakerly, or Methodistic. Supreme blessedness for all men is the highest good. Are the world Spirit and the Holy Spirit necessarily antagonistic? That they are not identical is clear enough, but that they should not be antagonistic seems just as clear. It seems to be the teaching of Christ that World Spirit should be subordinate to the Holy Spirit, and this is why we need to seek the guidance of the Holy Spirit in the social and economic affairs of life.

One who is to lead the people to-day, and feed the hungry multitudes needs to know the facts of our own time, as well as the history of the Jews, or the founding of the Christian church.

There are great swamp lands of humanity in reach of almost every church, and from these arise malarial germs that influence the best homes, and these social disease germs often fasten on the vitals of some who are within the church. Can these swamp lands be reclaimed? Yes, with the right methods and united efforts.

This cannot be done by argument, nor by preaching the Gospel to them. Physical improvement is the first thing to do. And then we must acknowledge the intelligence among the estranged classes, and sometimes and very often, meet them on their own grounds. Unless the church is willing to touch society at every proper point it will be hard to prove its universal benefit to the masses. The church has many and various needs to-day, but I am forced to say that social leadership is one of the greatest needs, a leadership that will recognize, utilize and consecrate the social interests in our reach. The Christian Endeavor Society has had a large and beneficent influence just here. All "fellowship" meetings tend to the same end. We are placed here to save the world, and we ought to assume the task, for our opportunity is only limited by our capacity.

What is the excuse for holding the traditional prayer-meeting or mid-week meeting, in which all young people are absent, and only a few middle-aged and elderly people are present, except as an occasion

to devise ways and means for interesting all classes in these meetings?

We should diminish the temptations in society for old and young alike, by entering into new vigorous competition with our enemies. I wonder if there has not been more scientific thought and careful investigation how to bait fish-hooks, and trap wild animals, than upon the more important theme of how to interest the masses in our church, and how to catch men. We have the promise to be made fishers of men. Hooks, and bait, and traps have been much changed and improved in the last generation. Shall we not learn a church lesson here?

It is both interesting and instructive to know that both the Jewish and the Christian churches arose out of an attempt at a reorganization along social and industrial lines, an attempt to make God's will the ruling power. The condition of membership among the early Jews and early Christians was the doing of this will, for which there was no substitute, no saying of creeds or formal ceremonies will do.

We cannot now run away from our taskmasters, from the wickedness in the world, but it is our task to make of Egypt a Promised Land. We have too long tried to evade the world and secreted ourselves in our quiet meeting-houses, have refused to take active part in political and commercial matters; we have studied ancient history more than current events, until we have awakened from our Rip Van Winkle slumber, to find the enemy in possession of our churches and our neighborhoods.

The demands in different localities will vary greatly, but every congregation should have some committees that are rendering social service. These social problems arise out of our every-day life, and are not something added to that life. It seems to me we need to open our eyes and face the situation of our own time. Every meeting ought to know the situation confronting the constituency which it is set to serve. There are city problems, and there are country problems; the trolley car and the rural delivery are bringing in new church problems.

Every church should be informed on some or all of the following questions:

(1) The children within its reach, whether they are being well educated, what kind of reading matter they have, and in general how they are cared for, because whatever we want to appear in the future state must be placed in reach of the children.

(2) The work of women and girls under conditions to improve the social and moral status of the family.

(3) This age of electricity and steam has wonderfully increased Sabbath labor. Do we know how much, and do we know how much Christian people are aiding and calling for this? Here is much room for investigation and doing some proper church work.

(4) Then in cities and towns Christians should take active interest in public play-grounds and parks, and in country places they should help to make the school-grounds, church-grounds and graveyards beautiful and convenient.

(5) The church ought to take an active interest in guarded places of amusement, and proper entertainment, because these things are a part of all normal life.

Not everybody can be interested in all the above and many more not named, but some or all of these can be worked out carefully and intelligently, and much good will come to the churches and neighborhoods. These things are not religious, but let us remember that there will be little religion until there is social and economic righteousness, and those churches that are ignoring these interests are losing ground.

FRIENDS' SUMMER-SCHOOL, LOCATED AT BRYN MAWR COLLEGE.

WHAT IT HAS DONE FOR SOME OF US.

The stately halls, the solemn cloisters and the shady campus of Bryn Mawr College are clothed upon, now, with new and hallowed memories, after eight days saturated with intellectual enjoyment, with spiritual fellowship and up-lift, for those whose privilege it was to be in attendance at the recent Summer-school. Days so crowded with thought and feeling it would be impossible adequately to describe within the limits of the present article, or to more than touch upon the riches of a program that covered a range of subjects such as the reconstruction period of Paul's life and his message, the messages of the Hebrew prophets, studies in the history of mysticism and the tendencies of modern Christian thought; conferences attempting to analyze our Quaker message, how to give it forth to the world, how to teach it and the Bible to our children, how to meet the needs of pastoral care, of the weakness of the ministry and of social effort. Our minds travel back over all these lines of suggestive thought, which have emphasized anew the vastness of the field for service, and, yielding ourselves to the irresistible call, we renew our covenant to dedicate ourselves to giving forth a message for which the times are calling. For, indeed, it seems that "the times call for us, as the winds call for the pilot," and we must needs go—though it be but one step at a time.

In connection with this sense of the world's need for a new message, it was, perhaps, not without significance that the Summer-school was attended throughout by a delegation of some 25 of the Bryn Mawr College students, members of "The Christian Union," who chose the broad lines of thought and the serious study offered by the speakers and our program in preference to those offered at the Silver Bay and other conferences hitherto usually attended by them. As pointing in the same direction, also, we heard the earnest and emphatic statements made by some of our non-Quaker lecturers, expressing their renewed conviction, after the days spent with us, that Quakerism has a message, a message for which the great world is hungering, a message which it is our opportunity to give.

It was this message, its definition, its expression,

its power of appeal, that the whole Summer-school program of lectures and conferences seemed so eminently well-calculated to develop. It was Quakerism, its meaning, its history, its development, its work for the future, that seemed to be the key-note to the whole variety of subjects treated.

Was there no significance in the fact that, at the very beginning, in the Bible-class studies of the transformation of Paul, the Pharisee, to Paul, the apostle, we saw him pass through the stern conflict of a *reconstruction period*, in which all the "passionate loyalty" formerly bestowed upon his own people in efforts to advance their power, was completely transferred to advancing the cause and Kingdom of the crucified Nazarene? Every summer-school marks a reconstruction period in somebody's life—else it fails of its purpose. And perhaps, in some lives, the reconstruction periods come as frequently as, or even far outnumber, the summer-schools. But, however often they may come, they are always welcome, for are they not a token of progress?

Through the lectures on "Mysticism and Modern Christianity," we gained, perhaps, our clearest conception of our Quaker heritage. For in our study of the mystics through the ages, we could trace most clearly the thought and work of men who also had a message for the world. Their message; what was it? Thus, as age after age added clearness to the thought: That man is *not* "depraved"; that there is, rather, in him a "spark," a power, a divine life; that religion is not a dictum of the church, nor can the church's interdict deprive man of its consolations. Religion is rather the consciousness of God; the object of life is to attain to full union with God, and this attainment is reached only by absolute renunciation of the individual. But more than this: to the later mystics religion was not only the attainment to union with the divine; it meant also the vision of God's *purpose* for this struggling world, with the power to work out, to accomplish, that purpose. And for both the early and the later mystics Christ was the supreme pattern. He had attained not only to the conscious union with God, but also to a realization of His universal purpose, and to perfect co-operation therewith.

Was it any wonder then, that, when Fox and Penington began to preach, they should sum up the tendency of the by-gone ages and call men to know the spiritual inwardness as the real religion; should call them to "a life lived by the springing up of life within" them; to a knowledge of God and Christ, not by books or by "hearing of the ear," but by the direct seeing of the eye of the spirit? Their part was to "take men to Christ, and leave them there," confident that He would do the rest, for there is no essential barrier between man's spirit and God, his Father. This was the message that came to be termed the Quaker message. In its origin, as John Morley has said, "Quakerism was a devout endeavor to put into practice the religion of Christ." Later the message got entangled in a form, and it is the form that has persisted as Quakerism.

But for now, for this present time, for this present

world, what is the message of Quakerism? Is there a Quaker message, free and untrammelled as the teaching of Jesus? or is it now synonymous with a form? Is the form permanent, or may it change? Or, if there is a message, what is there in it that the world most wants to hear to-day? It was these and kindred questions that we thought about and talked about during the sunset and the twilight hours of the daily conferences in the cloisters, where we sat in seclusion under the sunset glory, while the swallows wheeled above us, or under the darkling sky when "the stars came out" and the moon increased in brightness.

Our conclusions? Well, there were none, at least in the strict sense of the word. But this much we saw, as in a vision: We saw that all the world is moving and that we cannot stand still; that conditions are changing and ideals advancing, and that we must advance with our times; that there is a deep need among the great numbers of the "un-churched" among those who are no longer satisfied with a form instead of a reality, for a religion that is wholly spiritual. We saw again, with George Fox, that there is "a great people to be gathered." We saw that, to teach this "people," we must know their needs, their outlook, their temptations, their conditions of life. What message will appeal to the man in the slums? Under what conditions can he live the spiritual life? We saw that we must be on fire with the love of humanity, that we must be filled with the passion for souls, that we must enter into the travail of the great heart of love of God, Who shares in the tragedy of mankind, Who suffers in their sins and Who grieves infinitely over their mistakes and their lost opportunities.

All this, and much more, we saw during those days of the Summer-school. Will the vision ever be realized—the ideal attained?

HANNAH W. CADBURY.

[FOR THE AMERICAN FRIEND.]

TO FRIENDS' SUMMER SCHOOL OF RELIGIOUS HISTORY.

We come to this "High Hill" from far,
Full of desire
To share the welcomes of Bryn Mawr,
And feel the fire
That warms us with its glow,
And causes us to go
And serve the waiting multitudes.

Jehovah! Thou, our fathers knew,
Be with us still.
Teach us by inward voice
To know Thy will,
That each true life may preach,
And we may reach
Some wandering soul, and bring to Thee.

Our lives like towers of strength
With ivy beautified,
So build and cover, 'til at length
Thou shalt be glorified.
With strength and beauty by Thy grace,
May we with open face,
Behold the glories of Thy reign.

J. LINDLEY SPICER.

Bryn Mawr, Sixth month 18, 1907.

[FOR THE AMERICAN FRIEND.]

OUR HAZARDOUS HERITAGE.

BY J. D. REEVE.

[The following essay is contributed by a young college student. Our readers may not agree with some of the ideas presented, but they are suggestive.—Ed.]

Love is an instinct that we inherit by virtue of being created in the image of God. It is the soul of culture, giving it life, beauty and fruitfulness. In it we are most like God.

But we need that cultured love, that envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, thinketh no evil. This confers fellow feeling. A regard for others is the condition of progress, the mark of advancing civilization.

The comprehension of "Our Father Who art in Heaven," calls to mind our kinship and unfolds the beauty of a common brotherhood. Before this ideal tyranny crumbles, the mountains of avarice and ambition are leveled, and the valley of pain and sorrow is lifted into the sunlight of love.

Through the leaven of this unselfish love, intolerance loses its venom, oppression relaxes its rigor, and the spirit of the disenthralled toiler shows its gladness by inventing better ways of doing things.

Thus, from but a measurable conformity to the golden rule results all labor-saving devices. The toiler is always the inventor. Hence, all industrial progress comes because the grinding oppression of a Christless age has yielded in a measure to brotherly love.

Again, that unselfish love always leads to right conduct towards others. For that reason, alone, it is a more potent force in the world than all courts and governments, yea, than all armies and navies combined, for it removes the cause of trouble.

The world's work is done through united effort. Love co-ordinates and directs all worthy co-operation. It is the source of all human betterment, heals every sorrow, is the key to endless expansion. Indeed, love directs all the activities of God Himself.

But just as unselfish love is fraught with limitless good, so misdirected love produces endless evil. Love perverted, develops into selfishness, and assumes the hideous aspects of greed, cruelty and pride. This is the satanic love that seeks its own. It fills the world with woe. Haughtiness and disdain say, "I am better than you." False, always, for those who are better will never say it. It is a brief statement, but has caused countless wars. The Russian said it to the Jap, the slaveholder to the slave.

All earth's moral monsters are products of perverted, selfish love. The thief, the saloon-keeper, the monopolist, the millionaire, are different names for persons who want what rightly belongs to their neighbor for self enrichment, and are willing to use unfair means to get it.

There is a worse blemish than a sightless eye; a sadder disfigurement than a crooked back. It is unbalanced love, perverted into a consuming admiration that is centered in self, presumptuous arrogance,

scornful disdain, nurtured by the social poison of caste; whatever fosters it is malevolent and deadly. To cultivate the cancerous growth is suicide, followed by eternal, deathless pauperism. The physical defect may debar from pleasure and from some society. The moral deformity disqualifies the wretch for citizenship in the Kingdom of Peace, excludes him at Heaven's gate, ostracises throughout eternity. Better be brainless than heartless. Selfishness is a leprosy that blights all beauty, destroys all usefulness, slaughters limitless possibilities, cuts off all inheritance.

But who is not selfish? We were created self-lovers. Otherwise we would be abnormal and useless. Then why complain? Only that Christ may suggest the remedy.

Just balance selfishness by adding a regard for others equal to the love of self, and the destroying leprosy is healed. Pride changes to sympathy, greed is transformed to philanthropy, and kindness supplants cruelty. Neither the saloon-keeper nor the thief will wrong one that he loves as himself. But let the teaching and spirit of Christ co-operate thus with our endeavor, and earth's foulest fiend becomes benevolent, and sighing and sorrow will flee away.

OBADIAH CHACE.

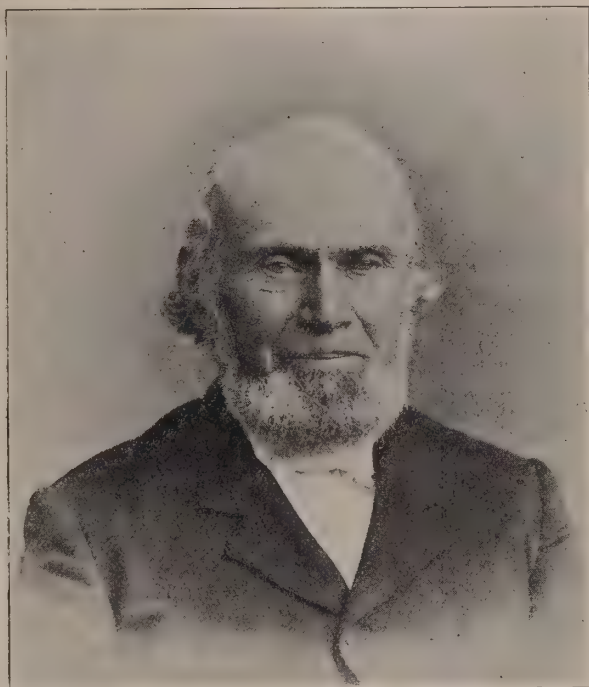
BY HENRY C. AYDELOT.

Obadiah Chace, who died Fifth month 19, 1907, at the residence of his son, Charles A. Chace, South Swansea, Mass., at the age of eighty-nine years, had faithfully filled the position of minister in the Friends' church for fifty-five years. He was a native of Warren, R. I., and his parents were Anthony and Isabel (Buffinton) Chace, the latter of whom died at the age of ninety-three years. He was the last survivor of a family of six children and the eighth son, in direct descent from William Chace, who settled at Yarmouth, Mass., in 1637.

He was in an eminent degree the embodiment of the three excellences which Paul commended to the church at Rome: "Not slothful in business, fervent in spirit, serving the Lord." Trace the thread of this long life back to its earliest activities, and the harmony of this triple chord will appear in all its enterprises. When we say that he was recorded a minister at the age of thirty-four years, it implies that, in childhood, boyhood and early manhood he so loved the truth, and so declared it in his walk and speech, when the full tide of life had come the church was able to set him apart as worthy to stand as a minister of Jesus Christ. These graces were apparent as a boy in the district school, in the "Friends' school," in Providence, and later in the school-room, where he himself was a teacher. When, in 1845, his marriage to Esther Freeborn was solemnized, there was not only the beginning of a blessed union of more than sixty years, but there was laid the foundation of a Christian home. Under its roof were rest and comfort for the weary messengers of Christ. From its fireside went out over the entire community a silent moral force and

sympathy that are still potent in the hearts of living men.

His confidence in the New England farm was not in his mind as an experiment. He settled upon it with a view to a positive source of income; but that was not all. He could be industrious, and "fervent in spirit," but to Obadiah Chace that would not mean success unless he was also "serving the Lord."



OBADIAH CHACE.

The deep, rich soil of the new West at that time lay temptingly before him as before other men. It appealed to other men successfully, but from him there came no response. His life work lay before him and his field of operation was all about him. He had sound commercial ideas; he also had a refined ethical taste. He was in touch with large and growing centers of population, and for these markets there must be supplies. His New England soil had richness and warmth, and stones as well. But there was the man with the well-developed traits of an industrious life together with the fervent spirit, and the inspiration of a vision ever before him—the old church of from his home. There was a light that his fathers, which was situated seven miles must not be allowed to go out. That was the reason that drills, blasting powder, pick-axes, shovels, oxen, carts, sledge-hammers, and heavy chains awakened the echoes over that old New England farm. The man whose feet trod its soil was from his youth dedicated to God. Whether or not he ever formally vowed to make a practical test of the divine order of, "first," the Kingdom of God," and second, things material, we do not say. Certain

it is that the qualities of this noble life, and the results of work well done, prove it. Plentiful harvests at home made helpful service possible in the wider field of the church. For Obadiah and Esther Chace, life's battle for God and truth was now begun. With characteristic wholeheartedness she gave to her husband her confidence, sympathy and clear judgment in every labor of love, until she was called to her heavenly home in the year 1905. In the two journeys he made through the West in bearing the Gospel to the churches, she was by his side, as well as in similar tours among those in his own yearly meeting. In his service as a member of the Rhode Island Legislature, he stood for the public welfare upon the same basis as in church government; as he would say, in the language of William Penn, "The word of God without me and the grace of God within me, are the foundation and declaration of my faith." The order of his service was to declare salvation through faith in Jesus Christ on the Sabbath day, and faithfully teach it by his life to the busy world the remaining six days of the week. Always youthful in spirit, he successfully appealed to the hearts of the young. He had wise counsel for the discouraged, comfort for the lonely, consolation for those who mourned. In his own trials, though cast down, he was not destroyed. No murmuring undertone of discouragement escaped him. He lived down the world's cold criticism of revealed truth with its claims for the supernatural, by living above them. He could say, "I know Whom I have believed."

This is the type of men the church and the world need, and there are such. God has not left us without witnesses to His Gospel and the glory yet to be revealed. To-day, young men are looking heavenward. They are putting on the whole armor of God and entering the service. As the years roll on some will be discharged from the strife in the bloom of early manhood, some in middle life, and still others in advanced years.



SWANSEA MEETING HOUSE, SOMERSET, MASS.

Some Views on Present Day Topics.

ANOTHER VIEW.

BY VINCENT WOOD.

In his article on "The Historical Books of the Bible," in THE AMERICAN FRIEND, of Fifth month 23d, Elbert Russell takes the ground that these books were written primarily to teach religious truth, and not to teach history. Taking that to be true, and it is evident that we must understand the *religion* they teach, or we cannot understand the books. In other words, we must view these writings from the religious standpoint, and not from the literary, historical, or any other; taking the worship and service of God as the basis of our calculations. I wish to call attention to some of his "historical inaccuracies," as seen from that standpoint.

1. He says that "in I Chron. 1:3-5 it was explained that Solomon went to Gibeon because it was the one legitimate place of sacrifice, the tabernacle and brazen altar of Moses being there."

If the tabernacle and altar being there did *not* constitute this, the one legitimate place of sacrifice, then there is no discrepancy between this statement and the one in I Kings 3:2-4. Therefore, the question will have to be settled from the religious standpoint. What religious truth was God teaching Israel at this time?

The essential element of the tabernacle was *God* (Ex. 40:34-38). At first He manifested Himself in a cloud above it, in the sight of all the people, and led them in that way through all their wilderness journeys.

But the River Jordan was a division point in their journey. The cloud and tabernacle leading ceased at that point, and the ark, carried by the priests, took their place. The tabernacle was not even set up till after the land was subdued (Josh. 18:1), and then not by the command of God. They set it up and used it of their own accord (19:51). When the Lord spake (20:1), it was to give them a series of object lessons showing that *motive* was an important principle in all their actions.

With Samuel, the first prophet (Acts 3:24), began another era of religious truth. God's leading was (1) through Moses and the tabernacle, (2) the priests and the ark. When the priesthood became corrupt he (3) "spoke by the prophets." They were now taught in various ways that an obedient spirit was the main thing. When they forsook the Lord and trusted in the ark it did not save them (I Sam. iv). The ark was shown to be a curse to the sinner and a blessing to the righteous. When Israel repented and trusted in the Lord without the ark, He gave them victory (I Sam. vii). When David went after the ark, not exactly in a right spirit, he did not succeed (II Sam. 6:8, 9); but when he went "with gladness" and in submission to God (verses 12, 13), he had no trouble. These historical facts were teaching more loudly than words what Samuel had told Saul, that "obedience is better than sacrifice."

One more illustration of this point is found in

I Chron. 21:18-30. David was commanded through the prophet to set up an altar at a certain place. He obeyed and offered sacrifices thereon. Then we are told that the tabernacle and altar of Moses were at Gibeon, "but that David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the Lord." In other words, he would have gone there, as Solomon did, but was commanded to do otherwise, and that command was enforced by an angel with a sword. Gibeon was certainly no "legitimate place of sacrifice" for him at that time. He had numbered the people at the suggestion of Satan; he was now being taught obedience to God. He had before offered sacrifices before the ark and been accepted. Solomon had offered sacrifices before the tabernacle and been accepted. Were all three of these places "the one legitimate place of sacrifice?" There was no such "one" place. They were accepted, not because of the place, but because they sought the Lord in a right spirit. In the spirit of obedience to God was "the one legitimate place of sacrifice."

Moreover, the tabernacle never was a legitimate place of sacrifice without the ark was in its place. I appeal to nothing but common sense for that. The writer of II Chron. 1:2-5 takes pains to say that the ark was not with the tabernacle, but in Jerusalem.

2. Manasseh sinned and caused the people to sin. Personally, he repented and was restored. But the nation was punished "for the sins of Manasseh," even after Manasseh had repented, and after Josiah's good reign. Here is where the discrepancy comes in. This is another religious question.

If the nation was punished for Manasseh's personal sins, it would hardly be just whether he had repented or not; and less so after he had repented. But were they? The statement that they were punished "for the sins of Manasseh" (II Kings 24:3) is immediately followed by these words: "According to all that he did." I am no Hebrew scholar, but the English "according to" does not mean the identical things, but things of the same kind. It would seem to me that the writer added that clause on purpose to qualify the other. Chapter 23:37 says Jehoiakim did evil "according to all that his father had done." We had no difficulty in making that mean sins of the same nature or kind as those of his father. During Josiah's reign of thirty-one years the punishment was deferred; but now a wicked king was reigning, and the people had no doubt fallen back into their old sins of Manasseh's day.

If these things be true, there is no discrepancy.

3. "In II Kings (8:25), Ahaziah is said to have become king in the twelfth year of Joram, king of Israel. In 9:29, he is said to have begun to reign in the eleventh year of Joram."

The first statement gives the more exact time, for it gives his age and the length of time he reigned. It is when his formal reign began. The second tells when he began to reign, in fact, a year before his father died, but while he was too sick to act—as explained in the margin. It was very unusual to tell

when a king *began* to reign, after his death. I would sooner think it was put in to avoid some apparent contradiction, which the people of that day might more readily see than we.

4. "In II Kings 18:1, Hezekiah's first year is given as the third of Hoshea. In the ninth verse of the same chapter Hezekiah's fourth year is given as Hoshea's seventh." I fail to see even an *apparent* contradiction in this. It is a simple case of common language and arithmetic. In common language a man says he is in his seventy-fifth year. We understand that he is past seventy-four, but not yet seventy-five. We have nearly a year to guess on, for he does not profess to give his *exact* age. Suppose Hoshea's reign to begin First month 1, 1900 (using modern dates as more easily understood). On First month 1, 1902, he will have reigned two full years, and his third year begins. Any time during 1902 is in his third year. Suppose Hezekiah to begin Seventh month 1, 1902. That is in the middle of Hoshea's third year. On Seventh month 1, 1905, he will have reigned three full years, and his fourth year begins, lasting till Seventh month 1, 1906. On First month 1, 1906, Hoshea will have reigned six full years, and his seventh year begins. Then we have from First month 1, 1906, to Seventh month 1, 1906, inside of which will be both Hezekiah's fourth year and Hoshea's seventh.

Discrepancies in the Bible are not at all necessary to prove that history was not the primary object of the writers. But they are used in this article for another purpose. They are made to bear upon the question of inspiration. One thing that is "pretty evident" to the writer is this: "That it is the religious truth that these books teach, not the facts they narrate, that was given them by inspiration of God." Then "facts" are of minor importance! In a class of writers who make "facts" the very foundation of Biblical criticism, of the theory of inspiration, interpretation and everything else, this seems a little strange. Even this conclusion of his rests upon what are supposed to be facts. Facts and religious truth cannot be separated. Inspiration is not so mechanical as to be cut up in separate pieces. It is nearer the truth to say that the *men* were inspired, not the things. When the spirit of prophecy came upon a man he was "turned into another man" (I Sam. 10:6-10). This agrees with the general principle as stated in II Pet. 1:21. The prophets were "holy men of God." The spirit of Christ was *in them* (I Pet. 1:11). Paul says, "I also labor, striving according to His working, which worketh in me mightily (Col. 1:29). Here is a union of the human with the divine. The fact that the *man* works and studies and gets his information from all available sources, is perfectly consistent with this kind of inspiration. But it is all done in humble dependence upon God and as "*moved* by the Holy Ghost," or "according to His *working*." This also brings *God* into all the events of life, as Madame Guyon so clearly saw. Historical facts are important, because God is in them.

Thus, the primary principle of inspiration is the divine Spirit moving upon and working through the human spirit. Then the primary principle of interpretation is to get at the *spirit* or intended meaning of the writers. They no doubt stated facts as *they* saw them, with such a degree of illumination as God saw fit to give, this depending somewhat upon their importance. There is nothing contradictory in one man seeing two men healed where another noticed only one. There is nothing contradictory in one man telling what the centurion said and another stating further that he said it through his representatives. Matthew's account is about two-thirds as long as Luke's. If he had gone into detail as much or more than Luke, his omission might be worth mentioning.

In the case of the blind beggars, Matthew writes as though he were an eye witness. Luke probably got his information from some other person. There was a great multitude. No two would see all the details exactly alike. Luke found that it was just outside of the city. That may be all he learned on that point. He states that point with reserve—"as He was come nigh unto Jericho." He does not say with positiveness that it was when He was entering the city. All of this seems to me consistent with the Bible doctrine of inspiration, as I have gathered from its own words, and also with a fair, loving and reverential interpretation of what are called "The Holy Scriptures" (Rom. 1:2).

Tecumseh, Mich.

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

QUARTERLY REPORT FOR KAIMOSI.

BY E. BLACKBURN, M.D.

Many times since the first of the year Kaimosi has been thronged with porters transporting loads of building materials for the Government station in Nandi. The loads were brought to this point by Kisumu porters, and left here, to be taken the remainder of the distance by Wanandi.

Tribes—At times our premises seemed to swarm with natives of various tribes. At one time we counted as many as five different languages spoken by the porters, not including Indian and English. Several times some or all of the porters have met with us in service, and we hope they may have taken away with them, not only materials for earthly buildings, but a desire for eternal mansions as well.

Evangelistic Department—On First month 21st, our new native teacher from Pemba, arrived, Bartholomayo Matolas. He is a brother of Cherubini Matolas, and has proven himself fully qualified to take charge of the school and assist in services and evangelistic work generally. Nor is he afraid of work, for during the past month he has been constructing a cook-house for himself and wife, and several weeks ago he made a table and two chairs, which do him credit.

During the prolonged dry season, which is only just ended, while the natives could not work their gardens, the attendance at daily service was somewhat increased. On several occasions from 50 to 200 Wanandi have met with us in service. Recently some itinerating has been done among nearby people.

Educational—The new school for workmen has had a new feature added, that of singing lessons, conducted three times a week by B. Matolas. Already we have noted some improvement in the volume and quality of their voices, but there is plenty of room for advancement along this line. The Kavirondo have musical qualities, but, according to civilized ideas on the subject, the native's voice sadly needs cultivation.

The morning-school for children continues with good interest, though we hope for a larger attendance.

Medical—Several days during First month were spent in caring for an unfortunate fellow missionary, who became ill with fever. During the past few months there has been an epidemic of measles among natives. We have heard of no deaths from this cause in this neighborhood. Besides the daily dispensary work, some medical itinerating has been done. This work seems to have an effect on the people very quickly, in winning their confidence.

One case of plague was reported on the steamship "Sybil," on Lake Victoria, some weeks ago, but no new cases have developed thus far. Sleeping sickness continues its ravages among the natives near the lake. Several islands near the mouth of Kavirondo Bay have been almost wholly depopulated.

Industrial—About 35,000 bricks have been made and burned, and 8,000 or 10,000 more are ready for burning. Two thousand, two hundred bricks were sold and delivered to the Government for use in building the new station at Nandi, for which Rs. 50.9.0 (\$16.18) was received.

A part of the road from the station to the river has been plowed and harrowed ready for ditching. The first course of bricks is laid on part of the foundations for the permanent dwelling house. We have not been able to secure Baganda bricklayers.

The road from Kaimosi to Kisumu has been worked by the natives under the supervision of Government officials, and except for the lack of one or two bridges there would be no difficulty in using carts for transportation. These streams can be forded, except after heavy rains. Also a path from Kaimosi to the new Government station, in Nandi, has been cut by the Wanandi.

Fires—During the dry season, some loss was sustained due to forest fires. Many small trees of from one to two years' growth were destroyed. Several workmen were kept in the forest to fight fires, and in this way further damage was prevented.

Fourth month, 1907.

TEN CENTS will pay for THE AMERICAN FRIEND ten weeks to any one not now a subscriber. Send for your friends who are not taking the paper. They may become interested.

Address,

THE AMERICAN FRIEND,
1010 Arch Street, Philadelphia, Pa.

Things of Interest Among Ourselves.

New England Friends appointed two of their members as trustees of the Anti-Saloon League of Massachusetts.

J. Elwood Paige was again clerk of New England Yearly Meeting, and he showed his well-known gift for clerkship.

Friends of Mt. Ayr, Kan., have been helping a Holiness Camp-meeting, which was conducted by Viola Smith and Blanch Ford, ministers from Oskaloosa, Ia.

Mrs. L. M. N. Stevens, president of the W. C. T. U. of America, attended some of the sessions of New England Yearly Meeting and addressed one session.

Levi Pennington, pastor at South Wabash, lectured at South Union, Ind., Sixth-day evening, the 21st ult., and also preached the following First-day evening at the same place. Both services were good and well received.

Dunnings Creek Quarterly Meeting was held the 16th and 17th ult at Curwensville, Pa. Rebecca E. and Charles Y. Thomas, Deer Creek, Md., were present. The question of securing better representation in our four months' meetings was probably the subject that caused most discussion.

Ida Chamness, Iowa; Henry T. Outland, North Carolina, with other Friends, members of the "smaller bodies" of Friends, held an appointed meeting in Friends' meeting-house, New Bedford, Mass., on the evening of the 13th inst. They had attended the yearly meeting of the "smaller body" of Friends for New England, at Westerly, R. I., a few days previously.

London Meeting for Sufferings, which met soon after the Yearly Meeting, appointed a committee to nominate delegates to the Five Years' Meeting. The appointments, therefore, will not be made until the next Meeting for Sufferings, in the Seventh month. There was a difference of opinion as to the number of delegates, one Friend suggesting five and another two.

New England Yearly Meeting was the third yearly meeting to pass on the proposed plan for Missionary Union. It was decided that, inasmuch as that yearly meeting had its work splendidly organized already and was about to undertake the erection of an extensive building for a Boys' Training School, it preferred to continue on its present basis under its own committee.

William C. Allen and his wife, Philadelphia, visited Limerick, Ireland, on Fifth month 30th. By invitation of William J. Woodhouse, Friends met them in a social gathering at his house. During the evening William Allen gave an impressive address on the privileges and responsibilities of membership in our Society, earnestly encouraging Friends to continue steadfast in our faith and principles, which we must pass on to those who come after us. He felt assured that Friends have as important a place to fill now as at any time.

There is an interesting incident connected with the life of Obediah Chace, a memorial sketch of whom appears in our columns this week. When Eli Jones laid before New England Yearly Meeting the concern which he and his wife, Sibyl Jones, had for the founding of a Mission in Palestine, the matter was referred to a committee, and, after much discussion, a proposal was made that some one should go through the yearly meeting to see how much could be raised for this novel undertaking. Obediah Chace suggested that a subscription be taken then and there in the committee, and he himself made the first subscription.

Farmington Quarterly Meeting met at Elba, N. Y., the 18th to 20th ult. The vocal ministry was favored with power. On Third-day evening the Christian Endeavor Union met, the exercises being led by Anna S. Leggett. Following this meeting was a temperance program. Addresses were made by Albert Hall, J. Ralph Briggs and others. At the business session, the time was occupied largely by reports from the yearly meeting. On Fourth-day evening a Bible-school Conference was held, conducted by J. Irving Dillingham, at which George Hull made the address. No visiting ministers attended the quarterly meeting, but all thought it a very helpful occasion.

L. Ella Hartley, Fountain City, Ind., delivered a missionary address before a public meeting, given by the Missionary Social Union, a federation of all the missionary societies of the various churches of Knightstown, Ind., on the 18th ult. She dwelt largely upon the transforming power of the

Gospel, illustrating points by incidents and experiences in her travels in foreign countries, as well as among the Indians, with whom she had labored for ten years. One of the impressive points made was the necessity of missionary work to the life of the church, that circulation is the law of life in the spiritual as well as the natural world, that to hoard is to lose, but to scatter, as the sower does his seed, means to gather a multiplied harvest. The blessings which come to us in this life must be passed on to others.

On Fifth month 25, 1907, John and Margaret Hall celebrated the sixty-fifth anniversary of their marriage. For sixty-five years they have lived happily together, have reared a large family, and have walked honorably before men. They have also been useful and valued members of the church, she being a birthright member and he joining at the age of seventeen. They still have a deep interest in the work and welfare of Friends. He is now eighty-five years of age and she eighty-one. They are well preserved in body and bright and hopeful in spirit. They are tenderly interested in each other and are truly two souls made one flesh. They live near Beech Grove Meeting, Paoli, Ind., and one seldom visits a home in which there is more light, cheer, and good-will, or where the time passes more pleasantly. Truly, "The hoary head is a crown of glory, if it be found in the way of righteousness."

Prof. Allen D. Hole, Earlham College, has just received notice of his appointment as a member of the United States Geological Survey, and has been assigned the work of the survey of the Silverton, Colorado, region. He leaves Seventh month 1st, and will remain all summer. The Silverton region is adjacent to the Telluride region, of which Prof. Hole has already made the survey for the Government, his report having been published recently. The San Juan Mountains, among the highest Mountains of the Rockies, some of them being 11,500 feet above the sea level, are located in this region. From this center many glaciers radiated in pre-historic times. Prof. Hole will be accompanied by Harold Chapman, Bloomington, and John Hancock, Fairmount. They are registered as students in the Earlham Summer-School, and will make three credits in Geology with Prof. Hole in Colorado during the summer.

Earlham College has recently been "accredited" by the State Board of Education, Indiana, as an institution qualified to prepare teachers for the public schools of the State, in accordance with recent legislation. This makes the college a part of the State organization for training teachers. The Earlham summer term has a largely-increased enrollment over previous years.

The Newberg *Graphic* devoted the front page of its issue of Sixth month 20th, to the Fifteenth Annual Commencement of Pacific College. From this account we learn that the townspeople take great interest in the affairs of the College, large crowds being present at all the exercises. The Literary Societies were the first to present a public program, which occurred Seventh-day evening, the 15th ult. Then followed the baccalaureate services, on First-day, and the Christian Associations, First-day evening. Outside speakers were secured for all these occasions. On Second-day afternoon a musical recital was given, at which certificates from the Senior Class in piano were given to Sarah Knight, Elsie Mackie and Bessie Vickery, and a certificate from the Senior in voice to Katharine Roming. At 8 o'clock, Second-day evening, Class-Day Exercises began, which were highly entertaining. Crowds began to gather at 7.15, and when the doors were opened, at 7.30, enough were present to fill the auditorium. On Third-day evening the Alumni had a public meeting, and on Fourth-day morning the commencement exercises occurred. The Degree of Bachelor of Science was conferred upon Ralph Rees, Clarence Brown, Paul Maris, Ruth Wiley, Huber Haworth, Walter Spaulding, Perry Macy and Cecil Hoskins, and the Degree of Bachelor of Arts upon Clement Niswonger and Nellie Paulsen. The Alumni provided dinner, and held a reunion in the afternoon.

Fairmount Quarterly Meeting was held the 14th to 16th ult. at Fairmount, Ind. Allen Jay, Adelbert Wood, Nathan and Esther Frame, Myron T. Hartley, Lloyd G. East, Albert Copeland and William J. Sayres were present. Considerable business was transacted. Reports from the Academy at this place occupied the greater part of the business session. Two new departments, Agriculture and Household Economics, will be introduced this year, with competent teachers in charge. Leon L. Tyler remains at the head of the institution. Through his regular courses in Bible study and the students' weekly

prayer-meeting, opportunity is offered for spiritual education, and many of the students evince a deep interest in Christian Endeavor and church work.

Commencement week was the best in the history of the school. The pastor, Daisy Barr, preached the baccalaureate sermon to a crowded house.

Elijah P. Brown, "the Ram's Horn Man," delivered the class address. The Academy "Home-coming," on Fifth-day, to which all former teachers, students and friends of the Academy were invited, and also the Alumni banquet in the evening, were unique and very enjoyable occasions. Both were held on the Academy grounds. The "Home-coming" was an all-day affair, with picnic dinner, and program in the afternoon, and was such a satisfactory innovation that it was decided to have one each year. Two hundred and fifty plates were served at the Alumni banquet. The Academy feels justly proud of having carried off the honors, both in oratory and declamation, in the recent Interacademic contest, which occurred at this place. In the nine successive years in which these contests have been held, Fairmount Academy has not failed to gain either the first or the second prize, and twice both have been awarded to her. The Endowment Fund is on the increase, the debt is almost liquidated, and her prospects are brighter than at any previous time during her history.

The public meetings in charge of the Friends' Historical Committee, Fairmount, Ind., are increasing in interest and attendance, one of these being held the first Second-day evening of each month at some home.

Besides the leading paper of the evening on some part of church history, the older members of the church are being asked to give reminiscences of their early life—"Reminiscences of Early Friends," by Lewis Hockett; "Northern Quarterly Meeting, as I Remember It," by Louisa Rush; "The Light of God on the Western Plains," by Nixon Rush, telling of his remarkable conversion on the Pike's Peak trail; "The Light of God in the Rebel Camp," by William Bell, telling of his conversion after being drafted into the rebel army, his refusal to fight and suffering therefor, and his subsequent desertion to the Union lines—have already been given and have been an inspiration to the younger members of the Society. Mary Winslow, a dear, old Friend, now in her eighty-ninth year, will appear on the program for Seventh month 1st. When asked to talk at this meeting, she remarked that she had wondered why God was letting her live so long, but now she saw there was another chance for her to do some good for Him, and she was glad of the opportunity. Light refreshments at each meeting add to the pleasure of the occasions.

BORN.

BENEDICT.—At Rome, N. Y., Fifth month 4, 1907, to Lewis N. and Emma Weaver Benedict, a son, Charles Edward.

CASH.—Born to Herbert T. and Sarah B. Cash, Newberg, Ore., Fifth month 28, 1907, a son, Seymour Lucas.

MARRIED.

MAVITY-MARIS.—At the home of the bride's parents, Aaron and Mary Maris, Paoli, Ind., Myrtle E. Maris and Norman B. Mavity were united in marriage, Sixth month 20, 1907.

DIED.

CLARK.—At the residence of her sister, Eliza C. Armstrong, Plainfield, Ind., May 24, 1907, Harriet Clark, daughter of Alexander and Anna Clark. A life of suffering ended, and the inheritance in glory entered upon.

COLLINS.—At Lynn, Mass., Fifth month 26, 1907, Lucy Ellen Collins, daughter of Enoch and Lucretia (Johnson) Collins, in her eightieth year. The deceased was a faithful and well-known member of New England Yearly Meeting.

SANBORN.—At her residence, in Granby, Province of Quebec, Sixth month 21, 1907, Emily Sanborn, aged sixty-nine years. The deceased was the wife of Rollin W. Sanborn; daughter of Levi and Anna B. Knowles, formerly of East Farnham, Province of Quebec, and sister of Mary S. Knowles, N. Y.

TRIMBLE.—Near Paoli, Ind., Sixth month 1, 1907, Joseph Trimble, a member of Beech Grove Meeting, aged fifty-six years. He was a quiet and useful member, especially interested and helpful in the business of the church.

The International Lesson.

THIRD QUARTER.

LESSON II. SEVENTH MONTH 14, 1907.

THE TEN COMMANDMENTS: DUTIES TOWARD GOD.

GOLDEN TEXT.—Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. 6: 5.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Duties toward God. Exod. 20: 1-11.

Third-day. Exhortation. Deut. 6: 1-15.

Fourth-day. "For our good." Deut. 6: 16-25.

Fifth-day. The commandments written. Deut. 27: 1-10.

Sixth-day. Warning against disobedience. Josh. 23: 1-11.

Seventh-day. The perfect law. Ps. 19.

First-day. Great commandment. Mark 12: 28-34.

Time.—Fifty days after leaving Egypt. Ex. 19: 1, 15. Sometime in the month of May. Year, uncertain; authorities vary from B. C. 1491 to 1200, probably about 1300.

Place.—In the southern part of Arabia, on the Sinaitic Peninsula, at the base of Mt. Sinai. The celebrated convent or monastery of St. Catharine is situated near the supposed site. Here Tischendorf, in 1844, discovered the Sinaitic MS. of the Bible.

The "Ten Commandments" are perhaps the most familiar words of the Old Testament—possibly that is one reason why in the minds of some they have been invested with a halo which does not of right belong to them. The words of Dr. R. W. Dale express, as well as any, their right place in the modern world of religious thought; we should "remember that these Commandments represent the claims of God, not on ourselves, but on a comparatively barbarous people; a people whose morality had been corrupted by habitual contact, for several generations, with the vices of a great heathen State, and whose religious thought had been degraded by its superstitions and idolatry; that to us to whom God has made far nobler revelations and manifested an infinitely greater love, He has given precepts requiring a far loftier perfection. If we fail to keep these ancient laws—laws so elementary, laws adapted to the human race in almost its lowest and weakest condition—how grievously must we fail to keep those higher laws which are the rule of our higher life, and by which we must at last be judged."

The Commandments are repeated, with some differences—notably in the fourth and fifth, and to some extent in the tenth Commandment—in Deuteronomy (5: 6-21). In Exodus 34: 10-25, there are also "Ten Words," which cover somewhat the same ground, but their relation to the Decalogue in Exodus 20 and Deut. 5 is a question which cannot be entered into here.

The "Ten Words" fall naturally into two groups, one of four, and one of six, and these have been distinguished by the titles, "Duties Toward God" (1-4), "Duties Toward Man" (5-10). The present lesson considers the first group.

The circumstances under which the Commandments were given forth is most graphically related in chapter 19.

1, 2. "God spoke." It was a Divine utterance. "Thou shalt have no other

Gods before Me," or "besides Me." Note that this does not say anything about other Gods—it was addressed to the Israelite—for him Jehovah was the only God, for him all others were false. The Israelite was not yet ready for the fuller truth that Jehovah is the only true God for all mankind.

4-6. The Second Commandment. This forbids the making of any "graven" images. It is the forbidding of idol worship. This was to the Israelite, both at this time and afterward, a great temptation, and the command, even down to the captivity of Judah, was continually violated, especially outside of Jerusalem. Literally, the command has little place now, as there is to most civilized nations no temptation to idol worship. The transferred view—that of making self, riches, etc., idols—would not have been understood in the Mosaic age; but there is no doubt that the principle underlying this command is of the utmost value. Nothing should take the place of God; nothing which tends to draw away the soul from God should be allowed in worship or in life. It is a fact that constant use of external means does tend to lead the man more and to value and to regard the tangible representation, rather than what is represented. The latter part of the fifth verse is more in accord with Old Testament than with Gospel teaching.

7. The Third Commandment. Exactly what was meant for the Israelite is not very clear. To the Israelite the name of a person meant far more than it does to us: as is shown in the change from Abram to Isaac, Jacob to Israel, in the naming of Isaac, Benjamin, etc., etc. So in this command it meant far more than flippant, or idle or profane use of the name of Jehovah, or false swearing. Possibly, among other things, it meant to forbid the use of the name of Jehovah for a vain end, such as sorcery, or anything wicked. Here again the modern application is derived from the underlying principle, rather than from the wording.

8-10. The Fourth Commandment. "Remember." Whether this word refers to the past, or to the future, or to both, cannot be positively determined. On the whole, the emphasis seems more likely to be laid on the future; as we say, "Remember what I tell you when you go to town!" The origin of the Sabbath has been a question among scholars. Here it is at least implied that the Sabbath was to be observed because of the rest after the six days of creation. In the version, as given in Deuteronomy (5: 12-15), the reasons given are very different. There the Sabbath is to be observed for the sake of giving the servants in the household a time of rest, and the Hebrews are told that they should remember their own bondage in Egypt, and that the Lord brought them out. "Holv." Hallowed to the Lord. "Thou shalt not do any work." Exactly what was meant here cannot be determined. It is likely that cessation from ordinary toil or business is intended, not needful work. The observance of the seventh day grew more and more superstitious until in our Lord's time on earth there was scarcely an outward regulation which He so frequently broke or ignored. He laid down the great rule, "The Sabbath was made for man, not man for the Sab-

bath." Like all His teachings, this statement must be applied in the spirit and not in the letter. Is the Fourth Commandment binding on Christians? It can be answered, unhesitatingly, No. The Jewish Sabbath has not been transferred to the first day of the week. There is absolutely nothing in the New Testament to warrant the claim that it has been. Indeed, what little is said concerning the Sabbath is against a strict Jewish Sabbath. In the Fourth Commandment, as in others, the underlying principle is applicable to every age. Rest from toil is advisable, is necessary for man if he would reach a high physical and spiritual development, and how that principle is to be carried out must be determined not by trying to adapt a precept intended for men of a pre-Christian age, but in accordance with the teachings of Him Who gives a new commandment.

One striking characteristic of the Decalogue is that eight of the ten "Words" are prohibitions—"Thou shalt not." The Gospel is positive.

NOTICE.

D. Pearson, Oklahoma, will take notice that his letter, written to me recently, has been misplaced, and not knowing his address cannot answer same. Please write me again and it shall claim my early attention.

H. R. PEARSON,

Secretary of the West Branch Monthly Meeting Centennial Committee.

Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and thy word
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.—Bonar.

GETTING READY.

FEEDING AHEAD OF HOT WEATHER.

"Not quite so much meat in spring-time; use the cereals, as they heat the blood less." Seasonable advice from an old practitioner.

If one uses some care as to food, the hot weather will be passed as comfortably as any season. In fact, a person possessed of a perfectly balanced set of nerves can be happy and comfortable under most any conditions.

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Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR SEVENTH MONTH FOURTEENTH. PRESENT-DAY APPLICATIONS OF THE FIRST FOUR COMMANDMENTS.

Ex. 20: 1-11.

READINGS FOR THE PRECEDING WEEK.

- Second-day. Idolatry forbidden. Deut. 4: 14-19.
Third-day. An example. Acts 17: 22-29.
Fourth-day. Profanity prohibited. Matt. 5: 33-37.
Fifth-day. Sabbath rest. Deut. 5: 12-15.
Sixth-day. Sabbath delight. Isa. 58: 13-14.
Seventh-day. Jesus and the Sabbath. Matt. 12: 1-13.

The Commandments come to us with the sanction of the most impressive surroundings that ever attended the revelation of God's will to man. They bear the stamp of divine authority in both the words in which they are written and the circumstances of their promulgation. Yet they mean to us, in this formal utterance, only what we make of them. All God's declaration of Himself is nothing to the man who has chosen to shut Him out of his heart and life. The signs and portents of Sinai are without effect to the man whose mind is closed to all that exceeds his own little conceptions of the possible or probable.

And, after all, these matters of method and circumstances, and even of divine pronouncement, are not the fundamental facts. The principles of the Decalogue were the law of life and truth and right before the days of Moses, and no man can escape their binding effect by any carping or quibbling over any question about them or their inspiration, or in any other way. They fit into the nature of man just as surely as breath to lungs, as light to vision, as food to body, and are as essential.

Suppose one tries to have some other god than the one true God. He is not merely a violator of a written statute, but he is making wreck of his own life. "They that wait upon the Lord shall renew their strength." Those who wait on idols are wasting theirs. The newspapers are full of accounts of the self-ruin wrought by men and women who have worshipped pleasure or passion or gold. The asylums and sanitariums are treating men and women, not alone of dissolute life, but clean, morally, yet broken in mind and body by the exactions of their god of financial or social success. And what of the spiritual life, when the days and weeks have been so full of thinking and planning for material things that the soul has found no opportunity to assert itself?

With this forgetfulness of God comes the disregard of His special day, yet not more His than ours. God does not need a Sabbath for His own being, but we do for ours. When we plan to get a little more time in which to please ourselves we in fact rob ourselves, and hurt and starve body and soul alike. The Sunday excursion, the Sunday ball game, the sacred (?) concert, rapidly shading off into the Sunday play of any sort that draws a crowd—all these are

indulgences that harm under the guise of recreation.

In the use of God's name, the profane person, so called, is not the only offender in taking it in vain. Mumbled in law courts, used in cant and triviality, made a cloak for the hypocrite, none who uses it thus is guiltless, for he lowers the standard and fountain head of his own life, dishonoring both God and himself; and for his own sake, not less than for God's, such transgression can not be passed lightly by.

THE LIGHTNING AGE.

In other times we took a car
Drawn by horses, if going far,
And felt that we were blest;
Now the conductor takes the fare,
And sticks a broomstick in the air,
And lightning does the rest.

In other days along the street
A glimmering lantern led our feet
When on a midnight stroll;
But now we catch, when night is nigh,
A piece of lightning from the sky,
And stick it on a pole.

Time was when one must hold his ear
Close to a whispering voice to hear,
Like deaf men—nigh and nigher;
But now from town to town he talks,
And puts his nose into a box,
And whispers through a wire.

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A CRY IN THE MARKET PLACE

I cry, O God, for refuge and for rest !
I cannot pray;—there is no time to kneel.
(Can the spoke stop the whizzing of the
wheel?
Can the cast coal in the red forge protest?)
I cry, by my dead fathers of the West,
Who, in their dire travail, yet could feel
The wild, clean pulse of Nature in the peal
Of storm upon the lordly mountain-crest.

I cry, by right of my ungotten sons,
For respite, for some slacking of the pace,
Some quiet in this rage of life that stuns
The Soul for slaughter in the Market Place.
I cry, in pity for the little ones,
Whose shriveled shoulders must bear on
the Race.

—CHESTER FIRKINS, in *Atlantic Monthly*.

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Events and Comments.

Commodore Peary is to make another dash for the North Pole. He expects to start the middle of this month.

A mediæval sermon from the earliest known fragments of the standard Syriac version of the fourth Gospel, and other very old writings, have been discovered in the convent of Saint Catharine, Mount Sinai, and transcribed by Lewis & Gibson.

The oldest mail-carrier in the United States will retire from service on the 16th inst., after fifty years in the employ of the Government. This veteran is James Delaney, a New York employee. It is amusing to hear him tell how he delivered letters to little boys who afterward grew to be old men, and how he now is delivering letters to the grandchildren of some who were children when he began.

The courts and railroad companies in Missouri agreed to try the two-cent fare law for three months before a final opinion was rendered. The agreement took effect the latter part of last month, and

GROWING CHILDREN.

THE PERIOD WHEN THE NERVOUS ACTIVITY IS AT ITS GREATEST.

A medical journal says:

"Against the practice of giving tea and coffee to children, we cannot speak too strongly.

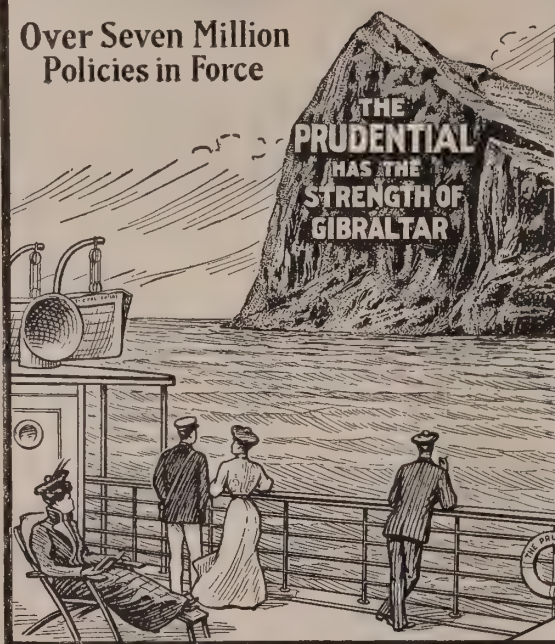
Childhood is the period when the nervous activity is at its greatest. The brain is ever busy receiving new impressions.

Reflex action, co-ordination of muscles, and the special senses are all under a special course of training. The nervous system is pushed to its utmost capacity, and long is the list of victims that follow its over-stimulation. In these little people, nothing but harm can come from the use of such articles as tea or coffee.

Bad, then, as this practice is, let us as physicians be aggressive in its prohibition. Do not be satisfied by answering "No," when asked as to its use, but let us teach the families with whom we come in contact, that such practice is evil. We speak emphatically, because not only among the poor and uneducated, but among the rich, who should know better, this practice is marvelously prevalent."

A man who tried Postum Food Coffee, said that it might be solid nourishment, but he didn't like its taste. He had not discovered the secret of making delicious Postum. After boiling commences, allow it to boil full fifteen minutes. Not simply to put it on the stove for fifteen minutes, but count the fifteen minutes after boiling commences. That brings out the food value and the delicious flavor. It certainly does make the children bright and healthy, and has proven a Godsend to many an adult whose daily ails were not understood until Postum was used in place of coffee. "There's a Reason." Postum properly made has a coffee taste similar to the mild, high-grade Javas. Read the little health classic, "The Road to Wellville," in packages.

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it is too early to tell what will be the outcome, but the returns thus far are quite favorable for the railroad companies, travel having increased until the net earnings for the railroad companies are more under the two-cent fare than they were under the old rate. If this is the general outcome, opposition to the two-cent law from the railroad companies will soon cease.

The Peace Congress, which is now in session at the Hague, has organized four boards for the consideration of the various subjects before it. The conference seems to have two immediate ends in view. One is the extension of regulations which will restrict and humanize warfare, and the other is to make the Hague a permanent tribunal. Among the subjects introduced by American delegates is one embodying the so-called "Drago Doctrine"—that is, that a debtor nation shall have the privilege of submitting the claims of its creditors to an impartial tribunal before they can resort to arms for collection. And another is a proposition to exempt from capture at sea all private property not clearly contraband of war.

There has been a great deal of talk in the newspapers during the past week about trouble with Japan, because it has been reported that some of the officials high in authority in the Navy Department have said that it is probable that several of our war vessels now in Atlantic waters are to be sent on an extended cruise—possibly to the Pacific Ocean—some time next winter. Several pages of gigantic guesses, and all kinds of probabilities, have been published, with numerous pictures of war vessels, while the Peace Congress, composed of representatives from all the leading countries of the world, is scarcely mentioned. But we cannot blame the newspapers for thus giving war probabilities more space than peace certainties, because they are what the public want to read.

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No. 28

FRIENDS IN CANADA.

During the stress and strain of the Revolutionary War and the formation of the American Union, families of Friends who sympathized with Great Britain, and who were at heart *loyal* to the old regime, left their homes in the States and pushed across the border to find new homes in Canada. To encourage the migration of desirable citizens the Province of Ontario offered very advantageous land-terms to bands of settlers, and under these inducements a Quaker colony settled on the fertile farms skirting Yonge Street, near the present town of Newmarket. They were soon able to form a monthly meeting, which was set up by Philadelphia Yearly Meeting in 1804. The seed was flourishing beautifully when the havoc of the separation of 1827 fell upon these far-away Friends and split them into two camps, weakening their power and hampering their growth. They were not established as a separate yearly meeting until 1867, and about the same time the "revival movement" made itself felt. As it developed, both good and bad features appeared as elsewhere. New methods were pushed with vigor and with too little concern for the feelings of the older Friends, who were slow and cautious. At length the tension broke and a lamentable separation occurred in 1881, which again weakened the Canadian Society. Since that time the little band of Friends, forming the "larger body," has made a valiant effort to do the work of a living progressive church. They built themselves a college at great sacrifice, they entered with zeal into home and foreign mission work, and they are now sharing the spirit of the Dominion in an attempt to expand into the great Northwest.

The yearly meeting was held this year at Newmarket, where there are all three types of Friends, made by the two separations. Joseph Cheal, England, with a certificate from London Yearly Meeting; Sarah and Mary Pumphry, also from England; John and Abigail Fry, Colorado; Aaron Napier, Indiana, and Rufus M. Jones were among the visitors from a distance. There were also several young men, recently from England, who are sojourning in Canada and are proving useful in service.

The yearly meeting, of course, seems small to

those who are accustomed to the great gatherings of London and of the western yearly meetings. There are slightly under eleven hundred members all told, and these are scattered over an enormous country, so that the attendance is necessarily small. The epistles from abroad and from "the other side," which is the Canadian expression for the United States, were listened to with much appreciation, and their reading was interspersed with suggestive comment. It was a relief to find one yearly meeting in which there was no rush and pressure of business and where there was time to think and speak of matters of general interest.

The absorbing concern of Canadian Friends appears to be foreign missionary work. This department of work is better organized than any other department of church activity, and, it should be said to their honor, it is managed by women Friends. There are local missionary unions in all the meetings and a fair amount of funds are gathered, even in places where almost no Friends are left. As a result of this good management, more than \$1,800 are contributed by this small yearly meeting to missionary work, which is probably the largest per capita subscription made by American Friends. These Friends support the work in Mito, Japan, and keep Gurney and Elizabeth Binford in the field. The yearly meeting seriously considered the plan to form a Union of Friends' Missionary Work and approved the general policy of the plan. It appointed a solid committee to study the details of the plan and report to the yearly meeting next year, when definite action will be taken.

The invitation to join the Five Years' Meeting was again considered and the proposition met a favorable response. Delegates were appointed and they were given power to act for the yearly meeting in the adoption of the Uniform Discipline and in becoming an organic part of the Five Years' Meeting. Only Ohio is now left out of the yearly meetings, which can reasonably be expected to join the central meeting.

Nothing was more encouraging than the way in which Canadian Friends are rising to the task of rebuilding their college, which was destroyed by fire eighteen months ago. They have decided to rebuild

at Newmarket, where they have purchased a beautiful site of 25 acres, on a hill overlooking a wide stretch of country. They have done nobly toward raising the needed amount of money to build, and now they only lack \$25,000. At least part of this must come from outside the yearly meeting, as most of the Friends have already given up to their limit. Almost seventeen hundred dollars were subscribed by Friends after the report of the committee was read. Friends must rally to the help of Canada at this crisis and help them build an institution which will meet the needs of the present situation. It is a matter of very vital importance, for there can be no prevailing Quakerism without broad and adequate education.

The meetings on First-day were large, as many from the neighborhood came in. There was a deep interest manifested and a solid feeling spread over the meetings at each session, and those who came were helped and edified. The working force of the yearly meeting is small and they have sustained serious losses, but there is an undertone of hope and courage, which means much, and this yearly meeting has been a time of real advance. R. M. J.

LIKE A LITTLE CHILD.

Some are familiar with the picture of a child kneeling with her dolls at her bedside, which illustrates that touching poem of Burges Johnson, "My Dollies' Prayer." The little girl is asking in her child-like way:

Please make them all more loving and polite;
I pray Thee not to let their covers tear,
But keep their sawdust stuffing out of sight,
And please help Ann to grow a head of hair.

But who can read these lines and think of torn "covers" and "stuffing" and "hair"? None of us. We are looking straight at that little mother-heart and see there some of the deepest and truest emotions that any of us can know. We have grown older and learned more of men and nature, perhaps we have traveled far and studied much, but the wisest of us are concerned with "covers" and "stuffing" and "hair." They are the things God has given us to play with, and with them we are, or should be, making soul-stuff.

The little girl in the picture talks of old and broken dolls, because they have become a very real part of her life. Their torn covers, stiff knees and broken arms are her defects, and she is "as sorry as can be." Her little heart yearns for them and feels their needs, and cares. And it is these spiritual qualities that stir our souls with a sweet and irresistible longing and assent. But the poem expresses more

than a yearning, a reaching out for the needs of the dolls, it is also a reaching up to God. The language is simple and trustful, coming directly from a little heart who dares to tell its secrets and express its desires to the Father of us all. No priest or parent to give the prayer acceptable form but a faith that transcends form and goes direct to the One she trusts and loves.

And its force is irresistible, for who of us with our larger experience, full of years and cares, does not find himself drawn as a little child to pour out his soul before our Common Parent? The night may be dark and we be far from home, but the heart still trusts and speaks, "Lead Thou me on." Does this appear child-like? It is man-like also. If this be the soul of a little child, then let us become as little children.

But there is yet a deeper lesson in this little poem—a lesson of love so rich and pure that self is forgotten in its care for others.

O, Lord, I pray Thee, hear my dollies' prayer,
And teach them to ask for what is right;
But if it's going to give You extra care,
Then You might skip my blessings for to-night.

The foster-mother has become one with her doll until a blessing for her without them would be gladly given for a blessing for them without her. Is not this the very heart of the Christ giving His life for maimed and torn humanity? And may we learn the lesson. May we become, in some small measure, one who can reach out and live our life into the conditions about us, and reach up and lift up to God.

EDITORIAL NOTES.

We commented one year ago on the adoption, by California Yearly Meeting, of a set of questions to test the faith of its ministers, and we spoke of it as a backward step. It is a pleasure to note that the action of last year has now been reconsidered and the question-method has been dropped. It is cause for much encouragement that a broader and more spiritual conception of ministry has prevailed, and after one year's experience with the questions, they have been given up. There is really a solid basis of genuine Quakerism in all the yearly meetings, and when it asserts itself it carries weight.

Few men have won a more extraordinary tribute than that given to Francis Murphy, the great temperance apostle. It is estimated that during his thirty years of labor he won 10,000,000 signers to pledge of total abstinence; he did as much as any man in the present generation to hurt the saloon and

its business, and yet on the day of his funeral in Los Angeles all the saloons of the city closed their doors out of respect to his memory. He had himself come up through the fiery ordeal and he knew how to touch the hearts of those who were in the grip of habit, so that his warmest admirers were in the class of the tempted, and his pure sincerity touched even the saloon-keepers themselves.

[FOR THE AMERICAN FRIEND.]

NEW ENGLAND YEARLY MEETING.

BY CHARLES M. WOODMAN.

New England Yearly Meeting, with its 4,354 members, located in 50 local meetings, is distributed in all of the New England States except Connecticut and Vermont. Save for one or two isolated instances, none of these meetings are more than 60 miles from the coast. Instead of occupying a relatively unbroken line along the New England shore the meetings geographically are gathered in groups in somewhat definite localities that in general may be designated as follows: Meetings about Narragansett Bay, Buzzards' Bay, Boston, southeastern New Hampshire, southwestern Maine, and Kennebec County, Maine. This grouping is due to the places of early settlement chosen by the Friends who come here from England in the seventh century. The meetings farthest from the coast are doubtless the permanent results of efforts to carry Quakerism throughout New England. That practically only the coast line was reached, and that only in somewhat isolated spots is due to those forces that weakened the Society in New England during the nineteenth century.

If persecution makes character the strength of New England, Quakerism ought to be of the highest order. The coming of Friends to this part of the new world was vigorously opposed. The first comers were persecuted, imprisoned and banished. Massachusetts passed laws forbidding Friends to live in the Colony. Rhode Island, however, sheltered them, and it was there that Quakerism gained a foothold. A summary of what the Friends suffered in Massachusetts from the year 1656 to 1660 is somewhat as follows: "Twenty-two had been banished on pain of death, three had been martyred, three had their right ears cut off, one had been burned in the hand with the letter H, three had been ordered by the General Court to be sent to the Barbadoes as slaves, 31 persons had received 650 stripes, administered with extreme cruelty; £1,044 of property had been taken from them, and another was martyred in 1661, making four in all. The persecutions continued long after this period."

New England Yearly Meeting was established in 1661, in Newport, R. I. The meeting-house, part of which is still standing, was erected in 1700. George Fox, in his American travels, visited New England and attended the yearly meeting in 1671. The yearly meeting was organized with separate sessions for men and women. The two meetings were

kept distinct until 1898. The yearly meeting saw its brightest and most influential days about 1825. The influence of the separation of 1827 and 1828 was very slight in New England, with the exception of the meetings in New Bedford and Nantucket. Through the efforts of John Wilbur, who opposed the preaching of Joseph John Gurney in this country, a separation took place in New England Yearly Meeting in 1845, and 500 Friends out of a total membership in the original meeting of 7,000 set up a Wilburite Yearly Meeting. The movement spread to other yearly meetings, and, strange to say, became a greater force outside of than within the limits of the field of its origin. In New England it always remained small, and has held a constantly diminishing influence, until to-day its numbers are very few. In 1758, and again in 1769, New England Friends passed strong minutes deprecating slavery, and in 1772 Friends were disowned for not setting their slaves free. In 1782 no slaves were known to be held by members of New England Yearly Meeting.

The Yearly Meeting has always been interested in education, and since the first century of its existence it has fostered one or more educational institutions. Moses Brown School (formerly known as Friends' School) was founded in 1784. It is located in the City of Providence, R. I., in the southern part of the yearly meeting. Its standing among the fitting schools of New England is of the first rank. Its endowment enables it to give exceptional educational privileges to its scholars. About 33 1-3 per cent. of its pupils are Friends. Oak Grove Seminary, located in Vassalboro, Me., in the northern part of the yearly meeting, is the other school under the care of the yearly meeting. It has a reputation for developing strong Christian character. It is ideally situated in the country, and ministers largely to boys and girls of very moderate means. It is hard to find in New England a school that affords the advantages to be found here for a similarly low tuition. Efforts are now being made to furnish the school with a much needed gymnasium and an endowment. About 40 per cent. of its pupils are Friends. There is no Friends' college within the limits of the yearly meeting. Two committees chosen at large from the yearly meeting have in charge the affairs of the two yearly meeting schools.

New England Yearly Meeting is identified with the other yearly meetings of the country in the work of the American Friends' Board for Foreign Missions, and the Board of the Friends' African Industrial Mission. Money is also raised through the Woman's Foreign Missionary Society (of which there are 29 auxiliaries in the yearly meeting), to pay the salaries of a physician in India, and a native worker in Jamaica. The main interest of New England Friends in foreign missions centers in the training homes for boys and girls located at Ramallah, near Jerusalem in Palestine. Through the efforts of Eli and Sibyl Jones, the responsibility for a school for girls was assumed by the yearly meeting in 1881. A substantial building has been

erected, and 36 girls are in the school at the present time. This number will be increased to 50 the coming year. An industrial home for boys was added to this about six years ago. Temporary quarters have been secured, land has been bought, and plans are being made for a building to be erected in the near future. Twenty-seven boys are in the school now, and 42 have been under its care since its establishment. Six day-schools are supported in Ramallah and the neighboring villages, and a monthly meeting, made up of native Christians and mission workers, is affiliated with New England Yearly Meeting. The New England Board of Foreign Missions is made up of an executive committee of 12, chosen at large from the yearly meeting, and advisory members, two each from and chosen by the quarterly meetings.

Until within two years a school for colored children has been supported in Maryville, Tenn. That school has recently been laid down, and the meeting is now sharing its benevolences for the colored people with those supporting the schools at High Point, N. C., and the Christiansburg Industrial Institute, Cambria, Va.

In 1904 the yearly meeting established a Board of Care and Relief to have oversight and care of needy, aged, or destitute Friends. A home has been secured in Amesbury, Mass., and through the generosity of individuals has been furnished in a manner adapted to its purpose.

The yearly meeting has its representatives on the Associated Executive Committee for Indian Work, and contributes through appropriation and voluntary gifts approximately \$1,000 yearly in this line of benevolent activity. The Indian missions are located in Indian Territory.

There are 55 Bible-schools in the yearly meeting with an approximate membership of 3,000. Within a few years this work has been aggressively organized, and efforts made to strengthen the weaker schools have met with very encouraging results. A field secretary working under the direction of the Yearly Meeting Bible-school Committee has been at work the past year. The Yearly Meeting Committee on Bible-schools consists of the quarterly meeting superintendents selected by their respective meetings, and a superintendent, secretary and treasurer, nominated by the quarterly meeting superintendents, and appointed by the yearly meeting. The Bible-schools are in many instances, especially in the cities, working in large measure among children and young people who otherwise have no connection with Friends. To assimilate these into the main body is an interesting, though often perplexing, task. The Bible-school offers one of the most effective evangelizing agencies within our reach.

Fifteen of the 50 local meetings in New England are in the larger cities. The remainder are in the villages and country districts. Of those in the rural communities, 15 are in places where they command the entire field, that is, there is no other meeting of any denomination within reasonable reach of the

neighborhood. Seven meetings divide the field with one other church organization. Of the 50 meetings, 26 have a membership of less than 50, with two of only seven and nine each. The 24 meetings whose membership is above 50 contain two with a membership of more than 200, and 12 others with over 100 each on the roll. Non-resident membership is a considerable factor in determining the real strength of meetings throughout New England. There are 20 meetings without a ministry. Aside from the meetings thus far mentioned, there are 20 closed meeting-houses belonging to Friends in New England. Closed houses for worship are no uncommon sight all over New England in all denominations. The causes in the main are general, and not local to the Society of Friends.

The genius of Quakerism is revealed in New England in sustaining meetings that in any other denomination would have been layed down decades ago. Small numbers in very many instances forbid adequate pastoral support for the ministry, and the absence of a strongly organized church extension work forbids the placing of workers in these fields. The need is met in not a few instances by the man who works with his hands during the week, and on the Sabbath takes his place on the high seat to minister under the guidance of the Spirit to the waiting people. It will be a sad day for New England Yearly Meeting when this type of loyal, whole-hearted, consecrated resident ministry disappears. Its numbers are slowly decreasing, and as a result the whole yearly meeting is calling for workers as never before. New England is producing very few young ministers to fill the places of those who are falling from the ranks. The workers called from outside are showing a splendid spirit of heroism and self-sacrifice in grappling with hard and often discouraging circumstances. Many a meeting whose life was ebbing away has found itself revived and placed upon its feet by the persistent, consecrated efforts of those devoted pastors who have come asking only that they may have the means (be it money or work matters not) by which they may live, and the support and co-operation of the meeting to which they minister. New England temper is cool, deliberate, slow, and is not easily moved by the emotional appeal of an evangelistic campaign. Growth here must often be measured by years instead of months.

Ten years ago, with very few exceptions, the meetings generally regarded the pastoral system as an innovation contrary to the spirit of Quakerism. To-day, with very few exceptions, the meetings either have or are seeking pastors, and every portion of the yearly meeting has confessedly witnessed to the spiritual uplift that settled workers have been the means of engendering in our midst. There are now no less than 20 pastors working in New England, and the only things that prevent the 20 meetings now without ministry from settling pastors are the lack of means. The real problem before the meeting is not so much one of Church Extension, as of Church Pres-

ervation, where the stronger meetings are called upon to sacrifice for the weaker, and by distributing workers and material aid sustain the meetings that are struggling to become factors for righteousness and Gospel truth in otherwise destitute places. This is the problem which the yearly meeting through its Evangelistic and Church Extension Committee is squarely facing. Numbers do not vary much from year to year. Additions in the stronger meetings are neutralized numerically by the large death rate, and the steady decline in some communities. There are, however, strong reasons for hopefulness. The young people are attending the yearly meeting sessions in constantly increasing numbers, new life pulsates in all the organized work of the meeting, and the real vision of the yearly meeting's most vital problem, despite its seriousness, is a sign of large meaning, for to know what a problem is is to go a long way toward the solution of it.

The Endeavor Union reported last year 24 societies with an active membership of 649. Six hundred and seventy-four dollars were raised for Foreign Missions.

The method of conducting meetings for worship varies throughout the meeting. Singing is almost universally accepted as a very helpful means of worship. In many places several participate in the vocal exercises of the morning Sabbath meeting, in other places only one. The yearly meeting has suffered in years past from certain extreme types of emotional religion, and hence is sometimes irresponsible to the real vital appeal for an evangelical zeal, such as is necessary for the normal life of any people of God.

The following is a brief statement in reference to each quarterly meeting:

RHODE ISLAND.

Situation, territory around Narragansett Bay, Rhode Island and southeastern Massachusetts; *local meetings, 11; monthly meetings, 4; pastors, 1 (1); present membership (1907), 900; loss the past year, 6. Moses Brown School, Providence, is in this quarter. This region was visited by George Fox. Providence is the meeting place of the yearly meeting once in two years. Newport, the home of the yearly meeting, is in this quarter, the largest quarterly meeting in the yearly meeting.

SALEM.

Situation, eastern Massachusetts and southern New Hampshire; *local meetings, 11; monthly meetings, 5; pastors, 3; present membership, 754; gain last year, 4. Boston and the vicinity in this quarter witnessed the severest persecutions against the Friends who settled in this country in the seventeenth century.

SANDWICH.

Situation, southeastern Massachusetts; territory, around Buzzard's Bay; *local meetings, 13; monthly meetings, 4; pastors, 5; present membership, 442; gain the past year, 8.

FALMOUTH.

Situation, Cumberland County, Me; *local meetings, 6; monthly meetings, 4; pastors, 2; present membership, 612; loss the past year, 7. Portland, the meeting place of the yearly meeting once in two years, is in this quarter. Portland is the strongest meeting in the quarter. Casco, in this quarter, is ninety years old, and has never had a minister located within its limits.

SMITHFIELD.

Situation, central part of Massachusetts and northern Rhode Island; *local meetings, 3; monthly meetings, 3; pastors, 2; present membership, 266; gain the past year, 4.

VASSALBORO.

Situation, central Maine, east of Kennebec River; one isolated meeting in northeastern part of State; *local meetings, 8; monthly meetings, 4; pastors, 4; present membership, 454; gain last year, 9. Oak Grove Seminary, the smaller of the yearly meeting schools, is located in this quarter. Two new meetings established within fifteen years. One old meeting revived this past year.

DOVER.

Situation, southeastern New Hampshire (formerly a few meetings in southwestern Maine); *local meetings, 5; monthly meetings, 2; pastors, 1; present membership, 188; gain last year, 6. One closed meeting to be opened again.

FAIRFIELD.

Situation, south central Maine, west of Kennebec River; *local meetings, 10; monthly meetings, 3; pastors, 2; present membership, 620; loss this past year 9. Winthrop Centre Meeting is the strongest and most aggressive meeting in the quarter. Several weaker meetings, if help were provided from the outside, could grow to positions of influence. One meeting materially aided and strengthened this past year.

PARSONSFIELD.

Situation, near Maine and New Hampshire line; one meeting in Maine and one in New Hampshire; *local meetings, 2; monthly meetings, 2; no pastors; present membership, 118; loss the past year, 1. The smallest and youngest of the quarterly meetings.

*The variation that will be noted in the number of local meetings is due, probably, to the fact that some meetings report as local meetings those that do not as well as those that do hold services regularly. The figure 50 refers to those holding regular weekly services.

THE DISTINCTIVE MESSAGE OF QUAKERISM.*

BY WINONA C. WICKERSHAM.

Perhaps it is hardly necessary to preface this paper by saying that I am not trying to set forth the Quakerism of Penn, or Barclay, or of any of our modern teachers, but briefly to say as nearly as possible what Quakerism means to me.

* (Taken from one of four papers read on the same subject at the Philadelphia Quaker Round Table, Third month 13, 1907.)

As to the essential message of Quakerism, I have brought what I have to say rather arbitrarily under four heads, though in a way they might all have been included under the first division.

The very heart of the Quaker message has ever been: the possibility of direct communion between all men and God, their Father, of an inflow, into the human, of life and love and light, from the infinite sea of the Divine Life and Power; so that we are ourselves and "something more," as a modern psychologist puts it.

This inspiring belief in the inward light or Divine guidance is not peculiar to Friends and never has been, though they have so emphasized it and carried it with such relentless logic into their mode of life and worship, that it may rightly be called a distinctive doctrine.

The times seem to call for such a teaching, a teaching so simple that it is impregnable against scientific discoveries or "higher criticism." People are weary of doubtful creeds, empty forms and ritual, weary of materialism and endless doctrinal discussions; they are seeking something more deeply real and satisfying. Alas! if we give them only a stone when they are asking for the bread of life!

If, however, we are faithful to our opportunity, may it not be, as John W. Graham likes to think, that "Quakerism is nearer the beginning than the end of its special mission!" Not that great numbers will be added to the membership of our Society—no one denomination can suit all varieties of human nature, but pure and eternal truth does everywhere appeal, and, as one writer says: "We can leave the counting of heads to God." We need hardly take up separately the different Christian virtues as a part of the distinctive Quaker message, for if we live in the Spirit, we will also walk in the Spirit, and bear the fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

We are also led into a certain peculiar manner of worship. If God is in us and we in Him, we feel no need of the outward baptism, nor sign of a spiritual communion, nor any intermediary person, nor any set service or mechanical helps to the worshipful state. No minister is paid for his services, as all must feel free to give or withhold as they are guided. We make the message of Quakerism first and foremost a message of an indwelling God, yet it is far from being a Christless message. 'Tis not simply the life of the historical Jesus Who lived and died in a far-off time and place that we believe in; rather our message is one of a Christ who is as much alive to-day as when He walked in human form among men, and Who helps seeking souls, of even the smallest faith, as He did them. If it were not for Christ, God might seem far away, unknowable, unsympathetic, but Christ was sent, is sent, in divine love, to satisfy this human longing for a revealer, so powerfully expressed in Browning's "Saul":

"'Tis the weakness in strength, that I cry for! My flesh, that I seek,
In the Godhead! I seek and I find it. O Saul, it shall be,
A face like my face that receives thee; a man like to me,
Thou shalt love and be loved by, forever; a hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

Again a writer in the *Quarterly Examiner* puts it thus: "God, in the awful and unapproachable majesty of Sinai, could not appeal to the heart of man, the finite could not grasp the infinite; but in Christ, God was focused to man's capacity."

Besides the message of a direct communion, and that of a saving and living Christ, it seems to me that we still have two other important messages to the life of our day—one of simplicity, and one of peace.

Never before, perhaps, in the world's history was there greater need of the Gospel of simple living, for never before was National prosperity so common as in our country and time, never before was there so much danger of a people becoming materialized, gross and decadent, so absorbed in the world of sense and matter, that their eyes are blinded to the fact that the world of spiritual reality impinges at every point upon that of sense.

To be sure, Wagner's book had a phenomenal sale, the simple life is talked and written about at every turn, even *Harper's Weekly*, a decidedly *this-worldly* sort of paper, recently had an editorial on "Books of Quiet," so much in vogue. Yet, in addition to this counter-current in our rushing, straining, material, modern life, we still need the protest of Friends as much as ever. Perhaps not in just the old way, but certainly in the same spirit.

In the reaction against set rules and regulations in life and conduct, now that these things are left to the individual conscience, is there not a danger that we may set no limits at all, but let our tastes and means alone, instead of fixed principles, decide our standard of living?

If the passing of the uniform dress, uniform style of house, window-shade, carriage and mode of speech, is not supplanted by a wise and sincere simplicity of life and that deeper simplicity of a quiet spirit, I feel sure that Friends are losing part of their power.

Peace is another message which Friends have long proclaimed and need still proclaim. Though it seems that a world-peace is coming with rapid strides independently of any efforts on the part of our society, but rather through the needs of commerce and political economy.

The "peculiarities" of Friends, as other people call them, the "minor testimonies," as we call them, seem hardly part of the Quaker message. They are in many people symbols of splendid realities, they are hallowed by precious associations, and no doubt they have helped to bind us together into a social unit. On the whole, they have probably strengthened the society, when a certain proportion has been kept between the vital and the unimportant.

Westtown, Pa.

[FOR THE AMERICAN FRIEND.]

JOSHUA GIVEN.
(KIOWA.)

BY A. J. STANDING.

Joshua, the subject of this sketch, a member of the Kiowa tribe of Indians, was born in the Indian Territory, along in the early sixties, and was of the most turbulent section of that wild tribe. Until the year 1874 he lived the life of a wild Indian boy with nothing to distinguish him from other boys except that his immediate family was poor and wretched as it could be, his father, "Satank," being one of the wild, untamed, untamable spirits of the tribe.

By the year 1874 it became evident to the most casual observer that the days of the buffalo, hitherto the subsistence and wealth of the Indians, were about numbered, in spite of all their efforts to prevent it. Their attempts of fighting for the buffalo by driving off the white hunters ended in failure and brought them in collision with the military and some of them were captured, the worst being subjected to confinement in Texas for their cruelty and desperate character. Among the number was Joshua's father, who, when they were placed in the wagon and manacled preparatory to starting on their journey, commenced to sing the Indian death song. He was, by some oversight, left in possession of a knife and made a lunge at one of the guards, but was immediately shot down by the others, thus leaving his family to face the world and poverty alone, with no subsistence save what provisions the Government doled out to them, and the scarcity was such that no one had enough and the women were eager for the few grains of corn that would fall on the ground when the horses and mules were fed.

The crops of the year 1874 were a complete failure and the scarcity was felt over all the southwest, corn reaching the price of \$2.50 a bushel, so you may imagine that many suffered the pangs of hunger, among them being the family of which this boy was a member. One day he was observed by the doctor's wife satisfying his hunger by eating some refuse scraps, so she took pity on him and gave him a full meal, which won him entirely and made him think the doctor's house was the best place for him if he could get there. He was permitted to sleep on the floor of the dispensary, where it was warm, and was very grateful for such food as was given him.

He proved himself so useful to the doctor's family and so willing to be used for what he could do, that he was soon looked upon as a fixture, took care of the doctor's horse and such household duties and errands as he could compass, and was known among the whites and Indians by the nick-name of "Do-haw," or doctor, and subsisted in comparative comfort. In return for what he could do, he received enough to eat and had a warm place to sleep, all of which he appreciated.

The doctor was a Christian man and regular family worship was practised, which I suppose was

the first the boy ever experienced of religious observance of that kind.

So the long, hard winter slowly passed, and the opportunity was taken of urging on the Indians the claims of education, with the result that they agreed to support it if a man they looked upon as a friend, or myself, would take charge of the school.

For the man, Mr. Batty, it was not possible through ill-health. I was the alternative, so proceeded to organize the school. Three tribes were represented by equal numbers of boys and girls of the prescribed age, this Kiowa boy being recommended by the doctor as a suitable subject. He was chosen, and an English name given him of Joshua Given, the Joshua being my own, the surname that of the good doctor.

Joshua proved to be a very intelligent, apt scholar, was in fact the first member of his tribe who learned to speak English, and seemed to understand intuitively what was wanted of him and the other scholars.

Of the three tribes, only one language was understood by the whites. So with the scholars the one language, Comanche, and "Pidgeon English" had to do the duty, and the whole thing was helped very much by the intelligence of Joshua, whose perception was remarkably acute.

Suffice it to say that the school, though crude, prospered, the Indian minds were receptive, and they were an orderly and truthful set of pupils. One day there had been some attempt at religious teaching, I do not now remember what, but the boys talked it over among themselves and then came to me, Joshua as spokesman, and in the Comanche language, which I then understood fairly, said that what was taught was all right for white folks, but not for Indians. Their religion was the thing for them, and their own medicine men were much more powerful than the whites. The principal argument was the ability of the medicine man to do wonderful things, while I, of course, maintained they had no supernatural power and in working these apparent wonders were deceiving them. They, of course, with all respect for their teacher, were not convinced, but it showed me just where we were so far as their religious belief was concerned.

So matters went on. I was succeeded by other teachers until the year 1879, when the Carlisle School was established and Joshua became one of the first scholars, having by this time made some general progress in civilization. He was of great use in handling the large number of totally wild and uncivilized Sioux, and others, who entered the school.

Meanwhile his studies were progressing under good teaching. His religious views had changed long before and he was admitted as a member of the Second Presbyterian Church, Carlisle, and begun to take part in our prayer-meetings at the school. As a civilized scholar, he began to be used, and useful, as a representative civilized and Christianized Indian, able to address large gatherings.

In time the Presbyterian Church accepted him as

a candidate for the ministry, and he entered on his preparation and in due time was qualified and was sent by his church as their representative among the Indians at Anadarko, Indian Territory.

Meanwhile he had become acquainted with and engaged to a superior, young white woman, who accompanied him as his wife. As far as I know, they were well received by the Indians and whites, but the fact that he was master of three or four Indian languages, as well as English, tended to make him unpopular with those who had been in any way deceived or overreached in their business transactions, which entailed a responsibility he could not throw off nor carry, which eventually undermined his health, spite of all that could be done, and terminated his life and usefulness at about the age of forty years.

His life, though not so pleasant, from causes stated, was by no means unfruitful, and I think is more appreciated since his death than during his life. I am sure that from me, whose name he bore, and who knew him from the first, he will ever receive the tribute of reverent memory, both for what he was and as an example of one of the most unpromising, developing into one receiving the respect of both Indians and whites, illustrating the truth of the statement of the poet:

"That the moral pioneer
Must from the future borrow,
Clothe the waste with dreams of grain,
And on the midnight sky of rain,
Paint the golden morrow."
—Whittier.

IN FOND REMEMBRANCE.

J. L. SPICER.

When death comes and removes those we love, there are some who have filled our ideals more than others. George H. Birdsall, who answered the summons Fifth month 15, 1907, was one whose *friendship* was as unchanging as the primeval rock.

He was born Eleventh month 6, 1845; was educated in New York City, and was in the produce commission business there. His straightforward methods and sterling integrity were prized by all his associates.

The Society of Friends was his church home, and he was never backward in announcing himself as a "real Quaker."

Less than six years ago he removed to Westfield, N. J. From the first he was sought out by other denominations, with whom he gladly associated in Christian activities, and was elected a trustee in the Methodist church, but never wavered in his allegiance to the principles and work of Friends.

His liberality was noticeable. At yearly meeting his pledges for himself, wife and each of his grandchildren were always a happy incentive to others.

"Others first," and "How may I serve best?" seemed to be his prominent traits. A short time before he died I met him in Brooklyn at the quarterly meeting. We were talking about the sudden death of R. W. Lawrence, which occurred on the way to his home from the former quarterly meeting in the same house.

"Well," he said, "I just keep ready to go all the time. It's the only true way."

He was then too ill to attend much of the meeting, but gladly served in preparing the luncheon.

"I love my friends and had to come to see them," he said. So he lived in the sunshine, was simple in faith, loyal in conduct, happy and fond of bright anecdotes.

There was only the sadness of farewell as he crossed the bar. His testimony was, "It is all right, I am ready when God calls."

His wife, Eleanor C. Birdsall, is an esteemed minister in our Society. Three daughters and one son survive him.

Some Views on Present Day Topics.

THE RELATION OF MUSIC TO WORSHIP.

BY R. C. BROWN.

I have read with interest the articles in *THE AMERICAN FRIEND* on "The Quaker Idea of Music in Its Relation to Worship." The word "worship" may have two entirely different meanings; and, in the discussion of a profound subject such as the above, it is important to distinguish these and keep them separate in our thought.

To the ancient Jew, "worship" was a system of ceremonials, of sacrifice and chant, of ritual and liturgy. The details of this worship were minutely appointed, and are more or less familiar to us all.

On the other hand, in the text, "God is a spirit, and they that worship Him must worship Him in spirit and in truth," it is generally supposed that worship is an attitude of mind and heart, a reverent and devotional waiting upon the Lord and seeking for the true communion of spirit with spirit. This worship includes the attitude of prayer, which is the part of the communion in which the human spirit is addressing the Divine; the attitude of revelation, in which, either in the silence of immediate revelation or through the spoken words of a public message, the Divine Spirit is addressing the human; and the attitude of praise, in which the human soul is acknowledging its gratitude for the inflowing of Divine life, again an address from the human to the Divine.

Both of these conceptions of worship, mingled in varying proportions, have survived in the "services" of most Christian denominations. While all admit the personal nature of worship, there is also a greater or less amount of attention directed towards ceremonial.

In the time of George Fox and of the other early Quaker preachers, the worship of the churches was almost wholly ritual, and lifeless ritual. The Quaker message was a summons to return to the living and personal worship, to the individual communion of man with his Maker, apart from mediator or priest, apart from ceremonial or "service," apart even from set time or place. This summons found a wide response among hungry souls, whose lives were not satisfied with the ceremonial worship of their time; and the witness of the truth of the Quaker message

was this instant acceptance by the spirits of those who heard.

In this rejection of ceremonial everything was let go. "Friends have always stood for the best in everything." The priest or vicar, who had been the mediator, or at least the director, of the worship, was let go, to be replaced by the great Head of the Church Himself. The sacraments of the communion and of baptism were given up for the better sacraments of a living communion, without the medium of the bread and wine, and of a spiritual baptism with the Holy Ghost, as being more true and more effective than any ceremonial. The written prayers, even though they were the very essence of the best spiritual aspirations of generations of good men in the past, were discarded for the silent individual prayer rising from the worshipper's heart, or for the spoken prayer prompted by the direct inspiration of the Spirit. All of the elements of the worship which to those generations had seemed essentials were cast aside, and with them the music and the singing.

These Quakers went even further, and for generations ceased to have any interest in music and song of any kind: they banished them from their thoughts and lives. Their reasons for this do not concern us now, but certain specific objections to the musical part of the church service may be reviewed.

Believing that worship was a purely and individually personal communion of man and God, it seemed to them that to dictate to a congregation, or even to suggest to them, the singing of any particular hymn might be an interruption to the worship of many. While the hymn might well express the worship of some, the chances were that it would not contain the prayer or the praise which suited the immediate need of any large proportion. The Head of the Church, as Leader of the worship, would know what were the needs of the individual worshippers. If He called upon one to rise and deliver a message, or utter a prayer, or give voice to praise, the utterance might be in the form of melody. But considering the differences in human hearts and human needs, it would hardly be possible that a whole congregation would be called upon to give utterance to a particular hymn. The congregational singing would be therefore a return to the human leadership which Friends had been so strenuous in opposing.

Furthermore, the words of many hymns, while perhaps appropriate in the mouths of many of a congregation, would certainly be practical blasphemy on the lips of others; and doubtless many of us still are shocked at the careless way in which we often hear sung the most profoundly devotional hymns.

One more objection, which would seem perhaps trivial compared with the foregoing, was that the distraction of the attention from the words of the hymn to follow the music properly, was in itself a beginning of this same carelessness. If worship is this earnest, personal relationship, what did the worshipper care about the form of his address to God? or why should He take thought about a tune when uttering the cry of a needy soul? We see,

therefore, that in the freshness and strength of their newly-found life, and in the direct communion of their souls with God, these Quakers gave not even a thought to the question, "What is the relation of music to worship?" for to them there was no such question. For them there was no need of anything more than that which in their hearts they knew themselves to possess, namely, the abiding sense of the presence of God. This sense is a personal one, and it is a spiritual sense. The question whether it can be affected, or induced, by music, is really a problem which the psychologist should discuss for us. If by melodious sounds, either uttered or heard, the presence of the Spirit of God may be made more clearly manifest to our spirits, if in this way the material and physical elements of life may minister to the profoundest spiritual experience of the soul, then our every effort should be put forth to cultivate to the fullest efficiency this means of finding spiritual life. If the message of the early Quakers contained the complete truth, that this life was best attained by individual waiting upon the Lord in silence and earnest prayer, then our effort should be rather to realize their rich and living worship.

Lansdowne, Pa.

MUSIC, AS VIEWED BY AN ENGLISH FRIEND.

In connection with the subject of "Music and Worship," it is interesting to know what an English Friend thinks. The secretary of the Hymns Committee of the National Council of Adult-School Associations writes:

"I have been interested in reading the articles which are appearing in *THE AMERICAN FRIEND* on 'Music and Worship.' I thought you might be interested to know that, in connection with our Adult-school movement (which, as you are no doubt aware, is closely associated with the Society of Friends in this country), we are issuing a monthly hymn-sheet, with the ultimate object of publishing a hymn-book. Our desire is to place in the hands of our Adult-school members the best available hymns and hymn tunes, and I am entirely in agreement with the writer of the articles in your paper as to the pernicious influence of 'ragtime' hymns and music, such as our adult scholars have had thrust upon them—from America, unfortunately.

"Yours faithfully,

"F. J. GILLMAN."

As we go to press we learn of the sudden death of Charles A. Francisco, Richmond, Ind. The following is a paragraph from the Richmond daily of Seventh month 3d:

Charles A. Francisco, assistant secretary of the Dickinson Trust Co., assistant clerk of Indiana Yearly Meeting of Friends, and one of the best-known and most estimable citizens of Richmond, died very suddenly early this morning from heart disease. He was found lying upon his back in the garden at the rear of his home, 140 Kinsey Street, about 6.15 o'clock. An hour prior to this Mr. Francisco had arisen and had gone out to work in his garden, as was his daily custom. It was one of his greatest enjoyments, and he had taken his hoe this morning and was in the act of clearing some weeds from one of the rows. Evidently he had been at work but a few moments when the fatal attack came.

Missionary Department.

[Communications for this department should be addressed to The Editor, 1010 Arch Street, Philadelphia, Pa.]

FRIENDS' ASSOCIATED INDIAN WORK.

The Associated Executive Committee of Friends on Indian Affairs held its thirty-eighth annual meeting the 28th and 29th ult. It was called six weeks later than has been usual of recent years and summoned to meet at Pocono Inn, Mount Pocono, Pa., in order to enjoy the generous hospitality of our friend, Walter Smedley, whose kind thought for the comfort and welfare of all attending delegates made us his guests at the Inn. Being all under one roof and readily accessible to each other before and following the several sessions of our conference, added much, not only to our pleasure, mingled with our delight in our most attractive surroundings, but also assisted very materially the officers and several members of the committee in arranging and carrying forward the work in hand.

This was in strong contrast to the conditions when we have frequently met at a practicable central place in a large city, and at the end of an afternoon session had to separate to take extensive trips to our own or our hosts' homes in the suburbs, and were thus prevented from having any intervening conferences and from holding necessary sum-committees, except in very hurried and unsatisfactory time. All this, as may be readily seen, was very different at Pocono Inn, and this, not to mention other favors, was greatly appreciated at the time and is now held in grateful memory.

In our coming together under such favorable auspices we had, however, the sad thought that some who had been but recently of our number had been removed by death during the year, and that two or more of our valued advisors and helpful workers were prevented from attendance by faltering health, while others, for different reasons, had sent with their greetings a word of regret that they were unable to attend this year.

The usual reports, which gave the committee quite full information of the work at our ten mission stations, and of all matters incident to the conduct of them and their general welfare, were severally presented and will be printed with our minutes for circulation among Friends in the eleven yearly meetings, which appoint one or more delegates to the Associated Committee and who for the most part promptly contribute their quotas, as agreed, to support the mission stations, of which, as at last report, there continue to be 10, and some out-stations, one of which has but just now been established among some needy Indians, mostly of Wyandotte and Seneca tribes. In the year accounted for we seem to have disbursed rather less than \$5,000 for all purposes, including repairs and betterments to mission properties and meeting-houses, and in partial support of 22 missionaries.

On the other hand, just under 1,000 First-day meetings have been held with an *average attendance* of 60. Wid-week and special meetings to the num-

ber of 341 have also been held. Thirty-four Indians have been admitted to membership and 96 whites. Ten Bible-schools have been conducted with an average of 48 in attendance in various classes, with teachers and officers, 9 of whom have been Indians. Eight thousand five hundred and seventy religious papers have been distributed, and 8,066 texts of Scripture have been recited, and our Mission Friends, in their several localities, have made 3,909 family visits. All these figures are of interest, as indicating in part the influences which are at work and which it is our province to endeavor to encourage and support. In our superintendent's report to the Committee we read, "Many joys and pleasures have fallen to the lot of our missionaries as success and victory through the Lord's blessing has in any measure crowned their efforts."

"We still find, as observed in last year's report, that the efforts to elevate and permanently Christianize a people whose minds have been so long clouded and habits debased is not the work of a day, or a year, or even of one generation, but we feel deep conviction with you, that it is a thing that should, and therefore *ought* to be done; and that the more difficult the problem the more earnest and diligent should be the effort to secure the desired results."

Officers of the Committee have kept up correspondence with the several mission stations and with other organizations, and with the Indian Bureau, as interests seem to indicate throughout the year.

Two of our number, Walter Smedley and Jonathan M. Steeve, Philadelphia, have visited nearly all of our stations greatly to their own and our satisfaction, and we believe to the encouragement and strengthening of the missionaries. They have made a valuable report. Among other subjects treated of in the chairman's report may be named the thought that it seems desirable for us to withdraw our connection from some of the older missions and meetings and relinquish them entirely to Kansas Yearly Meeting and its care. The possibility of receiving title in fee to certain mission allotments in Oklahoma was also presented and action taken, and the deeply-felt loss by resignation from service of our very helpful and valued friend, John Nicholson, Baltimore, was also the subject of minutes. We earnestly desire the continued sympathy and support of Friends and their prayerful thought concerning the work.

EDWARD M. WISTAR.

Things of Interest Among Ourselves.

Wm. Harris was again clerk of Canada Yearly Meeting this year.

Richard Newby, formerly of New Providence, Iowa, commences his work as pastor in Wilmington, Ohio, the 21st.

A very wide circle of Friends will be grieved to learn that Rachel W. Middletown, Friendswood, Texas, is critically ill.

The Friends of Westfield recently purchased a new organ, built on the pipe-organ plan. It is the second largest among Friends in Indiana.

Edgar L. Requa preached the baccalaureate sermon of Union High Academy, Westfield, Ind. The Academy has had a good

year under Prof. J. Freeman. The outlook for the coming year is good.

In a former item, we mentioned Amos M. Kenworthy's buying a new home in Whittier, Cal. He desires us to say, however, that he paid cash for it and has no need for help from his friends.

E. H. Stranahan, of the Biblical Department of Wilmington College, was one of the lecturers at the Assembly of Christian Workers of Iowa Yearly Meeting, held at Indianola, Iowa, the 24th to the 30th ult.

De Ella Leonard, pastor at Bloomingdale, Ind., gave an interesting and instructive discourse on "Temperance" the 30th ult. At the suggestion of the Anti-Saloon League, that day was observed as Stainless Flag Day.

California Yearly Meeting appointed nine delegates to attend the Five Years' Meeting—C. E. Tebbetts, R. W. Kelsey, George Taylor, Andrew Mitchell, John Chawner, Harry Keates, Rhoda M. Hare, A. W. Naylor and Lydia Jackson.

Westfield Quarterly Meeting, Ind., was favored with the company and ministry of Allen Jay, Richmond, Ind., the 15th ult. At the Bible-school Conference, President Robert L. Kelly gave an educational address and preached in the evening.

A new meeting-house for Friends in Xenia, Ohio, is being planned. Nearly sufficient funds are on hand for its erection. This meeting is a new one, but, under the able leadership of Amos Cook, is gaining rapidly and already doing a splendid work.

Frances C. Jenkins is at present at home with her daughter, Elizabeth Ebbinghouse, in Wabash, Ind. Her health, which has been frail for several years past, is somewhat improved and she is able to attend some of the meetings of Friends in South Wabash.

In a very few minutes, and without any stirring appeal, the little company attending Canada Yearly Meeting subscribed over \$800 to Evangelistic and Home Mission Work. And this was done in face of the fact that large subscriptions had been made to foreign missions and to the college fund.

Scipio Quarterly Meeting was held at Poplar Ridge, N. Y., the 28th to 30th ult. There were no visiting Friends present. Chauncey B. Thorne, Fred. L. and Olive A. Ryon were used in vocal ministry. Interesting reports of the yearly meeting were given. Luncheon was served at the meeting-house on Seventh-day after devotional meeting and before business meeting. A pleasant social time was enjoyed by everyone.

Farmington Quarterly Meeting was held the 18th to 20th ult. at Elba, Genesee County, N. Y. The time of the meeting was occupied with reports by representatives regarding yearly meeting and reports from various lines of work. This quarterly meeting has for many years held a Christian Endeavor Conference on Third-day evening, and a Bible-school Conference on Fourth-day evening during the quarterly meeting week, at which a variety of subjects are discussed either by home talent or by visiting Friends. This time the subject of "Temperance" claimed the attention of the Christian Endeavor Conference, and was opened by a young man whose business brings him into contact with the saloon element. Friends find these conferences very helpful.

From a local Richmond, Ind., paper, of the 27th ult., we take the following: "The Intercollegiate Oratorical Association held its Eastern interstate contest last night, at the Ohio Northern University. Gustave Hoelscher, Earlham College, Richmond, Ind., won first prize of \$50, and will represent the association at the national meet in 1908. The other contestants rank as follows: C. E. Bender, Juniata College, Huntington, Pa.; Roy B. Westerfield, Ohio Northern University, Ada, Ohio; Arthur J. Ruland, Syracuse University, Syracuse, N. Y., and G. B. Findlay, University of Michigan, Ann Arbor, Mich." Gustave Hoelscher represented Earlham in the State contest and won over DePaum, Indiana University, Valparaiso, and Taylor University contest, held last Fourth month. Having won the central interstate as above, he will represent Indiana in the National Prohibition Contest, to be held some time next year.

Wabash Quarterly Meeting was held at Amboy, Miami County, Ind., the 22d ult. Nathan and Esther Frame, Gurney Dicks, James and Homer Ellis and Milo Hinckle were the visiting ministers from other meetings. Nathan and Esther Frame led in the preaching Seventh-day, followed by Homer

Ellis in a short and appropriate talk. Esther Frame preached most acceptably Seventh-day and also First-day. A committee was appointed to have the care and to look after the interests of New Holland, a particular meeting belonging to this quarterly meeting, and see that a suitable pastor is secured for that place. A subscription was taken in face of the meeting guaranteeing to the committee \$128.00 for the support of the work for one year. Owing to the date of the yearly meeting this year the quarterly meeting will be held first Seventh-day, Ninth month, instead of fourth Seventh-day, as usual. Friends wishing to attend should note the change. The meeting will be held at South Wabash, Ind.

Cottonwood Quarterly Meeting, Kan., was held the 14th to 16th ult., at Twin Mound, for the first time. There was a spirit of interest manifested from the first to last. The people of Twin Mound manifested their appreciation of having the quarterly meeting held there by their abundant hospitality and by providing ample conveyance to and from the railroad station, a distance of five miles. L. Clarkson Hinshaw, superintendent of Evangelistic and Pastoral Work in Kansas Yearly Meeting, was present on Seventh and First-days, and his service was highly appreciated by Friends. Representatives were present from all the eight monthly meetings but two, and one of these sent a written communication. This quarterly meeting covers a territory of 130 miles, 11 meetings in all. The Yearly Meeting Superintendent, in company with the Quarterly Meeting Superintendent, spent the following week visiting the meetings in the quarterly meeting, reaching all but one. The Gospel labors and practical teaching of the Yearly Meeting Superintendent were very helpful in all these meetings.

The Friends and other citizens of New Market, Ont., expressed their appreciation of Frank Cornell and his wife in a very substantial way, the 14th ult., before they departed for their new field of service in California. The mayor of the city made the address and the citizens presented a gold watch, while the young people gave a purse filled with \$60 in gold. The following is taken from the account in a local paper:

"Last Sixth-day evening a very pleasant farewell was tendered to Frank Cornell on the lawn of the Friends' Church. One worthy feature of the gathering was the unanimity of feeling it expressed. The committee in charge of the proceedings had the grounds beautifully illuminated by colored electric lights, loaned by R. F. Schmidt. The band very kindly gave their open-air concert on the grounds. The chair was occupied by E. J. Davis, and on the platform were F. Cornell, T. W. Neal, D. Prosser, Father Whitney, N. A. Campbell, Dr. Mills, W. D. Gregory, Elias Rogers, Albert Rogers, T. A. Carrick, Toronto, Mayor Smith, E. A. Bogart, J. A. Cody, H. S. Cane, N. J. Roadhouse, A. E. Coombs and J. D. McKay."

The meeting and Bible-school at Fairmount, Ind., is making a steady growth, and if the attendance continues to increase, the meeting-house will necessarily have to be enlarged soon to accommodate the people—especially the Bible-school, which averages 240. Class-rooms are particularly needed. On the 9th ult., the superintendent planned to have the names of the members of the "Cradle Roll" called. This includes children under four years of age, of which there are 45. The mothers were invited to be present with the children, and as nearly all attended as possible. As the roll was called, the mother arose with the child in her arms. Four hundred and twenty-seven were present.

Daisy Barr, the pastor, has large and appreciative audiences. Every Sabbath a number of strangers and others who are not members attend the services. The messages delivered seem well adapted to the needs of the congregation.

Besides attending to the arduous duties as pastor of a large meeting, Daisy Barr answers a great many outside calls. Within the past few days she has made four class addresses to township public school graduates, in this county, before large crowds of people. Sabbath-school and temperance conventions, Missionary and Peace Conferences are calling for her services, which shows that the demand for women's ministry and public service, when freighted with a living message from a loving Heavenly Father, is on the increase, at least in this part of the country.

Be wise, and use thy wisdom well;
Who wisdom speaks must live it, too;
He is the wisest who can tell
How first he lived, then spoke the true. —Bonar.

The International Lesson.

THIRD QUARTER.

LESSON III. SEVENTH MONTH 21, 1907.

THE TEN COMMANDMENTS: DUTIES TOWARD MAN.

EXODUS 20: 12-17.

GOLDEN TEXT.—Thou shalt love thy neighbor as thyself. Lev. 19: 18.

DAILY READINGS.

Second-day. Duties toward men. Ex. 20: 12-17.
Third-day. Love to neighbors. Lev. 19: 9-18.
Fourth-day. Promise to obey. Ex. 24: 1-8.
Fifth-day. Jesus and the command. Matt. 15: 1-9.
Sixth-day. Fulfilling the law. Rom. 13: 1-10.
Seventh-day. My neighbor. Luke 10: 25-37.
First-day. Christ's example. John 15: 8-17.

Time.—Fifty days after leaving Egypt. Ex. 19: 1, 15. Some time in the month of May; year uncertain; authorities vary from B. C. 1491 to 1200, but probably about 1300.

Place.—In the southern part of Arabia, on the Sinaitic peninsula, at the base of Mt. Sinai. The celebrated convent or monastery of St. Catharine is situated near the supposed site. Here Tischendorf, in 1844, discovered the Sinaitic MS. of the Bible.

The first four Commandments are called the "First Table"—"Duties Toward God," the last six, the "Second Table"—"Duties Toward Man." Some would divide the Decalogue equally, ranging the honor to parents strictly as a religious rather than a moral duty. It is questionable whether there is any real advantage in such divisions; all duties are religious, all are moral—man's life is one. This was the position taken by George Fox and the early Friends. It is one which needs to be emphasized to-day, when there are so many, who have different standards for business, and what they call strictly personal matters. Men will do in corporate affairs what they would not think of doing between man and man.

The spirit which underlies the last six Commandments is applicable to all conditions, and all times. The more nearly men live in accordance with the spirit of love—which is the spirit which lies at the foundation of their commands—the happier will men be, the more nearly will society approach the highest ideal.

12. "Honor thy father and mother." It is not easy to explain fully what "honor" means. "Where there is the heart to fulfil the duty, no definition will be necessary; where there is not, no definition will be useful." It includes respect, love and obedience, at least in childhood and youth, and respect and consideration always. Like all other maxims, there are limitations—even a child is not required to commit known sin at the command of a parent. On the other hand, parents should be themselves restrained by the higher law, and continually keep in remembrance Paul's injunction, "Provoke not your children to wrath" (Eph. 6: 4). "That thy days may be long," etc. "The first commandment with promise" (Eph. 6: 2, 3). Long life was considered one of the greatest things to be desired—the Old Testament is full of the idea. (See

Ps. 91: 16; 34: 12-14; 36: 6; I Kings 3: 11, etc.) It is true even in these days that children who are obedient to good parents are more likely to live long than those who are disobedient and unwilling to follow the direction of their parents who have had experience of life.

13. Sixth Commandment. "Thou shalt do no murder." R. V. This is undoubtedly the correct translation. So far as the simple command is concerned, it states what almost if not all nations have held. The Mosaic code is in advance of others in that it provides for manslaughter, accidental homicide, and for justifiable homicide (Ex. 22: 2). Compare John's words, I Jno. 3: 15.

14. Seventh Commandment. "Thou shalt not commit adultery." "Next to the duty of respecting a man's life is placed that of respecting his domestic peace and honor." To break this command is to strike at the very foundation of family life and all that it means and implies. Again the Mosaic code does not differ in essence from others; it is peculiar, we believe, in that it places man and woman upon perfect equality. The transgressor, man or woman, receives the same penalty—death (Lev. 20: 10; Deut. 22: 22). Compare Christ's words, Matt. 5: 27, 28.

15. Eighth Commandment. "Thou shalt not steal." Next to a man's life and his family comes his property. This is to be restricted. This law embodies a natural instinct. Never were the rights of private property—even its very right to existence—so debated as at the present time. The fact that unjust and extravagant claims have been, and are made does not destroy rights of property, nor affect its divine institution. The trouble has been and is, in the way property is held. The difficulties would vanish if the Christian law of love were followed. No re-distribution would have any permanent effect. Most of the schemes proposed by the so-called "Socialists" would be futile if attempted to be put into practice. The real remedy, and the only permanent one, is the law of Christ. "Love worketh no ill to his neighbor." Compare Rom. 13: 9, 10.

16. Ninth Commandment. "Thou shalt not bear false witness." Next in line comes a man's character. To injure a man's character by false statements is to commit a grievous injury, and one almost impossible to remedy—money stolen may be returned with interest, but the injuries of calumny can never be atoned for. Shakespeare, in the oft-quoted lines, puts it well:

"Who steals my purse, steals trash, . . .
But he who filches from me my good name,
Robs me of that which not enriches him,
Yet leaves me poor indeed."

Again, the Hebrew law goes farther than testimony in a court of justice, and includes spreading untrue reports about others—"Thou shalt not take up a false report" (Ex. 23: 1).

17. Tenth Commandment. "Thou shalt not covet," etc. This appears to be unique in ancient codes. It goes beyond action into thoughts. "It shows that God requires of us not only outward virtue, but inward holiness." Compare Matt. 5: 28. Covetousness is

not simply desire for more, but for more at another's expense—to possess that which belongs to someone else.

This Tenth Commandment comes very near the second of the New Dispensation—"Thou shalt love thy neighbor as thyself." Read Paul's comments in Romans 13: 8-10. "Love is the fulfilling of the law." "It is man himself that requires to be changed. No change in the mere external organization of society will redeem him from the evil passions which are the root of all his miseries."

YEARLY MEETINGS FOR 1907.

Oregon Yearly Meeting, in Newberg, Ore., Seventh month 16th. H. Edwin McGrew, clerk, Newberg, Ore.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 7th. L. Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

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TOPIC FOR SEVENTH MONTH 21.

PRESENT-DAY APPLICATIONS OF THE LAST SIX COMMANDMENTS.

Ex. 20: 12-17.

READINGS FOR PRECEDING WEEK.

- Second-day. Jesus on filial regard. Matt. 15: 4-9.
 Third-day. Murder in the heart. Matt. 5: 21-24.
 Fourth-day. Lust is adultery. Matt. 5: 27-32.
 Fifth-day. "Defraud his brother." 1 Thess. 4: 1-6.
 Sixth-day. No liar in heaven. Rev. 22: 11-15.
 Seventh-day. Covetousness. Eph. 5: 1-7.

Disobedience, hatred, impurity, theft, falsehood, covetousness—these are some of the evils that flaw the characters of men and women, boys and girls, in America no less than in the wilderness of Sinai or among the hills of Palestine. "Thou shalt not" is just as valid against them to-day as ever it was; and who that meets with the people of this generation but sees the need of such prohibition?

By our Lord's interpretation of them, we know that it is not merely the outward refraining from the gross act of killing in cold blood or of burglary or of perjury that violates these words of the law. The sneer or even the disrespectful thought about the "out-of-date" ideas of father or mother, the indifference to the physical well-being of work people that jeopardizes and shorten lives, the lewd jest, the inequitable bargain, the overriding of other's rights in order to secure gain for one's self—all these are infractions of the law, and must be answered for at the bar of Him Who reads men's hearts.

The papers of the past few days have abounded with accounts of the apparent evasion of legal process by one of the wealthiest citizens of our country, in order to show inquiry into the methods of conducting the business of a great corporation. That it has violated four of the six Commandments we are con-

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sidering is freely charged, and even the most friendly can not deny that its fear to meet inquiry is suggestive of wrongdoing. Yet, we in less conspicuous places need to consider ourselves lest we also be tempted. Striking examples often furnish a screen for smaller offenders, and the condemnation of glaring evils sometimes affords a guilty conscience a sufficient measure of relief to allow its possessor to indulge his pet sin a little further. Presumptuous sins and secret faults were put together by an old-time saint as enemies requiring special vigilance, and since all the Commandments must be obeyed before God's plan is fulfilled, we may well join in his petition.

NOTICE.

The Board of Foreign Missions of Indiana Yearly Meeting desires to correspond with a minister and wife for Matamoros, Mex. Address Phariba W. Stephens, secretary, 118 South Sixteenth Street, Richmond, Ind.

"What are they moving the church for?"

"Well, stranger, I'm mayor of these diggin's, an' I'm fer law enforcement. We've got an ordinance what says no saloon shall be nearer than 300 feet from a church. I gave 'em three days to move the church.—Judge.

Assistant Editor.—"Here's a poem from a fellow who is serving a five years' term in the Eastern Penitentiary."

Managing Editor.—"Well, print it with a foot-note explaining the circumstance. It may serve as a warning to other poets."—Philadelphia Record.

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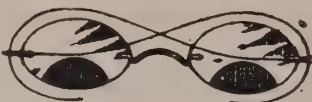
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MY WORK IS BEST

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room:
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom:
Of all who live, I am the one by whom
This work can best be done, in the right way:"
Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

—Henry van Dyke.

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Events and Comments.

Two sources which should give us reliable information concerning the thrift of the working classes are the savings banks and the Post-office Money Order Department. According to these, we are enjoying unsurpassed prosperity. The post-office at New York has just issued a statement concerning their business for the year ending Sixth month 30th, which shows that over \$446,000,000 worth of money orders were procured during the year. Over \$70,000,000 of this amount was for foreign orders, representing mainly money sent by immigrants to their families or friends at home. A number of the savings banks, both in Philadelphia and New York, have reported large accumulations of deposits. William H. S. Wood, president of the Bowery Savings Bank, New York, stated one day last week that their bank had over \$100,000,000 worth of deposits, and received \$380,000 during that day.

The astronomers working in connection with the Lowell Observatory, Ariz., are pleased with their recent observations on Mars. One report from them says, "The southern polar cap is now in process of melting, and the northern one of making. Although about of the same size at the present moment, the aspect of the two is quite different. In this connection, the detection of a difference in their color is significant. While the south polar cap is white, with a faint yellowish tinge, the north polar cap is distinctly bluish. This difference in hue is what freshly fallen snow on new-made ice would present, as compared with that which had been long subjected to weathering and dust. The observation is therefore confirmatory of what has again and again been stated of the substance composing them. The canals proper to this season of the Martian year have been seen in due course, and some new faint ones discovered. The same has been true of the oases."

For some time those prominent in railroad circles have been discussing the

advisability of using a steel rail made of harder and tougher metal than that now common, but the process for making them was too expensive to make the change practicable. Within the past few weeks, however, manufacturers of steel have been experimenting extensively with vanadium, a substance which, when mixed with steel, seems to make it very suitable for rails and armor plate. Naturally, many people are asking what vanadium is. It is a very rare metallic element belonging to the arsenic-antimony-bismuth group, and was first isolated by a Swedish chemist three-quarters of a century ago. It has been a matter of text-book knowledge for years that it was one of the substances which, when mixed with steel, increased the toughness and tensile strength of the latter. But this fact was of interest chiefly to technologists until prospectors unearthed deposits of the metallic ore in Peru, and the discovery was made that by means of the modern electric furnace the pure metal could be produced in commercial quantities and at a price that made its utilization possible.

For several weeks a noted murder case has been in progress. It is the trial of William D. Haywood, of the Western Federation of Miners, who is charged with conspiring for the murder of Governor Steunenberg, Idaho. The most important witness for the prosecution was a man named Harry Orchard, who, according to his own confession, has been instrumental in killing several men. He testified that Haywood and other officers of the Western Federation of Miners connived in the murder of several prominent men who were opposed to their schemes, one of whom was Governor Steunenberg. Haywood and other officers of the Federation were on the witness stand last week with flat denials of the evidence offered by Orchard. They claim, on the contrary, that the Mine Owners' Association, aided by Pinkerton detectives, formed a deep-laid plot to exterminate the Western Federation of Miners. It is difficult to say whether the jury will accept the story of Orchard or that of the defendant; but this much is quite evident to an outsider, that the friction between the Mine Owners' Association and the Western Federation of Miners amounted to little less than civil war.

The recent changes which have taken place in the Divinity Schools of Yale and Chicago Universities will doubtless do much toward making this department of education practical. More time is to be given to the study of the application of Christianity to practical life. Courses in pedagogy, psychology, sociology, and kindred subjects, are to be given more prominence. In commenting upon the change at Chicago University the *Outlook* says: "The seminary will make it possible for theological students to do what may be called clinical work. Close affiliation with the Chicago Common Social Settlement and the Chicago Institute of Social Service, and arrangements by which students can observe the work being done in the great city and confer

with specialists who are doing it, will give to the study of "evangelism" a highly practical element. In the third place, the churches are more and more becoming aware that they have a part to play, not merely in rescuing men from evil, but also in elevating civic and social ideals, co-operating with civic and social organizations, and promoting honesty and efficiency in civic and social life. The clinical work and field study of the students will therefore be devoted, not merely to relief, but also to constructive effort."

NOTICES.

NEW YORK Meeting-house is located at 144 East Twentieth Street. Meeting, First-day, 11 A. M.

BROOKLYN Meeting-house is located at corner Washington and Lafayette Avenues. Meeting, First-day, 10.45 A. M.

The Ohio Yearly Meeting of Friends' Church will meet at Mount Pleasant on Eighth month 20, 1907. Those wishing accommodations should correspond with A. T. Patterson, chairman of Entertainment Committee. Board will be 30 cents per meal, and lodging 25 cents per night.

A SMALL SECRET

COULDN'T UNDERSTAND THE TASTE OF HIS CUSTOMERS.

Two men were discussing the various food products now being supplied in such variety and abundance.

One, a grocer, said, "I frequently try a package or so of any certain article before offering it to my trade, and in that way sometimes form a different idea than my customers have.

For instance, I thought I would try some Postum Food Coffee, to see what reason there was for such a call for it. At breakfast I didn't like it and supper proved the same, so I naturally concluded that my taste was different from that of the customers who bought it right along.

A day or two after, I waited on a lady who was buying a 25c package and told her I couldn't understand how one could fancy the taste of Postum.

"I know just what is the matter" she said, "you put the coffee boiler on the stove for just fifteen minutes, and ten minutes of that time it simmered, and perhaps five minutes it boiled; now if you will have it left to boil full fifteen minutes after it commences to boil you will find a delicious Java-like beverage, rich in food value of gluten and phosphates, so choice that you will never abandon it, particularly when you see the great gain in health." Well, I took another trial and sure enough I joined the Postum army for good, and life seems worth living since I have gotten rid of my old time stomach and kidney troubles."

Postum is no sort of medicine, but pure liquid food, and this, together with a relief from coffee, worked the change "There's a Reason."

Read "The Road to Wellville," in packages.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

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THE PERIL OF DEADNESS.

"Thou hast a name that thou livest *and thou art dead*," came as a stern judgment upon the ancient church of Sardis. It must have stirred the dry bones of the church, if this message to the angel of Sardis was read in "morning meeting," and it may have produced a revival which for a time carried the membership into a more living religion. But that old peril, which threatened the extinction of the church of Sardis is just as imminent now as then. It comes in new forms in each new age and is so lurking and subtle that the "angels" of many of our modern churches often do not discover that they are inwardly dying until they are actually dead. They cling to some *form* which is sapping the very life of the church, while all the time they fondly believe that this *form* is absolutely essential to the existence of the church.

Many of us look back on the Quakerism of our childhood and early life and feel that there was much deadness in it. There was a stiffness and formality about it which was very forbidding, and which even now almost makes us shudder. It was too legalistic, too far removed from the fountains of spontaneous, fresh-flowing life; it dwelt too much on "things" and not enough on the heart of things; it did not give scope enough to the climbing, exploring spirit in us. The meetings for worship only met one side of our nature and starved the other aspects of our life. They did not enough *cultivate* our spirits, and feed them with ideals which would stay with us through the struggles and temptations of the week. And yet there were many persons—thoroughly good persons, too—who stoutly stood against every inroad of innovation and who were ready to wreck the Society rather than see it adapt itself to the needs of the time. They did not feel the peril of deadness which oppressed our young spirits, and they did not realize that the first law of vital religion is change, movement, growth, advance.

Well, a generation has passed since the *shaking up* of Quakerism—a shaking which has left it almost unrecognizable to those of the old regime, and now we are passing through a new peril of deadness, which may become even more dangerous and stiffen-

ing than that of conformity to schemes of "plainness," or of formal silent meetings.

The revival wave brought into our meetings a type of preaching which was certainly needed at the time—a warm, earnest, moving evangelical message, which made a direct appeal to the sinner to get right with God. The main concern of our ministers was the exposition of "the plan of salvation" in ways that would reach souls. There always has been, and there always will be, a place for such preaching—no church can permanently grow without an evangel. But our great danger now is from a *stereotyped* evangelistic sermon. It again meets only one aspect of the soul's need. Its constant repetition brings leanness and deadness to a congregation. *It is*, we repeat, *the first law of spiritual life that the soul must grow, must go on, must advance by the assimilation of new truth and by the sway of moving ideals*. To have the heart moved once under the warm appeal of the evangel of personal salvation is a great experience. But to hear the same type of sermon again and again, until the ideas are all known in advance and the phrases are as familiar as the pictures in the wall-paper is the sure way to sag into deadness. The heart no longer thrills at the words which have grown habitual, and meeting drags because no new vistas of spiritual attainment are put before the eyes of the soul.

The fact is, all preaching which makes personal salvation the sole motive of religion leads sooner or later to deadness. It is even more true of preaching which dwells solely on the attainment of a state called sanctification. The reiteration of phrases, the monotonous routine of the same ideas over and over, never developing into anything richer, are always deadening. The main business of religion is not getting something for self—the great cry of the heart should not be "What will Thou do for me?" but rather "What wilt Thou have me do?" The minister who gets a genuine vision of a religion of service, of the social, practical, outreaching mission of the individual Christian and of the church, finds a message so large and rich that it cannot run the meeting into the backwater of deadness. If he has found the whole Christ and the whole Gospel, he will speak to the many-sided needs of men, not to one single aspect

of the truth. He will thus minister to growth and advance; he will cultivate the whole spirit and feed the ideals of all types of men, and this is the way to avoid the peril of deadness. R. M. J.

COMMON HERITAGE.

We have become so accustomed to think of individual property right that we are prone to overlook our common property privileges. From early childhood we are taught that "this" belongs to us, and "that" belongs to someone else. We are apt to take what is ours and use it to the exclusion of our fellows, as far as that is possible, and lock it away for safe keeping when we are gone. It is ours, and other people must leave it alone. The property of another is theirs to the exclusion of us, and their property right we must respect. These ideas are very old and common, and lie back of a great deal of our thinking, and most of our commercial activity. They make up the major part of many lives, so much so, in fact, that our time is called the industrial or commercial age.

Some good people are objecting to these ideas and telling us that they are fundamentally wrong,—contrary to Christian ideals. But sweeping statements of this kind should be accepted with caution. We cannot be too careful when our opinions run counter to those held by most men, nor can we be too charitable for institutions which have been useful to society for many centuries.

One thing, however, is quite evident. We at the present time think too much of this aspect of life, and not enough of our common heritage. We almost forget that the great necessities of life, such as air and sunshine, are free to all, and so are the great beauties of nature. The starry canopy of Heaven covers the race, the landscape blooms for all, and the songs of the woods resound for rich and poor alike. They are here all about us for those who will and can enjoy them, and they belong most to those who enjoy them most.

Then again the vast properties, and beautiful estates do not belong exclusively to those who hold the deeds and pay the taxes. Look at that beautiful lawn and those exquisite flowers. Feast your eyes upon those climbing vines and those artistic carvings. Whose are they, and what are they for? To look at and enjoy. At least that is their chief use, and they are there for those who live in the community, and for the chance visitor, quite as much as they are for the man who owns the estate. Possibly he had them planted for his own immediate personal enjoyment;

but that does not subtract from our privilege of enjoying them also; and nine chances out of ten he put them there for our sake. If he were living on a lonely island or in some secluded spot by himself, then it is quite possible they would not have been there at all. And so there is a sense, and a very real sense, in which they are ours.

But this is only one of the ways in which we are blessed in common. Thomas Edison discovers a method of applying electrical energy, and whose discovery is it? Edison's, to be sure; but it is mine also. Shakespeare writes and Raphaël paints, and Wagner sings,—and their works belong to the race. Their hands held the keys that unlocked these riches in thought, and beauty, and music; but the race is entering, and will ever enter their treasure-fields. When we come to think of it, we are all rich. The past is pouring into our lap the treasures of her richest souls. Those about us are putting forth their choicest ideals.

Under such conditions and with such surroundings, what is our privilege? The trouble with the most of us is, we do not appreciate what we have. We are looking at some little, narrow affair and letting that take up all our time and thought, while the broad fields of nature and history are bidding us look out and rejoice. If we are poor the fault is more than half with ourselves. The lack of worldly possession does not begin to make as many paupers as the lack of appreciation. And right here we begin to discover the depths of the meaning in the words "In every thing give thanks," because it is the cultivation of this faculty that makes us rich. Let us covet every good gift, but above all, the power to appreciate our common heritage.

EDITORIAL NOTES.

Some weeks ago we noted the decision of Judge Christian, who sustained the contention that the saloon business being a public nuisance under the common law, the act of a Legislature permitting local governments to issue license was unconstitutional. The action was brought against a saloon-keeper, not because he had permitted disorderly or otherwise objectionable conduct in his place of business, but because the saloon itself was held to be a public nuisance. In an opinion handed down by the Indiana Supreme Court Sixth month 25th, this decision of Judge Christian was reversed. Judge Gordon, of the Supreme Court, held that there is no common law inhibitive of the liquor traffic, and that in the absence of special prohibitive laws, the saloon has a

right to exist. The Judge maintained that to sustain the decision of Judge Christian would be in effect to usurp the power of the Legislature. This decision again sustains the law of 1875, which was similarly attacked fifteen years ago.

A discussion of the question "Did John Stuart Mill come to the Light?" which appeared recently in some of our religious exchanges, is a favorable comment on a very common Quaker exhortation, "Mind the Light." Their opinions of course cannot change the condition of the departed, but they reveal the force of a principle once very dear to Friends. *The Episcopal Recorder* of Philadelphia says:

"Those who are familiar with his later essays must have recognized how the cold skepticism of his early years passed away beneath the mellowing influence of the spiritual world, until not a few were able to say that they hoped he was 'not far from the kingdom of God.' This hope the Lord Bishop of Durham assures us may be more than hope, for he declares that Mill died a Christian believer. Doctor Moule tells us that he gets his information from the late Doctor Gurney, the entirely reliable physician of Nice, who attended Mill in his last illness. That he was a man of lovely spirit, all who knew him could testify, and we are glad to have this testimony to the fact that toward the end light came to his sorely perplexed mind. We would not be understood as saying that Mill accepted all the doctrines of orthodox Christianity, but, rather, that his skepticism was melted out by the Spirit's influence, and before he died the dawn, with all its potentialities of midday splendor, had broken upon his mind. In this regard, this great essayist was like the late Romances, whose *sincerity of purpose* was a 'kindly light' which through the encircling gloom showed the way home."

[FOR THE AMERICAN FRIEND.]

THE CHURCH AND THE WORLD.—II.

BY THOMAS NEWLIN.

Our Spiritual Relations.

We are animal before we are consciously spiritual, but we are spiritual after we are animal. We need social and economic betterment that there may be spiritual betterment. The method of the Kingdom of God is the process of growth, the seed and the soil, the word of God, and the mind of man, are fitted for each other. Good and evil each have self-propagating power. Two figures Christ uses for the Christian character, salt and light. The quality of salt must be preserved and then it gives itself to the preservation of other material. The light must not only be preserved, but must be shown; but our acts are not the light, for the light is inward character, and shines forth in acts. Men may be forced by external power to keep the commandments, but love is the motive power itself, which compels obedience.

The supremacy of the Spiritual is the end and goal, but a mighty problem lies before us, for we are in a material world, with physical and material wants. The masses of humanity are about us, seek-

ing standing room and a place of safety. The church offers the panacea. Is the church sufficient? The supreme and final test is the power to save the lost, the weak and the helpless. We sometimes feel like blaming John the Baptist for losing faith, and sending to know if Christ was the real saving power for which they were looking. But do we not often stand in John's place, and wonder if we are on the right line? Christ's answer is most significant. It was not the kind of Christian evidences that are in these days so often demanded. The Divine attestation was the positive result, and the present relief of those in need. So the supreme test of our spiritual power to-day is our ability to reach our civilization. It is useless to make assertions about inspiration, or enlarge on our testimonies to the truth, or recite creeds while the masses are unreached, and "the hungry look up and are not fed." Thirty fold is the least increase named by Christ, yet we are satisfied with 30 per cent., and often much less.

We are all in danger of using phrases that we do not really believe or even know what they mean. The test of the inspiration of the Bible to me is that it inspires me, that its literature does contain for my heart a breathing of the Holy Spirit, a true message from God, which leads me afresh to the feet of the Saviour. Any other test is a mere name, a label for a doctrine, and becomes a hypocrisy. The same may be said of the inspiration of the church. If the church is Spirit-filled, the fact will advertise itself, and will need no other heralds. The lusts of the flesh give one kind of product, and the fruits of the Spirit are entirely different. The results here cannot be mistaken.

The conditions to-day are very much like the situation when the figures of the lost sheep, the lost coin, the lost son, the vacant seat at the feast, were used to great effect, and with so much tenderness to those outside, and these figures should appeal with equal force to all Christ-men to-day. We behold a sea of humanity about us; the sea is stormy and full of shipwrecks, and we behold the strength of the elements with which we have to work, and grow discouraged. We forget that a sea in a great storm once gave Jesus a chance to show His spiritual power when He stretched his hand forth and said, "Peace, be still," and the sea was calm.

Now, if we believe Christianity is the spiritual power, that it is to regenerate the world, how are we to verify it? A mere statement of the fact will carry no conviction with it. Men are asking for proofs, and verification can only come in life and character. If we do not believe that Christ has power to regenerate the world, how can we believe that He has power to save the individual?

Our spiritual relations are very delicate, yet very exact. The Holy Spirit may be grieved by the wrong use of proper things, by improper conversation, by lax attention to domestic relations, by legitimate yet questionable business relations. In all these matters we are to seek to be "blameless," "unreprovable," "without reproach," and when this is the case we will

be "faultless before the throne." In the rush of business, politics and commerce, it is possible to be personally clean, for the "blood cleanseth," present progressive tense—keeps on cleansing all the time.

We need consecration, but we cannot make ourselves Christ's by an act of consecration, for consecration is only waking up to the fact, realizing our relation, and agreeing that we are Christ's by the gift of God, by the purchase of Christ and by the gift of the Holy Spirit. Presenting a check does not make it good, but if it is good we will get the money when we present it; nor does the fact that we are Christ's mean universal salvation unless we recognize it and appreciate it.

Our spiritual lives are founded on faith, which is a gift. The Jewish law was one of Justice, but the Christian law is one of Love. The Golden Rule is a law of conduct; it is a result of life, and not a law of life. How much must we love? "Even as I have loved you," says Christ. This is a new measure, but not new in kind, for before that, there was justice and equality, but after this self-sacrifice was necessary.

If faith is the foundation then we must build on this foundation, else it will deteriorate and decay. In city or country no other structure seems so discouraging as the abandoned foundation.

Faith is not a mere fire escape, but is valuable only as a foundation, but the foundation is only valuable when there is a superstructure. Now prayer is the nurse of faith and helps much in the building. Have we anything to do with this in an active personal way? We are commanded "to keep ourselves in the love of God." Can we be outside this love? We will be forced to admit that there are some shady, cold north sides in our experience, but we are not helpless in this case, for we can move out into the life-giving sunshine of God's love.

We must be like great rivers that receive filth and give forth very soon life and health, so we must learn the secret of transmuting corruption into love, evil into good. And this is an endless task—never ending but ever new.

Christ's love was wise, not wild and sentimental. He knew how to balance life; He protected Himself, sought rest and retirement from the crowd, yet He always was self-forgotten, but not self-neglectful. He loved, when conscience and love seemed to antagonize, Peter and Judas, as well as John and Lazarus, and He died for the sake of His enemies.

Do you say this is impossible while we are in the present evil world? Then it is impossible to gain the Christian ideal. But some one will say this is not human nature; very true, but we are to be made partakers of the Divine nature, and history will attest that this is a fact.

The church is in the world, but its relations are spiritual relations at last. Spirit is manifested through the body. The State and commerce will be changed because of these spiritual relations. And when we have done the best we can there will be much unworthiness, much wood, hay and stubble in our

structure, instead of gold and silver, but if the foundation is faith, we have a right to expect mercy. Hope is of very great value if it has a secure foundation in faith. But life will never take care of itself, for, after the most perfect vision of its relations, it will have to ask what aspirations, principles and emotions, belong to life, and then cultivate the will to cultivate these things when seen. The defect of all religion is the failure to wed religion to the common, every-day life.

[FOR THE AMERICAN FRIEND.]

TIGHTEN THE BUCKLES.

BY THEODORE L. CUYLER.

It is related that a cavalry officer, with a small number of followers, was pursued by an enemy who were in large force. He discovered that his saddle girth was becoming loose; his comrades were urging him on to greater speed, but he dismounted, tightened the loose buckle, and then rode on, amid the shouts of his companions. The broken buckle would have cost him his safety—perhaps his life. His wise delay insured his safety.

This incident suggests several spiritual lessons. A very obvious one is that the Christian who is in such haste to rush off to his business in the morning that he does not spare any time for his Bible or for prayer, is quite likely to "ride for a fall" before sundown. One of the most eminent Christian merchants of New York told me that he never met his family at the breakfast table until he had had a refreshing interview with his God over his Bible and on his knees. His family worship afterwards was not only a tightening of the buckle for himself, but was a gracious means of safety to his household.

One of the greatest dangers in these days is that too many children are growing up—even in nominally Christian families—with sadly lax sentiments in many vital directions. They have loose views about God's day and God's Book, and very loose practices as to attendance upon God's worship. They start out in life with a broken buckle, and when the stress of temptation comes, they are easily thrown to the ground. Fathers and mothers owe to their children as well as to themselves the duty of tightening the saddle-girth.

Not only do families suffer from laxity in parental government and godly parental training, but I fear that some congregations suffer from laxity in the teachings of their ministers. No church is very likely to rise higher than its own pulpit. If the shepherd of the flock holds loose doctrines; if he is so "liberal" that he gives away, or throws away, vital truths; if he lets down too many bars that the Bible wisely puts up, then it is no wonder that the flock wanders off into the ways of worldliness. There is no danger in these days of excessive strictness or of "Puritanical" principles or practices. The danger is just from the opposite direction. Would it not be a wise thing if some pastors, who see that their churches are being overtaken and demoralized by

worldly temptations, should call a halt and tighten their buckles?

The incident at the head of this brief article has a very close application to the maintenance of a vigorous, happy and useful Christian life. The very word "religion" is derived from a Latin word that signifies "to bind fast." True religion means the being bound fast to the Lord Jesus Christ in constant dependence on Him and obedience to Him. How to keep up a healthy spiritual life is the daily problem with every Christian. The parable of the buckle gives a hint. True piety is never self-sustaining. We only can "do all things through Christ which strengtheneth us." Without Him, nothing; with Him, everything. Therefore, it is that our Bible exhorts us with prodigious emphasis to "pray without ceasing." When we relax in this vitally important duty, the enemies will soon overtake us, and overmatch us, and leave us in the dust. Brethren and sisters, tighten the prayer-buckle.

Brooklyn, N. Y.

[FOR THE AMERICAN FRIEND.]

WAITING UPON GOD.

BY REBECCA N. TAYLOR.

"Wait on the Lord, be of good courage, and He shall strengthen thy heart; wait, I say, on the Lord."

These verses must ever recall to those who knew him, a dearly-beloved figure, rising from the gray cushion and unpainted bench of a quiet meeting-house, and in a few simple and earnest words, telling us of the high privilege of waiting upon God, of the possibility of near approach to our Heavenly Father, of the tendering influence of the Holy Spirit, of the arising of the power of the Lord in our hearts, and of the joy and peace which comes to those who retire to the center of their souls and seek after God. Then the conclusion would be in the triumphant spirit of the verse, "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint."

Few, indeed, who attended that meeting did not know and love the speaker—a busy man of affairs, who had seen life from many sides, and in many parts of the world, and fully in touch with the active interests of that great city, the tumult of whose busy life throbbed about the doors of that quiet room. Many who walked through its streets knew the radiance of his face, his hearty greeting, his ready helpfulness. They were familiar with his upright and successful business life, and his child-like spirit, simple, direct, sincere.

Those who were nearest to him knew still more. In the early morning and late evening, by his fire-side, they often came upon him in his still hour of waiting upon the Lord. Even the children would feel the power of that quiet time, and, though not understanding, would be hushed with awe and

wonder, for he, their most joyous playmate, was in regions beyond their ken. Afterwards, as simply as a little child, he might be seen drying his tear-soaked handkerchief before the fire.

What these quiet hours meant to him, he longed to make known to others, but it is by no means easy to put into words these transcendent experiences. He sowed the seed, but not until the soil was purified by sorrow and longing and pain, and dissatisfaction with the things of this world, could that seed spring up within our hearts and bear fruit. Then we knew at last what he meant to teach us, and his words and example furnish inspiration and guidance to many, long after he has passed beyond.

To wait and be still before God; this is not easily attained to. Not many are filled with a great longing to know God, until their hearts are turned away from the world by sorrow and pain and unsatisfied desires. Then, like Job, they feel there is no other hope in their distress, and are ready to say in their desperation, "Though he slay me, yet will I wait for him." When Job was emptied of all earthly things, then he was able to have the vision of God which was to satisfy his soul, and to answer all his questions. This vision ended his struggle.

"I had heard of Thee by the hearing of the ear;
But now my eye seeth Thee:
Wherefore I abhor myself, and repent
In dust and ashes."

Truly, the world to-day is a busy and a noisy world. As the procession sweeps by, we feel we must keep up with it or be trampled by it. Messages from all corners of the globe keep pouring in upon us. One may have a new idea, a new sight, a new sensation, at every turn. We hear the materialistic cry that nothing has worth unless it can be weighed, measured, counted or demonstrated. Meditation is a rarely used word, and seems sadly out of date. Yet, in the midst of all, is a note of dissatisfaction. Faintly, yet growing louder and louder, arises a cry after things invisible and spiritual.

Surely, if we ever valued our quiet Quaker meetings and our hours of meditation, we should cherish them now. In them, we have something unique to offer to the world, and something that the world sadly needs. Where else can one shut out all other calls and cries and seek after God and His wisdom, with the support which comes from other seeking souls, and those who have found that which their souls delight in?

Precious indeed would be these quiet hours if we knew how to use them. If we could enter our meetings, not looking to others, or to any outward thing, but with a realization that God comes to the meeting place only through the heart of each one of us, and that our part is to be individually faithful in communion with Him, what a power would flow to us through those doors at which He so often knocks in vain, and from us to the weary world without.

What, indeed, is the heart of religion but communion with God, and how can that be obtained when other voices call loudly to us? If the quietness means

nothing to us, then, indeed, we have ears but hear not, or else the noise of the world echoing within, drives out the still, small voice.

As we sit in silent meetings, let us remember that God is with us. Let us seek Him diligently, and desire no other. Let those of us who have drawn so near as to be honored with a message from Him, speak as in His presence, and leave some silent moments for Him. We can not say it all. And let us enter the silence gladly, hopefully, reverently, as those summoned to wait before a king.

New York City.

THE MORE IMPORTANT.

"I used to make a great deal of fuss about perfection in material things," said a lady to whom the years since her care-free girlhood had brought invalidism, a large family, and a very slender income. "I care just as much now, but when it all fell on me to do, and I realized my limitations, I had to choose the most important things; and they are not the material. Each day I do all I can; I can't do more, and I have had to learn not to let what goes undone jar or discourage me."

It is a hard lesson, that of learning to choose the most important things and realizing what they are not, and a harder still to bear with calmness and courage, to leave much undone that clamors for the doing. To us all, in one form or another, the necessity for such choice comes. We like finished work, perfection in the details that are open, not only to our own sight, but to the eyes of the world that surrounds us as well. There is many a so-called "model mother," "perfect housekeeper," or even paragon teacher, who is really sacrificing the more important things to the perfection of the material. Too much to do almost invariably means burdens of our own taking. Each life has its work, God-appointed work for which it may expect God-given strength; but each life should also learn to yield to its own limitations. The pace that others set in work or pleasure-seeking, or even in benevolences or religious services, may not be yours; what may be right and rational for them may be excessive and unreasonable for you. There is many a fagged and weary victim of overwork who is sacrificing the more important to the material, the reality to the name.—*Forward.*

THE THIRTEENTH YEARLY MEETING OF CALIFORNIA FRIENDS.

The attendance was fully as large as usual, and all interests of the church seemed to be in good working order.

Prof. John Chawner, presiding clerk, and Charity Way, recording clerk, seemed to be at their best. The vacancy of reading clerk was filled very efficiently by Anna L. Tomlinson, R. Esther Smith, the former reading clerk, now being in the mission field at Chiquimula, Guatemala, C. A.

One of the new and most interesting features of this year's meeting was that of the 8.30 meetings for worship, held each morning in a large Gospel tent, pitched on a lot near the church yard. Not only was the Quiet Hour observed, but these early meetings of worship and instruction, led by Edwin Smith, an evangelist of Portland, Oregon, were the means of fostering a spirit of harmony.

The first evening address was given by Lindley A. Wells, at Berkeley. He said, in part: "To succeed in the work of spreading the Gospel, we must have the motive, and equipment of the church of Pentecost. If the Friends' church of to-day makes its strongest appeal to the moral and spiritual need of society, we have a large field and abundant room. The world is hungry and will respond in large numbers to the message given from a heart warm with the love and compassion of Jesus."

In the report of the Evangelistic Superintendent, Thomas Armstrong, we note the organization of five new monthly meetings during the past year: Oakland Monthly Meeting, held in Oakland; Bethel Monthly Meeting, at Long Beach; Denair Monthly Meeting, held at Denair, in the San Joaquin Valley; East Whittier Monthly Meeting, held in East Whittier, while Eighth Street Meeting, Los Angeles, will probably be set up soon. The following extract from the report was well taken: "We must keep in view continually the great cardinal doctrines of the faith. Our time is short and we have neither time nor strength to squander upon non-essentials. The methods of approach to salvation may not be essential, but the eternal truth of God as revealed in and through Jesus Christ must ever be kept in mind."

The report by the Superintendent of Peace, Robert C. Root, introduced some very interesting facts concerning the increasing interest taken in the Hague Conference. Through his personal efforts, all the Los Angeles public schools now observe an annual Peace Day.

On the evening of Sixth month 20th, Joseph Alexander, an English Friend, addressed the yearly meeting upon the subject of "Peace." He has been actively connected with the peace reform movement for many years, and was in attendance at the first Hague Conference. Passages were read from Bishop Westcott, one of England's great scholars, strongly advocating the principles of peace. "The virtues of heroism, courage and endurance are not dependent on war for their development." The speaker said: "I believe in no necessary evils. Every reform has at one time seemed impossible. The voice of the soul, if it finds its just expression, is mightier than the voice of the sword."

The Temperance Session convened at 10 A. M. on the morning of the 21st, and Dr. C. J. Cook, superintendent of this department, read his report, which introduced some facts which were a surprise to some friends in attendance. For example, seven members are users of intoxicating liquors, 40 members are users of tobacco, none have discontinued its use dur-

ing the year, and five proprietors are selling tobacco as merchandise.

Friends are fortunate in having in this yearly meeting such a strong and logical champion of temperance reform as Andrew F. Mitchell. At this time he was introduced, and in his remarks paid a loving tribute to "The Home, the Church and the State," and in burning words pictured the work of the saloon as a destroyer of this "triple strength of civilization," as well as the manhood and womanhood of our land.

At 7.30 in the evening Charles Tebbetts introduced Thomas Newlin, who addressed his hearers upon the subject of "The Place of Denominational Education." He said, in part: "The function of the church is in a large sense educational. It is not so much what a boy learns as the atmosphere he breathes that counts in after life. A boy ought to be taught that he is religious, as well as that he is rational. Education is much more than heredity. All progress is through conflict. Education is to gain ability to use our powers. Beware of short cuts. Boys and girls who bloom out too soon will fade too soon. The unconscious education that we get in college is the best thing we get. We grow to be like our environments. The tendencies of education are to open the conscience to all truth. The Bible is what has made our country and our schools what they are to-day."

The Education Department presented its work in the afternoon session of the 22d, and they were deeply interesting. Prof. Harris, Superintendent of Education, spoke of the large proportion of young people in our Society between ages of five and twenty-one years. He holds that if Friends really have the interest of higher education at heart, there will be over 200 students in Whittier College within five years.

The report of President Tebbetts and also that of his wife, as president of the Woman's Auxiliary, were full of interesting data.

Dr. W. V. Coffin followed with his report, as president of the board, which was also of much interest. He said, in part: "We feel that the great educational advantages which are now offered by Whittier College should be enjoyed by a much larger number of our young men and women. Of the 800 children of this yearly meeting, at least 100 should be doing college work and in our own college. President Jordan, Stanford University, gives this significant advice in regard to denominational schools. Keep your young people in college work until completed, and send them to the universities for post-graduate work only.

The Christian Endeavor session convened at 7.30 P. M., and words of greeting from our missionaries in Guatemala were given by Alice Zimmer. The address to the young people was given by Harry R. Keats, on the theme, "The Call of To-day." He sounded the call of to-day for all to be at their best, and always at their best; to be workers with God, in business, in scholarship, in all life. A call to be pure in word, in thought, in deed. A call for a symmet-

rical, all around life for God and Christian service.

Sabbath morning all the various pulpits of Whittier were filled by visiting pastors. Thomas Newlin and Joseph G. Alexander preached at Friends' meeting-house in the morning, and Charles F. Weigel in the evening. To the workers in the church, President Tebbetts and T. E. Newlin spoke during the afternoon session. President Tebbetts said, in part: "These meetings are for the fostering of those who are called to service. Formerly they have been times of consecration. Let us pray that the spirit may fall on those called to service." Earnest prayer followed. Thomas Newlin then took up the same thought and said, "We should all be ministers and missionaries. Let us use that talent which God has given us, not for our own personal aggrandizement, but for the Glory of God."

The sessions on Second-day, which was really the last day of the meeting, were full of interest from beginning to end. The Superintendent of the Woman's Board and Superintendent of the Y. M. Board read their reports, and all through the day echoes from the mission fields were heard on every hand.

The evening session was of particular interest, as more time was given to Alice Zimmer, returned missionary from Guatemala, and Otha Thomas, Alaska. Some Friends in the past have questioned the advisability of much money being invested in foreign missions, but after these thrilling words from those who have been on the field no dissenting voices were heard.

Bunji Kida, an evangelist from the Friends' Mission in Japan, was present and gave helpful outlines of the effective work that was being done among his people. A fund of about \$75 was raised for him, with which to visit Eastern yearly meetings.

The unanimous opinion of all was that it was the best yearly meeting that they had attended in years.

JOHN STEPHENSON ROWNTREE.

A TESTIMONY OF YORKSHIRE QUARTERLY MEETING.

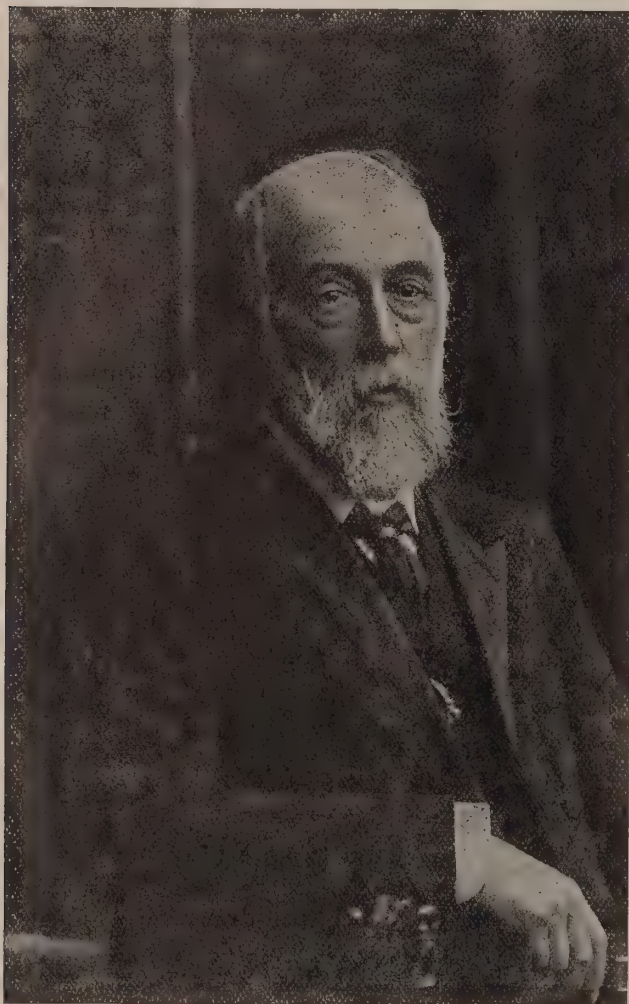
We desire to record our thankfulness to God for the value and the service of a life lived amongst us which closed only on the 13th of Fourth month.

John Stephenson Rowntree was in that true apostolic succession of which he often spoke, and which has been frequently so happily known in the history of our church.

When his father, the late Joseph Rowntree, died in 1859, in the fulness of his powers, it seemed as if the Society of Friends had lost one who was most fitted to guide it in the time of crisis which faced it in the middle of the nineteenth century. But God takes His servants to Himself and carries on their work. John Stephenson Rowntree, then twenty-five years of age, sharing his father's concern for the future of our Society, had given himself to earnest inquiry into the causes of its weakness, and the result was already before the world in "Quakerism Past and Present," a work remarkable for the fulness of

knowledge, strong, common sense, and singular ripeness of judgment which it revealed. For the first time it presented the peril which threatened us as a Society, and the true way to meet it, in a form which all could understand. No one did more than our friend to change the Society's policy of fear and mistrust into one of larger hope and truer faith.

For he had developed, even then, a rare power of seeing principles in their right relation to one another, and in their practical application in church methods and arrangements—a power which enabled him to become a true statesman in the Kingdom of



JOHN STEPHENSON ROWNTREE.

Righteousness. Never misled by the fascinations of theological legalism, never accepting traditional formularies unchallenged, "he was always seeking the truth with his face towards the light." Disregarding common-places, he proved everything for himself, made sure of the true foundations of thought and belief, and built with confidence thereon.

From the beginning he threw himself into the work of the newly-established Adult Schools, which did so much, as he had foreseen, to break down the barriers which then divided the enclosed garden of a gathered church from the world of men and women outside, and to arrest that decline in numbers which

threatened to hurry the Society into an untimely grave.

Again, in later life he was not dismayed during the time of transition which marked the close of the century. He rejoiced with loving sympathy in every manifestation of earnestness and consecration in the lives of the younger generation, looking through and beyond novel and sometimes crude expressions of religious thought, if he recognized the spirit of honest search for truth, and the desire for a fresh step forward and a new baptism of spiritual power. He had too strong a sense of the value to the church of the work of its younger members to do anything to discourage their service. He did not waste his strength in showing up defects, but welcomed the good, abstained from negatives, and gave himself to setting forth positive truth. Therefore no one was able to be of greater service as a trusted link between the old and the new, promoting unity of heart amid intellectual diversity.

To this great work he brought a catholicity of spirit illustrated by his love for the hymns of every branch of the Christian church, of which he had a very extensive knowledge. His power of wisely interpreting the experience of the past was a guide to himself and others in laying a firm foundation for the work of the present. To his large stores of knowledge, the fruit of wide reading, was added a remarkable combination of the historical mind and the progressive spirit; and the quaint details of some forgotten controversy, illumined by an understanding sympathy and a quiet humor, were often used by him to shed a flood of light on similar problems in our own day.

The whole course of John Stephenson Rowntree's active life was a witness to that ideal of a lay Christianity for which the Society of Friends has been called to stand. To mark off certain portions of a man's daily duties, and to call them sacred, and to deem other parts secular was, to him, the greatest of heresies. He often quoted George Herbert's lines:

"Teach me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee.

"A servant with this clause
Makes drudgery divine.
Who sweeps a room as for Thy laws,
Makes that and th' action fine."

It was in this spirit that John Stephenson Rowntree fulfilled the very varied duties of a busy life, and in every department of it his large fund of information, his experience, judgment, and insight were freely placed at the service of his fellows, and his great powers of observation, and exactitude about details were used to realize broad aims and great principles.

During his years of civic service he gave much time and thought to a laborious reorganization of the finances of his city, as well as to a worthy representation of its dignity and hospitality when, as Lord Mayor, in 1881, he welcomed the visit of the British Association. At this time, also, his delight in

archæological and historical research resulted in papers and addresses on the antiquities of York, in which opportunity was found for telling the legend of St. Christopher, and of the life-work of Paulinus and John Woolman, leading up to eloquent pleas for a high ideal of citizenship, and an unselfish municipal spirit, especially in the promotion of education and public health.

As regards his ever-deepening interest in the education of the children of Friends, it is difficult to say whether the Society owes most to the many days and hours he gave, through a long series of years, to the detailed work of committees for the training of teachers and the management of the Flounders' Institute and the Mount and Bootham Schools, or to his exposition on so many occasions of the great aims of education, which he desired "should fashion character after the ideals of a spiritual, a practical, and a non-sacerdotal conception of the Christian faith."

John Stephenson Rowntree's presence and words always raised the tone and earnestness of the business meetings of the Society. While fully recognizing that "the Spirit alone quickeneth," he was deeply sensible of the important place of right human arrangements, and he would devote much time and thought to the consideration of subjects likely to come before the meeting, and to the work of committees who had the arrangements in charge.

But the crown of all his work, to which more and more he devoted his life, and which all his knowledge and experience were made to help and serve, was his ministry in our meetings.

He always desired for the church a ministry that should build up and strengthen, and his own ministry was essentially one of edification, besides being in a remarkable degree one of comfort. And the gift divinely bestowed was faithfully cultivated, and thus it grew in depth and power. It was victorious even over bodily depression. He once quoted from Wordsworth, describing the impression made on him when returning home at dawn, by a sunrise on the mountains and the distant sea—

"My heart was full, I made no vow, but vows
Were then made for me; bond unknown to me
Was given, that I should be, else sinning greatly,
A dedicated spirit";

and those who heard him in our meetings felt that the secret of the life of him who spoke was that he was himself a dedicated spirit. He was a workman for the Kingdom, who had trodden the road of the many—in business, as a citizen, as a magistrate, as a politician—and men listened and were impressed, because he spoke of what he had himself known and proved, and so his word was with power. At one time he felt it laid upon him to visit all the meetings in our quarterly meeting, and in this service he gave of his best, even to the tiniest gatherings.

There were times when, through crushing outward sorrows or great physical infirmity he entered very deeply into fellowship with the sufferings of his Saviour. Like Him, he sometimes found

"No way in the desert prepared for him,
Nor the mountains and hills made low,
Nor the crooked straight, nor the rough ways plain,
Where his pilgrim feet might go."

It may be that we ought to be most thankful for this, for it is doubly-trying spirits like his who can alone be both leaders of men and true comforters in times of sorest need.

Some Views on Present Day Topics.

CALLED OF GOD AND SENT.

BY JOHN Y. HOOVER.

My wife read to me a few weeks ago something like this: "Thirty young men expressed a willingness to preach the Gospel." Well, I thought to myself, that is good as far as it goes, but thousands of young men might be willing, and not one of them called of God.

There were men in David's time who were willing to put forth their hands to steady the ark, but, not being called of God, it only worked defeat and death.

The ark had to go forward by such as were chosen. They had not only to be willing, but go under the constraining and restraining power of the God of Israel. They were such as would leave all and go forth weeping or bowing as they went. It means something to yield to God our bodies and souls and all earthly ties and go into the fields wherever God may call. It takes more than a willingness; we must be constrained, yes more, we must feel that woe be unto us if we do not obey God's call. Scores of men are preaching to-day who are simply willing to do it because it is a gentlemanly profession and is becoming popular, because they can live by it without much manual labor and for other secular and unhallowed reasons. They are very willing to go where they can command the largest salary. The churches are starving to death on simply a willingness to go. The world is sinking deeper and deeper in the darkness of sin.

In the silent watches of the night I saw in a vision two young men, noble, talented young men. They were both dressed as clergymen. They came to me and said in very pleasant tones, "Did we hear you say you were looking for someone who was willing to go?" I answered in the negative, for in my vision I saw nothing but a selfish willingness without any depth of thought as to importance of the work or what it meant to them and others. Years seemed to pass away in the vision and I stood in an almost boundless field of beautiful land. The soil was rich and capable of producing an abundant harvest. Some corn had been planted; the rows were very irregular and showed much lack of skill. Not a grain of corn appeared on the dwarfed and withered stalks. Weeds had taken possession of the ground, and as I viewed the scene my heart was filled with sorrow. I turned to go and found myself face to face with the same two men I had seen before. They were care-worn and their countenances were sad; their

life's work had been a failure. They were willing, but they had missed their calling.

They may have been misguided by the wisdom of men. Older prophets should be very careful about misdirecting the youthful ones, for there still are lions in the way ready to devour. A few years ago a young lady came to me for comfort and counsel. She was broken in spirit and in a place where two ways met. She had felt for several years that God had been calling her to a service for Him in a certain foreign land.

Two hundred dollars had been offered to defray her expenses. She applied to a foreign mission board, and they advised her to go to a very different field of service, among the heathen, but she did not feel as if God had any use for her there and had become greatly discouraged. I advised her to sweetly abide under the sheltering wing of Him Who had touched her lips with a live coal from off His holy altar, and He would make it plain to her and be sure to follow Him Who is an unerring counselor. Whether she ever entered her field of service, I know not. One thing I have learned over and over, "The wisdom of men is foolishness with God." He has said, "I will guide thee with Mine eye."

West Branch, Iowa.

Things of Interest Among Ourselves.

Wm. P. Angell and his wife will spend the summer in the Northwest, mostly in Minneapolis and Aberdeen.

Wm. I. Moore was with the Friends at Toronto, Can., the 7th inst., while J. J. Mills attended the meeting in New Market.

David Dennis and Cyrus W. Hodgins were recorded ministers at the last monthly meeting of South Eighth Street Friends, Richmond, Ind.

Hannah M. Hubbard will do pastoral work at Buffalo, Kan., for the coming year. Her daughter, Stella Allen, will teach in an adjoining district.

L. Maria Deane has accepted a call to pastoral work in Bethel Meeting, Long Beach, having previously resigned as superintendent of the training school and all other social relations therewith.

J. C. Holmes and family have moved from Wolf's Glade, Va., to White Plains, N. C. They have given most of their time to church work for the past five years and go to White Plains to begin pastoral duties.

Clarence M. Case and wife will move from Richmond, Ind., to Providence, R. I., the last of this month. They expect to help in the meeting and at the Moses Brown School, while Clarence Case will take up some work in Brown University.

Another young Friend is developing her talent for music. This time it is Leona Woody, Thorntown, Ind., who graduated from the Metropolitan Conservatory of Music, Indianapolis, last month. She is especially gifted with a piano or pipe organ.

Prof. H. E. Harris, of Whittier College faculty, has been granted leave of absence for one year which he will spend in Europe, traveling principally in France and Italy, after which he will return to Oxford University, Eng. He will start about 8th month.

Carmel Monthly Meeting of Friends was held at Carmel, Ind., the 3d inst. The meeting was united in calling Lewis W. McFarland to serve as pastor in Carmel Meeting for another year. Lewis W. McFarland has very acceptably served this meeting as pastor for the past two years.

The Friends of Ypsilanti Monthly Meeting, Mich., arranged for an all-day meeting at the meeting-house the 4th inst. The

house and grounds were tastefully decorated. The singing and speaking were good. The basket dinner on the lawn was enjoyed by all, and the day was pleasantly and profitably spent.

Many gathered the 4th inst. to pay their last respects to our friend, the late Chas. A. Francisco. The old yearly meeting-house, Richmond, Ind., was crowded. Those who spoke were David W. Dennis, Allen Jay, Cyrus W. Hodgins, Edward Bellis, Timothy Nicholson, Leander J. Woodard, Luke Woodard, Charles O. Whitely, George Hartley and Clarence M. Case.

First-day, the 30th ult., having been set apart for the agitation of temperance throughout the country, both in the Bible-schools and the churches, an interesting program was carried out at the Friends' Sabbath-school, Fountain City, Ind., followed by a temperance sermon, delivered by George N. Hartley. Interesting points on recent legislation in Indiana were reviewed, and a "Stainless Flag" advocated.

The Executive Committee of the Philadelphia Round Table are active in visiting meetings this summer. Three of their number visited Trenton Meeting the morning of the 7th, and went out to the old Stony Brook Meeting-house in the afternoon. Some feel a concern to hold a special appointed meeting there in the near future, to which the people of the neighborhood may be invited.

Commencement exercises at Raisin Valley Seminary, near Adrian, Mich., were held the 27th ult., with a class of nine graduates. The scholarship for Earlham College was awarded to W. Taylor Wood; that for Wilmington College to Norman A. Arnold, and for Adrian College to Bernard H. Haines. Prof. Charles W. Obee, principal for the past year, has been engaged for another year.

There was a profound interest shown in Canada Yearly Meeting in the settlement of Friends in the far West and the meeting was greatly aroused by a consideration of the duty of Friends toward the widening and whitening field in the western provinces. The subject was laid before the yearly meeting in a stirring address by Wm. I. Moore, who is now living in the new town of Swarthmore in the province of Saskatchewan.

Following Dublin Quarterly Meeting, Ind., which was held in Fifth month, George W. Willis, with a deep religious concern and by special arrangement, attended all its particular meetings except one, spending from one to several days at each place. He delivered 50 discourses and traveled 225 miles by carriage. The Lord owned and richly blessed his labor of love. A number professed conversion and the members were strengthened. His manner of presenting the truth reached the hearts and needs of the people.

Friends in Marshalltown, Iowa, are much better fitted for work since the first of the year with an enlarged house. The primary department of the Bible-school is now taken care of in the basement, and enrolls about 70, with a growing interest and attendance. A "new movement" Bible class was organized at that time, the growth of which has been very pleasing; it now has an average attendance of 25, with all of its members on the alert for some one else.

It is a pleasure to note the ease with which Canadian Friends raise money for the work of the church. During the yearly meeting this year with no noticeable effort \$1,690 were pledged for the rebuilding of the college, \$850 for Home Mission Work, and about the same amount for Foreign Missions. And this was raised in a meeting, the attendance of which is smaller than in many of our quarterly meetings, and that, too, in a yearly meeting whose members are largely farmers.

The Philadelphia Adult School was pleasantly entertained on the Haverford Campus by President Isaac Sharpless, Seventh-day afternoon, the 6th. The members of the school, with their wives and friends, were invited, and about 50 were present. The weather was pleasant and a stroll about the beautiful grounds was a great delight to visitors from the city. Music, talks and refreshments added much to the pleasure of the occasion. The Philadelphia Adult School maintained a good interest throughout the year with an average attendance of more than 20. The school expects to occupy new quarters after Ninth month, when a reading and reception room will probably be kept open for the use of members and friends.

The following Earlham College people are at the present time connected with the administrative department of the Indiana State Government in the capacities indicated, viz.: Timothy Nicholson, member of State Board of Charities;

Robert L. Kelly, member State Board of Education, which carries with it a membership in the State Library Board, the State School-Book Commission, and the State Teachers' Training Board; John T. Stout, trustee of the Indiana Reformatory for Men; Emily Rhoads, superintendent of the Indiana Reformatory for Women and Woman's Prison; Wilford S. Reynolds, Educational Superintendent of the Indiana Reform School for Boys; Lizzie M. Cox, president of the State Board of Registration and Examination of Nurses and State Visitor of Hospitals; Mary Stubbs, State Statistician; Harlow Lindley, Archive Librarian of the State Library; Chalmers Hadley, Secretary and State Organizer Public Library Commission of Indiana; Jacob P. Dunn, president Public Library Commission of Indiana. All of these, excepting J. B. Dunn, are Friends.

Lake Mohonk was the scene on the eighth inst. of a most impressive celebration, the occasion being the fiftieth anniversary of the marriage of Albert K. Smiley and wife. Albert K. Smiley is the proprietor of the Lake Mohonk House and is well known as the founder and host of the Lake Mohonk Conferences. The celebration was conducted entirely by a committee of guests named by the entire guest body at Lake Mohonk last year, and consisting of J. Edward Simmons, John Crosby Brown, J. P. Burrell, John Arbuckle and Thomas G. Ritch, of New York; George G. Perkins, of Covington, Ky., and John V. Craven, of West Chester, Pa. This committee on behalf of upwards of twelve hundred contributing guests presented Albert K. Smiley and wife a testimonial gate-house which is to be erected about one and one-quarter miles from New Paltz, and on the eastern border of the Mohonk estate. The site is on a rise of ground commanding extensive views in three directions. The gate-house will be built of stone and is to include a massive tower, four stories or more in height, with accommodations for a family residence. The estimated cost is about \$20,000. Construction will soon be begun, and after it is completed it is Albert K. Smiley's intention to convert the site into an attractive park and to connect it with the hotel by a new private road.

The following is a list of delegates appointed to attend the Five Years' Meeting. The list is incomplete and some alterations may be necessary. We hope Friends will report additions and changes as early as practicable; so we may publish a complete revised list at an early date:

BALTIMORE.

Allen C. Thomas, Haverford, Pa.
Miles White, Jr., 1216 North Calvert Street, Baltimore, Md.
Samuel R. Neave, Hughesville, Md.
Lindley D. Clark, 1124 Park Road, Washington, D. C.
Anna King Carey, 838 Park Ave., Baltimore, Md.
Margaret T. Carey, Baltimore, Md.

CALIFORNIA.

C. E. Tebbetts, Whittier, Cal.
R. W. Kelsey, 1906 Bonita Avenue, Berkeley, Cal.
George Taylor, R. F. D., Anaheim, Cal.
Andrew F. Mitchell, Long Beach, Cal.
John Chawner, 765 Summit Avenue, Pasadena, Cal.
Harry R. Keates, 104 E. Orange Grove Avenue, Pasadena, Cal.
Rhoda M. Hare, Long Beach, Cal.
A. W. Naylor, Berkeley, Cal.
Lydia J. Jackson, Whittier, Cal.

INDIANA.

Timothy Nicholson, Richmond, Ind.
Allen Jay, Richmond, Ind.
Francis W. Thomas, Spiceland, Ind.
Robert W. Douglas, Versailles, Ohio.
Mahalah Jay, Richmond, Ind.
Joseph O. Binford, Knightstown, Ind.
Luke Woodard, Glen Elder, Kan.
Elizabeth P. Hill, Carthage, Ind.
H. R. Pearson, West Milton, Ohio.
Robert L. Kelley, Earlham College, Richmond, Ind.
Joseph A. Goddard, Muncie, Ind.
L. Ella Hartley, Fountain City, Ind.
Wm. H. Taylor, 553 West Seventh Street, Cincinnati, Ohio.
Enos Harvey, Sandwich, Mass.
Emma Hedges, New Castle, Ind.
Elisha B. Ratliff, Spiceland, Ind.
Mary E. Baldwin, 2311 South Meridian Street, Marion, Ind.
Edward Gardner, Jonesboro, Ind.
Alfred T. Ware, R. R. 3, Richmond, Ind.

Flora Sayers.

Chas. E. Hiatt, 507 South Proud Street, Muncie, Ind.
Alpheus Trueblood, 210 East Fifteenth Street, Marion, Ind.

IOWA.

Absalom Rosenberger, Oskaloosa, Ia.
Wm. Jasper Hadley, Marshalltown, Ia.
Richard R. Newby, Richmond, Ind.
Chas. W. Sweet, 1339 Capital Avenue, Des Moines, Ia.
Albert F. N. Hambleton, Oskaloosa, Ia.
Eli H. Parisho, Central City, Neb.
Emma F. Coffin, Oskaloosa, Ia.
Charles S. White, Earlham, Ia.
E. Howard Brown, Paonia, Col.
Susan B. Sisson, Paton, Ia.
N. Blanche Ford, Oskaloosa, Ia.
Harlan C. Carter, Hesper, Ia.
Mary R. Hornady, Springdale, Ia.
Ellison R. Purdy, Oskaloosa, Ia.
Roscoe C. Coffin, Winnebago, Minn.
Philip Slack, Arnold's Park, Ia.
Wm. I. Kent, Spencer, Ia.

KANSAS.

Calvin C. Kessinger, Leavenworth, Kan.
Edmund Stanley, Wichita, Kan.
Elvira H. Parker, Haviland, Kan.
Rachel Kirk, McCloud, Okla.
Wm. P. Haworth, R. F. D., 6, Shawnee, Okla.
J. Edwin Jay, Station A, Wichita, Kan.
James Pitts, Glen Elder, Kan.
Eliza H. Carey, Station A, Wichita, Kan.
Mary A. Brown, Cherokee, Okla.
Oscar Moon, Wichita, Kan.
Thomas Folger, Carthage, Mo.
Francis A. Wright, 2832 Harrison Street, Kansas City, Mo.
Orestes A. Winslow, Alton, Kan.
Achsa C. Kenyon, Baxter Springs, Kan.
Abigail C. Haworth, R. F. D., 6, Shawnee, Okla.
Eusebia Haworth, Alba, Mo.

NEW ENGLAND.

Rufus M. Jones, Haverford, Pa.
Phebe S. Aydelott, 344 Rock St., Fall River, Mass.
Charles H. Jones, Amesbury, Mass.
Benjamin F. Trueblood, 95 Lincoln Street, Newton Highlands, Mass.
Mary Amy Gifford, Moses Brown School, Providence, R. I.
Thomas Wood, 33 Commercial Wharf, Boston, Mass.
Hannah J. Bailey, Winthrop Center, Me.
Thomas J. Battey, Moses Brown School, Providence, R. I.

NEW YORK.

James Wood, Mt. Kisco, N. Y.
Robert E. Pretlow, 303 Greene Avenue, Brooklyn, N. Y.
Wm. H. S. Wood, Greenwich, Conn.
David S. Taber, 51 Fifth Avenue, New York City.
Abijah J. Weaver, 40 Grand Street, Glens Falls, N. Y.
J. Lindley Spicer, 29 Cherry Street, Poughkeepsie, N. Y.
Willard O. Trueblood, 21 Hooker Street, Poughkeepsie, N. Y.
Anna Birdsall.
Mary J. Weaver, Batavia, New York.

WESTERN.

Josiah Morris, Bloomington, Ind.
George H. Moore, Paoli, Ind.
Charlotte E. Vickers, Chicago, Ill.
Lewis McFarland, Carmel, Ind.
David Hadley, Danville, Ind.
D. Seth Mills, Valley Mills, Ind.
Richard Haworth, Kokomo, Ind.
Eliza C. Armstrong, Plainfield, Ind.
Nereus M. Hodgins, New London, Ind.
Theodore Reynolds, Vermilion Grove, Ill.
Joseph R. Cox, Columbus, Ind.
Perry Kendall, Thorntown, Ind.
John Henderson, Dana, Ind.
Margaret E. Cox, Westfield, Ind.
Lydia Taylor Painter, Monrovia, Ind.
Julia Macy Woodard, R. F. D., Noblesville, Ind.
Lewis E. Stout, Plainfield, Ind.
Thomas C. Brown, Plainfield, Ind.
Peter W. Raidabaugh, Plainfield, Ind.
Amos K. Hollowell, Indianapolis, Ind.

The International Lesson.

THIRD QUARTER.

LESSON IV. SEVENTH MONTH 28, 1907.

THE GOLDEN CALF.

EXODUS 32: 1-8, 30-35.

* GOLDEN TEXT.—Little children keep yourselves from idols. 1 John 5: 21.

DAILY READINGS.

Second-day. The golden calf. Ex. 32: 1-14.

Third-day. Moses destroys the calf. Ex. 32: 15-24.

Fourth-day. Moses' intercession. Ex. 32: 25-35.

Fifth-day. The second table. Ex. 34: 1-14.

Sixth-day. Remember. Deut. 9: 7-21.

Seventh-day. A King's sin. 1 Kings 12: 25-33.

First-day. Forgetting God. Psal. 106: 7-22.

Time.—About six or seven weeks after the time of the last lesson. Year uncertain; probably about B. C. 1300, though some make it 1491.

Place.—At the foot of Mount Sinai, as in last lesson.

Moses was absent forty days (Ex. 24: 18), and the people are represented as having become dissatisfied and faithless. This can hardly be wondered at under the circumstances, and from their previous history. Chapters 25-31 are occupied with the directions for making the ark and the tabernacle, and for the various ceremonies to be observed. The conclusion of the conference with Jehovah was the giving to Moses two stone tables of testimony, which were promised before Moses had gone up the mount (chap. 24: 12). They were inscribed with "commandments," "written with the finger of God"; that is by some supernatural process.

1. "Unto Aaron." In the absence of Moses he was their leader. See Chap. 24: 14. "Up make us gods." This was not unnatural. They had been brought up to see numberless representations of deities in Egypt, and besides this some visible representation of a deity was almost universally employed; why should there not be a representation of Jehovah? The margin reads "a god." "As for this Moses." There is something of contempt in the expression. He had now been away nearly seven weeks; was he ever to come back; had he not fooled them? Perhaps he had perished. Such may have been their thoughts.

2. "And Aaron said," etc. It has been conjectured by some that Aaron thought by requiring a great sacrifice from them he could put them off. "Your sons." Men wore ear-rings as well as women, as is shown by the monuments. The practice was not uncommon in England as late as Elizabeth, as Shakespeare's portrait shows.

3. Whatever Aaron may have thought, the people were ready to make the sacrifice.

4. "A molten calf." It is probable that the gold was melted, and cast into anotates, which were laid over a wooden servure. It could hardly have been of gold. Compare Deut. 7: 25; Isa. 22: 40; 19. "Calf." Probably more fully "a young bull" older than a

calf. It has been frequently said that the idea must have been taken from the Egyptian god Apis. This is doubtful, for it is exceedingly unlikely that they would speak of the god Apis or any Egyptian god as bringing them out of Egypt. Moreover, the Egyptians worshipped a living bull, not the image. "This is thy god, O Israel." Marginal reading.

5. It is clear that Aaron intended that the people should really worship Jehovah when worshipping the image. While he broke the second commandment, it might be said, technically, he kept the first. Compare II Kings 10: 16, 29. It was probably not very difficult for him to persuade himself that on the whole he had done pretty well.

6. The verse implies a regular sacrificial celebration—sacrifices, followed by a feast, and dancing (verse 19). It is not unlikely that the latter was of a licentious character.

7, 8. Moses could not see through the thick cloud which enveloped the mount, and Jehovah informs him what is going on in the camp. Verses 9-29 should be read. Verses 9-14 show Moses in a very good light. "He was tried by an offer which would have exalted him at the expense of the people. He was allowed to see that he might either sacrifice the people and obtain his own aggrandisement, or deny himself and save them. That he chose the latter redounds to his undying glory." In verses 15-29 we have a most graphic account of the appearance of Moses and what occurred thereafter. In regard to Aaron and his excuse, see Deut. 9: 20.

30. "Ye have sinned a great sin," etc. It would seem that only the leaders were slain. Those who remained were under the severe condemnation of Jehovah. Moses would return to the mount and seek to avert the displeasure of Jehovah. "Peradventure, I shall make atonement for your sin." From verse 32 it implies that He would offer himself.

31. Moses returns and makes his petition. He first confesses clearly the great sin.

32. Note the pause, as if he felt he was asking too much. "Blot me out of Thy book which Thou hast written." It is not the book of eternal life—the time was too early for such an idea—but the book of God's purposes. Let me be as if I had never been—I give up all my aspirations, my position as leader, as Thy instrument—if Thou wilt forgive. Compare Ps. 69: 28; Dan. 12: 1.

33. The meaning of this verse is, that those who have sinned will have to bear the consequences of their sin.

34. "And now go, lead the people." R. V. He was to continue his leadership until the land of Canaan was reached. "Spoken." Ex. 3: 8, 17; 6: 4-8, etc. "Mine angel shall go before thee." Whether this refers to the pillars of cloud, and of fire is not told. For further reference, see Ex. 33: 1-3. Here it is said God's presence will not be with them as before. "I will visit." A repetition of the idea of verse 33.

35. "And Jehovah smote the people," etc. Whether this refers to the past or future, or both, is not clear.

PRACTICAL THOUGHTS.

1. I John 5: 21.

2. "Give unto Me made lowly wise, The spirit of self-sacrifice."

"OUR OWN."

"If I had known in the morning
How wearily all the day
The words unkind would trouble my mind
That I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own with look and tone
We may never take back again.

"For though in the quiet evening
You may give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart might cease.
How many go forth at morning
Who never come home at night!
And hearts have broken for harsh words spoken,
That sorrow can ne'er set right.

"We have careful thought for the stranger,
And smiles for the sometime guest;
But oft for "our own" the bitter tone,
Though we love our own the best,
Ah, lips with the curve impatient,
Ah, brows with the shade of scorn,
'Twere a cruel fate, were the night too late,
To undo the work of the morn!"

QUIT WHITE BREAD

COULD NOT GET STRENGTH FROM IT.

A York state minister, who is interested not only in the spiritual welfare of his congregation, but in their physical well-being, says:

"I can now do an immense amount of work and feel no fatigue, for the reason that I am using Grape-Nuts food and have quit coffee entirely and am using Postum Food Coffee in its place.

"Myself and family are all greatly improved in health. We have largely abandoned the use of white bread. Upwards of twenty-five persons have changed their diet, on my recommendation. It is gladly given, because I know, from personal experience, whereof I speak."

It is a well-known fact that white bread is almost entirely composed of starch and this is difficult of digestion by many people particularly those who have weak intestinal digestion. The result of the use of much white bread is a lack of brain and nervous power to do mental work and it also creates intestinal troubles, because the excess of starch ferments in the intestines and makes the condition right for the growth of microbes; whereas Grape-Nuts food contains the needed starch, but in a predigested form. That is, it is transformed into grape-sugar in the process of manufacture, and delivered in the packages, ready cooked, and in such shape that it is immediately assimilated without hard work of the digestive organs.

The food also contains the delicate particles of phosphate of potash which, combined with albumen, is used by Nature to make the gray matter in the cells of the brain and the nerve centers throughout the body, in order to give strength and ability to stand long and continuous work. "There's a Reason." Read, "The Road to Wellville," in packages.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR SEVENTH-MONTH 28TH.

HOME MISSIONS: THE PROGRESS OF WORK AMONG THE MORMONS.

Mat. 7: 15-23; 24-11.

READINGS FOR PRECEDING WEEK.

Second-day. A wicked city. Jer. 5: 1-7.

Third-day. False teachers. Jer. 23: 9-12.

Fourth-day Sin's secrecy. Job 24: 13-17.

Fifth-day. Dishonor and reproach. Prov. 6: 30-35.

Sixth-day. Adultery punished. Ezek. 23: 45-49.

Seventh-day. Judgment. Rev. 17: 1-6.

A newspaper item recently came under my notice, which spoke of the hostility of the dominant political party of Idaho to the Mormons at the time that State was admitted into the Union. It was said, however, that this was changed now, and that the Mormons are practically in control to-day. They are not satisfied to dominate in Utah, but are reaching out into the surrounding territory, besides the strong position which they are securing in Mexico. Indeed there is nothing to indicate any loss of the purpose expressed by one of their bishops a quarter of a century ago, before Utah had been admitted as a State, and while such admission was being opposed on account of the fact of Mormonism. "We intend to have Utah recognized as a State," he declared. "To-day we hold the balance of political power in Idaho, we rule Utah absolutely, and in a very short time we will hold the balance of power in Arizona and Wyoming. We look forward with perfect confidence to the day when we will hold the reins of the United States Government."

The men vote as the church dictates. They boast of it; and with an official organization embracing more than twenty per cent. of the membership, they are able to enforce any purpose of their own and to search out and punish any who may dare to rebel. It has been said by one who resided a number of years among them, "There is no doubt that Mormonism is becoming less and less a religious power and more and more a political power."

The appeal of the Mormon missionary is based on whatever he thinks will influence his hearers. Superstition and fanaticism always get a following among a certain class. The concentrated wealth and power of the church draws others. A journey to a new land, new scenes, a promise of sensual gratifications, a welcome into a fellowship depicted in the glowing words of these proselyters appeal to yet others. And so by persistent deception, together with the natural birth rate, the number of Mormons has doubled in the last fifteen years.

The law seems powerless to check the advance. Political interests are at stake, and vast sums of money are in hand to carry doubtful points. And above all there is an unscrupulous, persistent, centralized government, dominated by a

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fixed idea. The extermination of polygamy would not suffice, nor would the confiscation of the vast wealth of the Endowment House. It is the power of the priesthood that is central and underlying, and this can be broken only by the enlightenment and elevation of the people. Christianity and the school that teaches the truth as to history and the relations of man to man,—these must do the work. To many the only teaching as to Christ is caricature, and they have never heard of Him from friendly lips. "Whom shall I send? and who will go for Us?"

O' little Afterthought, I wish

You had not come to me,
For with myself I otherwise
Quite satisfied should be.
You're excellent, but I deplore
That you should not have come before.

Why is it that you are not prompt,

But saunter in instead
When all the things I've done are done,
And all I've said is said?
Of nuisances you are the worst;
Don't come, unless you come at first!

—Life.

YEARLY MEETINGS FOR 1907.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 7th. L. Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

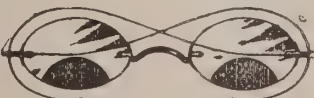
Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., Treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

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No. 30

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THE WONDERFUL SOMETHING

There's a Something that maketh a palace
Out of four little walls and a prayer ;
A Something that seeth a garden
In one little flower that is fair ;
That tuneth two hearts to one purpose
And maketh one heart of two ;
That smiles when the sky is a gray one
And smiles when the sky is blue.

Without it no garden hath fragrance
Tho' it holdeth the wide world's blooms ;
Without it a palace a prison
With cells for banqueting rooms ;
This Something that halloweth sorrow
And stealeth the sting from care ;
This Something that maketh a palace
Out of four little walls and a prayer.

—*Maurice Smiley.*

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Events and Comments.

The ruler of Korea has been forced to abdicate, and the "Hermit Kingdom" will henceforth be a subject of Japan.

Philadelphia is to have electrical omnibuses on Broad Street, very much after the order of those used in London. This may become quite a popular means of travel.

Commissioner Lane, of the Interstate Commerce Commission, has rendered a decision that separate cars shall be provided for colored people, but that like service must be given for like fare.

Texas has enacted a new liquor law which is just being enforced. According to the provisions of the law, twenty days are required for securing a new license, and in the meantime all the old licenses in the State are nullified. Legally, Texas is a dry State for twenty days, but most of the saloons will do business in defiance of the law.

The Texas State Board of Health has issued an order debarring all consumptives, in the advanced stages, from entering the State. The health officer gives as his reason, first, that the tide of indigent consumptives has been so great that it is a hardship on the taxpayers to take care of them, and, in the second place, they are becoming so numerous that it is almost impossible to control the spread of the disease.

The National Educational Association, which met at Los Angeles, Cal., recently, appointed special committees to investigate and submit a tentative report on (1) a system of teaching morals in the public schools; (2) industrial education for rural schools; (3) the contemporary judgment as to the culture element in education, and the time that should be devoted to the combined school and college course; (4) provisions to be made for exceptional children in the public schools. The 1908 meeting will be held in Cleveland.

Some time ago two of the express companies operating on Kansas railroads were made defendants in proceedings brought by the Harvest King Distilling Co., which sought to compel them as common carriers to accept C. O. D. packages of liquor for transportation. The result was temporarily favorable to the plaintiffs, Judge John C. Pollock, of the United States Circuit Court, issuing a mandatory order directing the express companies to accept the shipments. On Seventh month 5th, however, the same judge revoked his order and declined to issue even a temporary injunction binding the carriers to continue to carry such consignments. In his decision, the court held that there is no common law obligation compelling the express companies to engage in a C. O. D. liquor business. As this form of evasion has been one of the most effective in use against the prohibitory laws of Kansas, a strong prop of the liquor interests has been removed, while the precedent of the decision will strengthen the arm of anti-saloonists in other States.

The Georgia Senate has passed a stringent prohibition bill by a large majority. It is believed that two-thirds of the House of Representatives will favor it, and that it is in a fair way to become a law. The measure prohibits the sale or barter for valuable consideration of any intoxicant. Liquor cannot be given away at any place of business "to induce trade." It cannot be furnished or even kept on hand at any public place. The manufacturing of intoxicants for sale is barred. Druggists can sell only "pure alcohol" on the presentation of the prescription of a physician, who must certify that he has actually examined the patient and found such medicine necessary. In order that the local option system shall be maintained in the State, should the prohibition act be annulled by future legislation, it is provided that if the latter should be repealed the local option law, which went into effect in September, 1885, shall be revived. The local option law has apparently educated the Georgians to an acceptance of the more comprehensive general prohibitory system.

Much of the time of the Hague Conference has been taken up with questions relating to the regulation of naval warfare. The American proposal of immunity for sea commerce received the favor of 21 delegations, and the opposition of 11. The countries voting for the measure represent a population of over 800,000,000, while the countries opposing, a little over 700,000,000; but since France, Russia, Japan and Great Britain are among the dissenting nations, it will be quite impossible to carry the measure into effect. The large vote favoring the measure is very encouraging, however, because it shows a growing sentiment which will possibly force recognition within a few years. The most forward of all the questions before the Conference are those relating to the work of the Red Cross on shore and at sea. China, on the understanding that the cross is the national emblem of Switzerland, where the Red Cross organization originated, accepts it, but Turkey will for her part use a red crescent, the emblem which she adopted from the Chris-

tian city of Constantinople at the conquest. The French proposition requiring a formal declaration of war has received the adhesion of Japan, Great Britain and the United States. A significant request was made by a Chinese delegate, Colonel Tinge, that the Conference would determine what constituted war, "as several European countries invaded and fought China without admitting that they were engaged in war." The outlook of the Conference is for agreement in regard to a number of minor ameliorations of war, but not for any more than a deepening international sense of responsibility in regard to war itself.

Give me a look, give me a face,
 That makes simplicity a grace.
 —Ben Johnson.

"Father, who bid'st thy sun shine
 Upon the evil and the good,
 Oh, may we share as sons of Thine,
 The kindly heart of brotherhood."

TAKE A RECORD.

SEE HOW MANY FRIENDS ARE HURT BY
 COFFEE.

It would be just as reasonable for a temperance advocate to drink a little diluted whisky as to drink coffee, for one is as truly an intoxicant as the other, and persistence in the use of coffee brings on a variety of chronic diseases, notorious among which are dyspepsia, heart palpitation (ultimately heart failure), frequently constipation, kidney troubles, many cases of weak eyes and trembling condition of the nerves.

These are only a few of the great variety of diseases which come from an unbalanced nervous system, caused by the persistent daily use of the drug, caffeine, which is the active principle of coffee. Another bit of *prima facie* evidence about coffee is that the victims to the habit find great difficulty in giving it up.

They will solemnly pledge to themselves day after day that they will abandon the use of it when they know that it is shortening their days, but morning after morning they fail, until they grow to despise themselves for their lack of self-control.

Any one interested in this subject would be greatly surprised to make a systematic inquiry among prominent brain workers. There are hundreds of thousands of our most prominent people who have abandoned coffee altogether and are using Postum Food Coffee in its place, and for the most excellent reasons in the world. Many of them testify that ill-health, nervous prostration, and consequent inability to work, has, in times past, pushed them back and out of their proper standing in life, which they have been able to regain by the use of good health, strong nerves, and great vitality, since coffee has been thrown out and Postum put in its place. "There's a Reason." Read "The Road to Wellville," in packages; it has been called "a health classic" by some physicians.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XIV.

PHILADELPHIA, SEVENTH MONTH 25, 1907.

No. 30

THE NEED OF THINKING.

For forty years the great prophet, Isaiah, in his remarkable personal campaign for the cultivation of spiritual religion in the kingdom of Judah, again and again urged his people *to think*. With the vision of a great prophet-statesman, he saw the possibilities of a holy city on Mount Zion, sending its spiritual influence out over all nations—"the mountain of the Lord's house established in the top of the mountains." But the vision was marred, and the ideal spoiled, because the people would not think, but ran after easy religions, which called for little sacrifice and slight toil of knees and heart and hands. It comes in as a refrain of bitter disappointment: "My people will not think"—"*My people will not think!*"

The ox, even, shows more intelligence, and the stupid ass knows a good crib from a poor one, but Israel doth not know. "Come now," cries the prophet, "let us use our reason together and see the difference between a religion of formality and mere *temple-tramping*, and a religion which changes the soul, scarlet with sins and red like crimson, into inward purity like wool and white as snow"—but Israel would not think! "They hear, indeed, but will not *understand*; they see, but will not *perceive*."

Both Christ and Paul use these same words of Isaiah to characterize the effect of their own work among men. The very heart of God is revealed—the door into the heavenlies is flung wide open, so that there is free access to the Father, and people will not think. They hear, but do not ponder; they see, but do not consider. They are busy tramping temples, tithing mint and anise, and threshing over old theological straw.

It is the trouble with us to-day—our people do not think; do not have the personal vision; do not push through the husk and shell to get a religion of their own. I received once a vigorous eldering for saying in a meeting for worship: "Since sitting here I have been thinking." The good, old elder took me off in a quiet corner and said solemnly, "Thou shouldst not have been thinking!" How much trouble and toil that easy view would save us! How comfortable the theory that God gives everything to His beloved in sleep! "There is no need," these easy souls tell us, "of considering the social problems of our age; no

need to ask about the conclusions of scholarship; no need to concern ourselves with the march of thought in the great world about us; no need to seek methods of religious training for our youth, the Lord will provide for His people; what was good enough for mother is good enough for us—follow the old paths and listen only to the old guides."

This is the sure road to stagnation and death. It means really loss of faith in God. It means, too, loss of faith in man and in the highest gift of reason. The spiritual leaders of all ages have tried to shake men free from the tyranny of the past, to arouse them from the comforts of traditional religion, and to make them think for themselves, and face the issues of life for themselves.

Our beloved church is just now at the turning of the ways. It has glorious possibilities—it might even yet come to the top of the mountains and be a herald of spiritual religion to the wide world—but, alas, too few of our people will think! This busy, eager world of the twentieth century has no ear for dead issues. It cannot be spiritualized by those who are blind to its needs and problems. This is the age of the *dynamo*—the horse-car is gone. We must meet the age with a *dynamic religion*—not with a horse-car religion—a religion that *works* and is good for every stage of intellectual attainment. With almost incredible unwisdom, William Pinkham, in his comments on New England Yearly Meeting, warns it of its danger of losing its spiritual power, because it has "three ministers" in it who are endeavoring to equip themselves to minister to their age and to grasp with intelligence the issues before the church! Not understanding in the very least the Gospel of Christ, preached without his peculiar shibboleths and phrases, he pronounces their message *unevangelical* and predicts a return of unitarian influence, though, if he only knew, these same Friends, whom he in his ignorance condemns, would rather die at the stake than turn a single soul away from the divine Christ, Whom they serve. It is pitiable to see such cross currents at work, and one finds it hard to swallow the lump in his throat and go on in patience; but some day the *people will think* and *eyes will perceive*, and in that faith we can go on sowing our precious seed, weeping, knowing that somebody will reap rejoicing.

R. M. J.

THE AVERAGE MAN.

There are two general classes of people to which our present church activities and customary methods appeal. On the one hand we have what might be called a church aristocracy, people who attend the conventional services and subscribe in a fair measure to the rules and teachings of their denomination. On the other hand we have the criminal and pauper classes, the men who are "down and out." For these there are missions and all kinds of charitable and philanthropic enterprises. But there is yet a third and larger class, the average man—the man with a job and often with a family—the man who is normal and reasonably healthy with a fair measure of all the powers which God bestows upon any member of the race. This class we do not reach in any adequate degree. This situation may not be pleasing, and we may dismiss it with the idea that our present methods and message are all sufficient, and that the average man is to blame if he does not improve his opportunities. Nevertheless, the fact remains, and, what is worse, the situation has never been studied in any comprehensive and thorough-going way. Some churches and a few Christian Associations have made a small beginning, but the vast majority of Christian workers have scarcely given the subject a serious thought.

The gravity of the situation dawns upon us when we begin to look for definite information. It cannot be secured. The Young Men's Christian Association Hand-Book ventures the general statement that less than 8 per cent. of the young men of the country are members of evangelical churches, and that more than 95 per cent. "do little or nothing in an aggressive way to promote the organized Christian work of the churches." A recent investigation in Chicago revealed the fact that 66 per cent. of the members of the Central Y. M. C. A. came from the mercantile class, a class which makes up only 24 per cent. of the male population of the city; while skilled and unskilled laborers, who constitute 62 per cent. of the population, were scarcely represented in their membership. And it is significant to find that the secretaries who have been making the beginnings in this study emphatically declare that their weakness is "*We do not know young men.* We are not acquainted with their growth and development; their temptations and difficulties," and, if this is the truth concerning young men who are making a study of young men, what does the average Christian worker know about the average man. Truly "the sons of this world are for their generation wiser than the sons of the light."

But these are figures from the city. How about the country? In a conversation with a Y. M. C. A. secretary, recently, he described their work in the lumber districts of Pennsylvania—a State well filled with churches. Here is the substance of what he said: "We took a 'pony organ' along and sang and talked to the men in the camp. They were a little backward at first, because they thought we wanted to 'preach' to them, but when they saw we were there to meet them as brothers, and for the purpose of extending sincere Christian fellowship, they welcomed us gladly. We got in close to the fellows and found them hungry for the Gospel. One of the men told us that the last religious service he remembered in the community was held by a 'preacher' in a little school-house nearby nine years before. Possibly it was just as well that the 'preacher' stayed away, because the men had little use for 'churchism,' though quite open to the simple, Christian message. We regret to make this distinction, but with many men in the camps it is very real and important." In a recent issue of THE AMERICAN FRIEND John R. Carey called out attention to the thousands of foreigners in our mining districts, "rough, ignorant, but kindly of disposition and prompt to respond to kindness." The brief review of "The Southern Mountaineers," in another issue, also gave us a glimpse of a great, hardy, capable element of our population living among us, yet not of us—little understood and almost neglected. But these are not the only classes which are not reached. In the great agricultural districts of the Middle West (the home of the greater number of American Friends) there are many families in nearly every community, usually thrifty, industrious, intelligent people, and often good neighbors, who, for one reason or another, have lost interest in and drifted away from the churches, and many also who never were identified with anything usually called religious.

We can do little more than call attention to these great middle classes living outside the church fold. We sincerely wish we knew more about them. Our ignorance is the shame of the church. They are our brothers, yet how little we really know about their aspirations, their temptations, their possibilities. Why are these men out of the church? Is it because they do not have spiritual needs, or hunger for eternal things; or is it our fault? Has our Gospel been narrow and dogmatic, ministering in a partial and imperfect way only to one type of people? We regret we cannot give more full and definite answers. But, for the sake of the man next to us, let us begin to examine ourselves lest his loss be due to our self-sufficiency and neglect.

[FOR THE AMERICAN FRIEND.]

OREGON YEARLY MEETING.

BY MABEL H. DOUGLAS.

"Every great structure must have its architect, every great reform its leader, every great enterprise its projector. The establishment of the Friends' church in Oregon was and is a great enterprise, and, for its conception and founding, we all, by common consent, revert to one man, William Hobson." Such are the opening words of the authorized chronicle of Oregon Yearly Meeting, and as such they serve to show the historical importance attached by that body to the life and work of our late "Father in Israel." To quote from his own diary, "This is no imaginary freak of the brain. The Lord has laid on me the arduous work of selecting a suitable location for the commencement of a settlement of Friends in Oregon." In 1875 he settled permanently in Chehalem Valley, and for sixteen years he toiled and wrought, seeing many of his visions made real, but not living to see the actual founding of the yearly meeting in 1892. The story of those sixteen years reads with all the charm of a pioneer romance, and so close is it to present conditions that it seems well-nigh incredible.

Many reinforcements from the East joined our little colony and the days passed busily, but joyously, in the blazing of trails through the forest and the "slashing" of the fir-timber, previously burned off at intervals by the Indians, but, since the coming of the "whites," in '42 and '54, allowed to grow. In '78 the first monthly meeting was established, and in 1880 the first meeting-house in the Oregon country was built, not of logs, but of dressed lumber. From this meeting, as a nucleus, Friends have spread up and down the Willamette Valley on both sides of the river from Salem to Portland, a distance of 60 miles; eastward, 26 miles into the the foot-hills of the Cascades, but to the west, only about five or ten miles from the river. Dr. Elias Jessup, Jesse and Mary Edwards, George and Ella Hartley, John Henry Douglas, B. F. Hinshaw, Marion George, and others, were among those active in the ministry in the earlier period of the development and extension of the church.

The settlements of Friends in Oregon, with slight exception, are found within an area of 60 by 30 miles. For the past four or five years, but particularly during the last year, a number of Friends, among them Aaron Bray, Anson Cox, Seth Mills, Milton Nicholson and Edwin McGrew, with their families, have migrated to Idaho and there established prosperous meetings. A year ago Tacoma Monthly Meeting, in Washington, belonged to us; but now, together with other nearby monthly meetings, it forms a part of Indiana Yearly Meeting. The following is the organization of Oregon Yearly Meeting:

Salem Quarter contains five monthly meetings: Salem, in a suburb of that city; Rosedale, 7 miles south of Salem; Marion, 14 miles southeast; Scott's Mills, 26 miles northeast, and Woodland, in Idaho.

Boise Valley Quarter contains four monthly meet-

ings: Boise, at Boise, in southwestern Idaho; Hope-well, a few miles distant from Boise; New Hope and Mountain View, near Caldwell.

Newberg Quarter contains six monthly meetings: Portland, in East Portland; Middleton, 18 miles south from Portland and 8 from Newberg; Rex, 3 miles east of Newberg; Springbrook, 2 miles north-east; Chehalem Centre, 2 miles north. All of them on the Southern Pacific Railroad, except the last. A new monthly meeting is about to be established at Lentz, near Portland.

Last year's statistics show a total membership of 1878, an increase of 134 over the previous year's census. Most of these meetings are in country or suburban districts; all of them, except three, have their own houses. The yearly meeting-house is at Newberg, a handsome brick structure, seating 1,000 people. During the last year cement walks have been laid, trees planted and about \$600 expended on improvements inside the house. It is situated near the center of town on two city blocks, with a beautiful oak grove for camping and open-air meetings. This property, free from encumbrance, was deeded last year to the yearly meeting proper. Great progress has been made in the building and improvement of church property during the past two years. Salem and Portland have each enlarged their houses, while New Hope and Chehalem Centre have built new ones, both nicely finished and furnished throughout.

The pastoral system prevails throughout the yearly meeting, though some of the meetings do not support a pastor, but combine and arrange for help in their First-day services. Herbert Cash serves as pastor in Newberg; Oliver Kenworthy and wife, in Salem; Lewis I. Hadley, in Portland; Elmer Pemberton, in Rosedale; Rosa E. Virtue, in New Hope; Aaron Bray, in Boise; Anson Cox and Edwin McGrew, at Hopewell and Mountain View. Phoebe R. Hammer, Elwood Knight and Harvey Wright have been serving the meetings at Middleton, Rex, Springbrook and Sherwood, a place about two miles from Middleton, where we have a congregation, but no monthly meeting. There is great freedom in all our meetings for worship, but, of course, under the pastoral system, a tendency to follow a program, particularly in the First-day services. Singing takes a prominent place in all our meetings, and there is undoubtedly a growing sentiment in favor of the stately hymns and tunes in preference to the concert-hall "catches" and cheap poetry, which characterize some of the modern so-called hymn-books.

The plan of holding a special series of meetings, at least once during the year in each congregation, is carried out quite extensively, the yearly meeting's Evangelistic Board arranging for evangelists where the meetings do not arrange for their own. Sometimes we import talent from a distance, but our own local ministers do the bulk of the work. Chas. Replogle, Everett, Washington, held some very helpful meetings during the past year.

In connection with each meeting there is, of course, a Bible-school, in which a lively interest is taken

by the membership. During Fifth and Sixth months it was the writer's privilege to attend three all-day First-day meetings, arranged for by the yearly meeting's Conference Committee. Friends brought a bounteous lunch and remained to discuss Bible-school problems in the afternoon. One fact was clearly demonstrated by the informal discussions, that there exists among our people a constantly increasing zeal for intelligent and prayerful Bible-study. The executive management of the schools is by no means slighted, but the conscientious and careful preparation of the lesson by both teacher and pupils is the keynote to their real success. These three meetings, we believe, are an index to conditions throughout our membership.

In the missionary field, Oregon has devoted her energies almost exclusively to the work for the Indians on Kake Island, Alaska. Silas and Anna Moore, who have for so long had charge of the mission and school, have resigned their places to Harlan and Minnie Smith. The latter send interesting letters and lists of unpronounceable Indian names as applicants for membership. We also receive letters from the Indian girls in the schools, showing their simple and child-like faith in the Gospel of "peace and good-will toward men." Many of our members have also subscribed liberally to the Willis R. Hotchkiss Fund. A deep interest is felt in the subject of missions and great self-sacrifice is shown in giving to their support.

Oregon Friends have taken no unimportant part in the temperance movements of the State, aside from special effort in their own communities. Especially was this true in the late campaign for our new local-option law, which provides for local-option not only by precincts, but also by counties, where the majority of precincts go "dry." Sunday closing is being rigorously enforced all over the State, and rumor is current that the liquor dealers are fearful for their interests.

In Oregon, as in all other localities where Friends have settled, they have insisted upon good educational advantages for their children. First, in the early days, the local district school was made the best in the county, but when their children had outgrown this, immediately the founding of an academy was discussed, first at the mid-day lunch of their monthly temperance meetings, and later in the sessions of the monthly meeting. Under the leadership of Dr. Elias Jessup, Jesse Edwards, D. J. Wood, E. H. Woodward, John Rees, J. T. Smith and others, the enterprise of establishing an academy was undertaken. To quote again from the chronicle: "To this cause our people rallied and, out of their hard-earned wages, mill-hands and farm-hands gave; poor men in log cabins, with almost no furniture, gave a portion of the year's small income. No one made large donations, for no one had much to give, but all helped." I might here insert that this same spirit, even to-day, characterizes our membership, otherwise Pacific College must long ago have ceased to be.

The academy opened in 1885, curiously enough

in the same year as the opening of Bryn Mawr College, where the writer, at that time, an Iowa girl, was pursuing her studies with the entering class. Among her first callers were Thomas Newlin and wife, then in residence at Haverford College, and Jesse and Mary Edwards, who were in the East soliciting funds for the new academy. Little did any of us dream that years later we would be so closely associated in the educational work in Oregon.

Dr. H. J. Minthorn and Edwin Morrison were so successful in the management of the school that in 1891 it was deemed advisable to found the college department. Thomas Newlin and Edwin McGrew have been its presidents, the former for nine years, and the latter for seven. Their untiring effort and zealous devotion to the cause have made the college what it now is. Her alumni number 92 members and seldom does one find a body of young people exerting a more wholesome influence in their respective communities. Hundreds of students have come in touch with the school whose names are not enrolled among the alumni. Most of our students are from Christian homes, but some, on entering college, have for the first time come under Christian influence. Many of these are won for Christ through the life and sympathy of a fellow-student.

In all our efforts for the education and spiritual well-being of our young people we have toiled hard, but we have not toiled single-handed and we are profoundly grateful to our friends in the East, who have so generously helped us in many of the hard places. As cited previously in these columns, an effort is now being made to raise a \$50,000 endowment by First month, 1908. We are very sanguine of its success. Pacific College has heretofore, by gifts from the East and by yearly subscriptions from the yearly meeting, paid her running expenses and canceled her indebtedness, so that she is now virtually free from any encumbrance. Of course her efficiency has been cramped by lack of means, but, even so, she holds an enviable position among the institutions of the State, not only in scholarship, but for her honors won in inter-collegiate contests of all kinds. She holds the record of first place in oratory, and during the last year won first place in both oratory and debate. Her graduates, after one year's study, have received degrees from Haverford, Earlham and Penn Colleges and the University of Iowa. The time has come, however, when, to keep pace with her sister institutions of the State, she must command a more substantial means of support, and I believe that nowhere in America can money be invested in an educational enterprise with greater results. Friends certainly have a greater opportunity relative to the other educational institutions than in any other State in the Union.

As to the problems before us as a yearly meeting, we trust that this sketch may have suggested most of them. We certainly need workers to push the cause in the new districts. Even between Newberg and Portland, and again between Portland and Salem, not to mention other great tracts in this State and

Idaho, there are miles and miles of territory practically untouched by any kind of aggressive Christian work. All of them lie open before us, with "fields already white unto the harvest." I wish I might impress upon us the opportunities of a comparatively new territory.

With a membership even now little larger than some quarterly meetings in the older districts, with none of her members wealthy, Oregon Yearly Meeting has built 10 meeting-houses, a yearly meeting-house, a college building and dormitory, and a mission station in Alaska. She holds them all free from indebtedness. This merely indicates a prudent investment of her monies, but we believe that her real wealth consists in the army of active, aggressive Christian young men and women who are coming to the front to bear the responsibilities of the church and to do credit to their pioneer ancestors. We ask the prayers of Friends everywhere that Oregon Yearly Meeting may bear herself bravely in the great battle of winning the "Northwest" for Christ and His kingdom of righteousness.

Newberg, Ore.

FAITH AND FEAR.

It is very difficult to reconcile with honest faith the timidity with which men hold the most fundamental truths. If they held these truths as a matter of conviction and experience rather than as intellectual opinions, they would not be afraid; because truth is in its nature impregnable. No man can really believe in a truth without being sure of its ultimate triumph. It is not strange that men are timid when they do not hold truth in its integrity, for believing in a truth is a much more difficult matter than many people comprehend. It is easy to have an opinion. It is not easy to make that opinion so much a part of one's character and life that it passes over into a deep and unshakable belief. The prayer, "Lord, I believe; help Thou mine unbelief!" expresses a well-nigh universal experience and state of mind. A man from Mars, accepting the body of truth in the Old and New Testaments, would imagine that a church which used such a Bible as its textbook would be absolutely without fear; that it would welcome the most penetrating play of the searchlight on its foundations; that it would welcome all human inquiry, and even human curiosity, being sure that the more carefully its claims were examined, the more painstakingly its truth studied, the nearer and the more certain would be its triumph.

The church has absolutely nothing to fear concerning the truth in its keeping; it has everything to gain by holding its doors wide open and inviting the whole world to come in and study and scrutinize and turn on the searchlight. Its timidity has cost it many a victory; its cowardice has lost it many a friend. It ought to welcome every honest inquiry and keep its doors open to every form of sincere investigation; but it ought also to show a certain kind of indifference to the possible results of inquiry and investigation; the

indifference with which a man, fundamentally sure of the foundations on which he has built, would allow the most skeptical, critical, and cynical to examine those foundations at leisure. The body of truth which the church holds is not a treasure which can be stolen. On the contrary, the more widely it is diffused, and the farther it is carried, the better, not only for those who take it, but for the church itself. Like the miracle of the loaves, the treasure of truth multiplies as it is dispersed. The church has as little to fear from the enemy who comes upon it unawares with the hope of carrying off its treasures as from the man who would steal a Bible for the sake of discovering whether it had any value for him. The church is not a fortress in which a few of the elect find refuge in the midst of a hostile world, and to whom are committed certain treasures of such value that they must be securely guarded from the gaze of the covetous, and protected from all possible assaults. The church is rather a store-house of the bread of life, ready to share with every man who asks and to feed every starving child of the multitude. Its doors ought always to be wide open; its treasures ought always to be in full view, for its central purpose is not to keep things to itself, but to scatter them broadcast through the whole world. Faith and fear involve a contradiction in terms. No man can really be dominated by both, for real faith, as contrasted with intellectual opinion, like love, "casteth out fear."—*The Outlook.*

NOT A FORCE, BUT A FATHER.

Religion is the link that binds man to God. The religious man is the man who is always sure of God. He is a man who, wherever he may be, and whatever he may be called upon to do or to bear, can say to God, "Nevertheless I am continually with Thee." He is the man who counts God the great reality, and who knows himself to be the friend of God.

Now, if God be indeed the great reality—if He be the Creator and Sustainer of all the worlds, if He be high and lifted up above all the chances and changes of mortality, and if He loves men—surely that man must be happy and secure, whose soul is stayed on such a God! For if he can believe that such a Presence can and does come into his life—that his God is not merely in the heavens above or on the earth beneath, the high and holy One Who inhabiteth eternity, but that he is very nigh him—is it not clear that this belief must transfigure his life, and touch it to the finest and the best that it can be? For by his side there is a Friend—not a force, but a Friend, strong and wise and tender; not simply a force that makes for righteousness, but a living God, Whose love will not let him go, Whose light follows all his way, and by Whose law he must live.

To such a man life will indeed be a solemn and mysterious thing. He will feel himself to be standing on the shores of infinity and eternity; but the mystery is one which he will not fear, for it is the

mystery of love. "As for me, I am continually with Thee. Thou dost hold me by the right hand. Thou wilt lead me across the journey of life, and guide me by Thy counsel; and afterward—when the journey is done—Thou wilt receive me to glory." To lose this faith is to let the light go out of life. One who had lost it for a time has told us that, with this negation of God, the universe to him had lost its soul of loveliness; and "although," he said, "from henceforth the precept to 'work while it is day' will doubtless but gain an intensified force from the terribly intensified meaning of the words that 'the night cometh, when no man can work,' yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible." These pathetic words of George Romanes are proof enough of the desolating blight that the loss of the sense of God can cast over the human spirit.

The transforming power of religion is seen even in the religious man's attitude to nature. Probably most good men do not allow themselves to be sufficiently impressed by the sacramental aspect of nature. They call in the help of God to support them when the shadows come, but too often they forget to contemplate the glory and the love which shine through all the works which he has made—the sea and the earth and the "splendid breadth of the open sky." There is much in nature that seems hard and cruel: in some of her moods, she seems like a very monster, "red in tooth and claw." But to the man who has learned to look out on the world with the eyes of Jesus, it is one of the many mansions of the Father's beautiful house. He sees the Father wherever he turns his eyes. It is He Who causes the sun to shine upon the just and upon the unjust, and Who sends the seed-time and harvest, summer and winter, cold and heat, day and night. To such a man it is never very far to God; for the earth is the Lord's and the fulness thereof, and on any spot of it the religious man may find Him. He lifts up his eyes to the stars and he sees in them "the wide and shining house of God." He feels at home in the Universe; for the Universe is his Father's house, and he is his Father's son. He

"can be calm and free from care
On any shore, since God is there."

He is not alone, never alone, for the Father is with him, and the abiding presence of the Father is able to transfigure for him the whole world. Wherever I am, in the loneliness of a strange land, or among the silences of the night, "nevertheless I am continually with thee."

And if this faith in God is able to transfigure the world for me, to reveal it to me as the Father's house, and light it up with his love, still more is it able to transfigure my life. What an infinite difference it makes to a man, as soon as he believes with all his soul that God is! If God is, then he has to be reckoned with. He knows my downsitteing and mine uprising. There is not a word on my tongue or a

thought in my heart, but, behold, *he* knows it altogether. And if he knows, what a power this should be to purify the heart and to touch the motives and purposes of life to sincerity! "Search me and try me," said one to God. There are few who would care, few who would dare, thus boldly to challenge Almighty God—few who could fling their lives open to the scrutiny of those searching eyes, and none who could do it with any success at all, but one who all the time was saying to his heart, "nevertheless I am still with thee."

Besides securing this inner sincerity, this sense of the presence of God is fitted to impart peace and steadfastness to the life; for the God Who is evermore present is a God Who cares—not a force, but a Father. When the clouds begin to sweep across our sky, it is not enough to believe that God is. If the heart would be at peace, we must believe also that He is love, and that the rushing of the storm is but the mighty voice of that love.

So this peace amid the blows and buffets of fortune, this power to sleep quietly in the boat when the storm is raging, belongs truly to no one but the man whose faith is stayed on God. The man who has no faith is tossed about by every wind; he is vexed by fears and misgivings. He looks into the impenetrable future, and, as he stands on the verge of the unknown, he trembles, if he thinks at all. He does not know what the days will bring, but he knows very well that they are sure to bring pain and sorrow and surprise and death. He knows that he will one day have to leave those whom he loves—he will leave them, or they will leave him, and go away to the silent land. His heart is disquieted by anxiety and fear—fear of the coming days, fear of the coming night, when he shall work no more.

But how will those doubts and fears be met by the man who believes in God? When they smite him, they will not be able to hurl him to the ground, for he knows that the Lord will hold him up. He says to his heart, "Nevertheless I am continually with thee, nevertheless Thou art continually with me." He is content with God, and he knows that, in some mysterious way, his God is working all things together for his good.—*S. S. Times.*

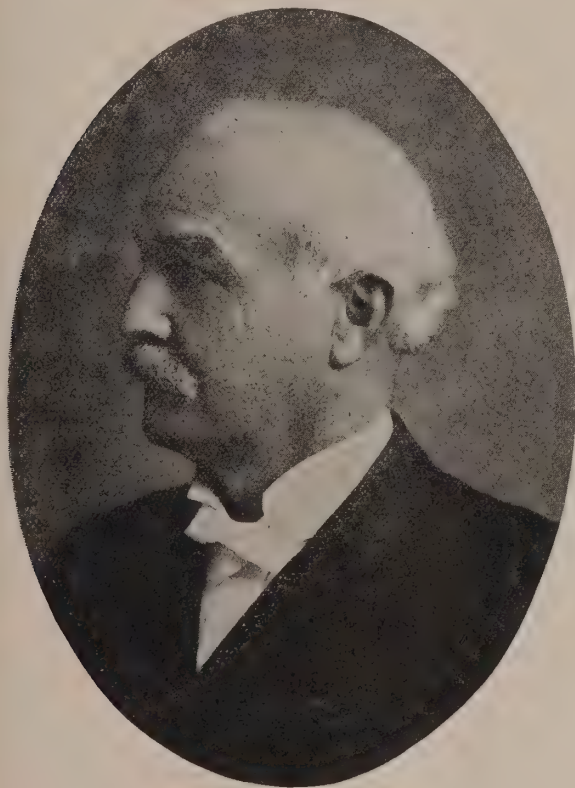
CHARLES A. FRANCISCO.

Charles A. Francisco, eldest child of Louis J. and Abigail Casad Francisco, was born at Johnsville, near Dayton, Ohio, on Ninth month 24, 1843, and died Seventh month 2, 1907, at Richmond, Ind., aged sixty-three years, nine months and eight days. In 1847 his family moved to Winchester, Ohio, which was his home until 1859. Then, at the age of sixteen, he came with his parents to Richmond, which had thus been his home for nearly half a century. Soon after removing to Richmond he entered the railway service, and spent fourteen years upon the road as fireman and engineer. In 1874, disliking the absences from his family which his occupation entailed, he left the railroad, and during the next half-

dozen years was variously engaged as bookkeeper in the grain business of N. W. Briggs, salesman for the Wayne Agricultural Works, and partner with his brother-in-law, Joseph John Dickinson, in the retail shoe business. Since 1882 he has been connected with the business of Joseph Dickinson & Co., now known as the Dickinson Trust Co., of which he was assistant secretary and an ex-president at the time of his death.

Charles A. Francisco was married Eleventh month 24, 1870, to Hannah Dickinson, and of this union were born six children. The wife and five children survive him.

Although of Methodist parentage, Charles A. Francisco united with the Friends of South Eighth Street Meeting in 1868, when twenty-five years of



CHARLES A. FRANCISCO.

age. On the recommendation of this meeting, he was recorded a minister of the Gospel in 1884, and at the time of his death he held many positions of trust and honor in the church. Since 1888 he had been reading clerk of Indiana Yearly Meeting; he was also yearly meeting correspondent, and a member of the Book and Tract Committee; he held the office of Treasurer of the Peace Association of Friends in America, and was a member of the Executive Board of the Friends' Africa Industrial Mission. His religious activities were various. Perhaps none of his gifts was more effective than his ministry of song. His leading of the singing in his own meeting, and his single voice uplifted in song of praise or trust or consolation will be long remembered. He was a member of the Executive Committee of the local Young Men's Christian Association during its

former existence in Richmond. He was one of the leaders in the work preparatory to the organization of the South Eighth Street Christian Endeavor Society. Although carrying constantly large business responsibilities, he found time for much work as a Christian minister. Often he occupied the pulpit at South Eighth Street for considerable periods during vacancies in the pastorate, but his labors were not confined to his own meeting or denomination. When the Temperance Hall Union Mission was established at the Fifth Street Methodist Church he took a prominent part in its activities, and had notable success in reaching young men. It was his habit to devote his evenings and Sundays largely to the work of the ministry, sometimes driving nightly to nearby villages to conduct evangelistic services after spending the day at his office desk. Even during business trips to England and Ireland, he found opportunities for the exercise of his gift of the ministry, for wherever he went he sought first the kingdom of God. At various times he accepted regular preaching engagements with neighboring meetings, and since Ninth month, 1906, he had served the Whitewater Friends in the capacity of pastor.

As a citizen, Charles A. Francisco never held and never sought any public office, but he was always actively interested in every movement for civic righteousness or public progress. He always voted, and voted conscientiously. He was one of the leaders in securing the application of the Nicholson Law to the Seventh Ward, and when he died was an active member of the West Side Improvement Association.

Charles A. Francisco was a man of strongly intellectual tastes, but his school advantages were limited. Nevertheless, up to the time of his employment on the railroad, he was able to spend a part at least of each year in school, and he had the advantage of excellent instructors. He early learned to make books his friends, and was in the truest sense an educated man. He was gifted in expression, both in prose and poetry, and wrote much that is worthy of preservation.

To estimate the worth of the life that has passed from our midst is not part of the task of this sketch; those whom it will interest have their own estimates. Yet it is not amiss to borrow the words of Phillips Brooks: "He brought the sublimest motives to the smallest duty, and the most infinite comfort to the smallest trouble."

The end came as he himself had wished. No lingering pain, no darkened room, no hush of whispering voices; under the sky with nature's freshness and beauty all about him, God spoke to him gently and he answered quickly. Not twilight and evening star, but morning—

Morning, sunshine, and flowers,
And pleasant task begun—
A moment's weariness,
The task laid down.

Morning, and endless hours,
And light more bright than sun;
Peace, and the Master's face,
And life begun.

Some Views on Present Day Topics.

SHOULD FRIENDS HAVE A TITLED OR AN UNTITLED MINISTRY?—I.

BY STELLA FRANCES JENKINS.

Should the Society of Friends have a titled or an untitled ministry in the future? Perhaps we may get at the heart of the matter by studying what it has meant historically to be a minister. In most denominations it has meant to enter a certain field of work *for life*; it has meant to devote oneself entirely, so far as occupation was concerned, to the work of the church; it has meant to make a certain preparation for that work, called "the study for the ministry." It has meant, in a certain sense, to be put in a class apart from society at large. It has meant to accept financial support for service rendered to the church. Many, it is true, have entered into this serious work of the ministry as they would any other work, with or without a special "call from God." Other denominations have organized their ministry and have assigned those to whom they have given the title of minister to a definite work. Friends, from the first, objected to this way of entering the ministry and to this organization of it.

With Friends, to be a minister has been something historically different. We find that George Fox, without the preparation, common in his time, began to preach. He preached everywhere; in the church of state, in the chapel, on the street, in the open field, in the homes of those who would receive him, and thousands were converted, accepting his message and teachings. It may be difficult to define his preparation fully, but one thing is certain, he had a vision of a great need and a great message to fit that need—the simple message of the Gospel. After a sight of the vision it seems not to have been with him a question of "entering the ministry," using the term in the historical sense already described; he simply preached. He had at least one other equipment, which must be fundamental for every one who would minister to the need of others. He had a personal first-hand knowledge of God. He knew of the presence of the spirit of God within his own heart, but his own first preaching was done without any title or authority from man. At first, his was the message of an individual to his own time. Out of those who were gathered about him there were others who also ministered through preaching. They seem not to have been much embarrassed by the financial side of the question; they did their work in the warmth of the enthusiasm that always accompanies a new movement. Everything needed was to be had, time, service, money. Fox and his associates did their early work without any organization back of them. After a time the converts to the preaching of Fox and the early Friends were organized into "The Religious Society of Friends," and from that time on the preaching of Friends was no longer the preaching of an individual, isolated and alone, but the preach-

ing ever after represented more or less the Society back of the preacher or minister.

Soon the Society of Friends reserved to itself the right of recognizing in its members "a call" or the qualifications for the ministry and of giving to those, whom it deemed called, the title of minister. The title was bestowed by the Society upon those whom it thought called to the service of speaking in public meetings for worship, and the bestowal of the title was the simple recognition by the Society of such call, and was an approval of the public service already rendered by the individual, and was an expressed confidence that the future public service of the individual would be such as the Society could approve; the bestowal of the title carried with it an expectation of some public service in the future, even though the minister was not put into a definite field of work. The Society made no demand on the individual for future service, except as the Spirit should lead the individual from time to time, and there were often long lapses between the "from time to time."

It has seemed right and proper that the Society should exercise some care over the ministry and encourage and direct it, but a weakness, it seems to me has been, that too often the Society has stopped just here and seemed to think it would be going altogether too far to exercise a discerning spirit in the *distribution* of its ministers. The result has been that very often two or three, sometimes half a dozen, ministers have congregated in one meeting where their "gifts" and, one might almost say, their "titles" were constantly jostling and getting in the way of each other, while there were places nearby where there were no ministers at all and which were sorely in need of one. Why might it not have been and still be as much within the province of the Society to prayerfully consider with a given person where his work was to be, as to decide in the first place that he was to be a minister at all? This, of course, has been and is the crucial test of the polity of our Society; can the individual minister place himself unassisted in a field, or will the church be assuming too much if it puts him into the field *for life*? Do we dare to say, must we say that the Spirit may not lead into a definite work for life as well as lead one—as is now generally recognized among us—into particular effort? This, indeed, seems our great perplexity.

Again, perhaps, we may get at the heart of the matter if we can agree as a Society as to what a call to the ministry may mean for us. If the "call" to individuals means primarily and always a call to a *certain activity*, such as speaking in the public meeting for worship *unaccompanied* by a call to a definite service for Christ and the Society *for life*, then we may proceed one way; if the call to public service is *accompanied* by the call to definite service for life, then we must proceed another way.

The Society has all along, since its organization, objected to the organization of the ministry as prescribed by other denominations, but are we really any better prepared to accomplish the salvation of the world than they? Are we really doing much for the

world at large as a body? My contention is that we must go farther or not so far; that we of to-day have a perfect right and ought to try to say whether or not we think a person called to this *life* service of the ministry, or whether he is called to the particular effort, so largely characteristic of our ministry in the past, and then deal with the individual accordingly. It is enough simply to recognize a call without trying to say what the call may mean in a given case? If the Society should think, after prayerful consideration, that the service is not of the life service character, is there any need of the title? If the service should seem to be of that character, why not give the title and put the minister into the field of work?

Just here again the Society is confronted with the question, which it seems has ever been its perplexity—to whom shall the ministry, so far as it is encouraged by the Society, be directed? Shall the ministry of the individual be exercised for the individual himself that he may grow himself, for we are told we grow spiritually only as we exercise our own spiritual gifts; or shall the ministry be exercised for the upbuilding of our members, or for the continual bringing to Christ of the great outside world?

A careful reading of our history will reveal the fact that the ministry of our Society, except at the very beginning, has largely been exercised for the first two conditions named for the development of the individual and for the upbuilding of our members, and throughout our history generally whenever the Society has existed it has touched very scantily that other field—the world at large.

Again, if our ministry is to be largely for ourselves as individuals and as a society, I think I fail to see the need of bestowing the title for that kind of ministry. Indeed, does not the bestowal of the title on those whose ministry seems largely for our own members tend to create a “class” and to place, after all, a responsibility on *one* in a group when our *theory* for the *group* is that *everyone* may, indeed, in a very significant sense be a “priest unto God”? Does it not, in a measure, tend to lessen individual responsibility and to weaken what the Society has all along emphasized—the equality of all before God, so far as our approach to Him is concerned?

Just here a number of questions come up for consideration: What would be the distinct advantages of not formally recognizing the gift for the ministry as we have in the past? Should we have a ministry of the few who give all of their time, or of the many who give part of their time? Is it possible that these two kinds of ministry cannot work side by side in the same body? Is it not possible that we, as Friends, may have a ministry that shall meet the needs or, at least, address itself to the conditions already named—that is, for the development of the individual himself, for our own members and for the outside world? How may these various kinds of ministry be exercised in connection with our historical public meeting for worship? As we answer these questions so must our ministry shape itself, speaking from the

human side. The answers to these questions must be left to others or to another article.

These questions have recurred to me frequently of late as being important, and I hope for some helpful discussions in these columns.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

FAMINE IN AFRICA.

Word has just been received from our missionaries in Kavirondo, B. E. Africa, that the famine conditions there are much more serious than was at first anticipated. The following communication speaks for itself, and the treasurer of the Board, W. C. Taber, 173 Chambers Street, New York, N. Y., will be glad to forward any money sent to him to enable the mission to help relieve the present suffering:

“P. W. RAIDABAUGH,

President F. A. I. M. Board:

“Our quarterly report of Fourth month 1, and covering letter of Fourth month 11, mentioned the threatened famine and the scarcity of food at the time. The coming of the rains averted what would have been a very serious famine, but we did not realize how serious it would necessarily be before food could be grown. The past few weeks have brought us to realize that there is even now a real famine all over this part of the country. Every week is telling on the people. Food is growing, but when we remember that hundreds of thousands of people are *entirely out of food* and that it will be many weeks before harvest, the gravity of the situation dawns upon us. Deaths from hunger are already beginning to be reported.

“Some individual aid has been given from all of our stations, but no mission aid had been authorized until our monthly meeting yesterday. As the need intensifies with the coming weeks, we shall endeavor to give judicious aid, and we believe there are many in America who, when the need is known, will consider it a privilege to have a part in relieving the distress caused by hunger in Africa as well as in other parts of the earth.

“Sincerely, on behalf of the Field Committee of F. A. I. M.

“EDGAR T. HOLE.

“*Lirhandu, via Kisumu, Fifth month 17, 1907.*”

Correspondence.

TO THE EDITOR OF THE AMERICAN FRIEND:

The Peace Association would be grateful if space could be found in THE AMERICAN FRIEND for the publication of the enclosed memorial to the United States delegates at the Hague.

They would like to urge upon all Friends everywhere, whether individually, or collectively as meetings or other organizations, not only the propriety but the duty of sending to our delegates at the Hague cordial assurances of our support.

As a people who conscientiously stand for peace, ought we not to make known our sympathy and support to those men,

who, at the Hague, are earnestly striving to put into actual practice the ideals for which we have so long labored?

Our delegates need not only the expression of our support, but the clear statement of the questions which we most desire to see considered at the Conference. This the Philadelphia Peace Association has endeavored to do, and they would earnestly encourage other organizations or meetings of Friends to do something similar.

And shall not we, as Friends, by the expression of our sympathy and by our prayers, uphold the hands of those who are working for us in this epoch-making Conference at the Hague?

Sincerely,

H. W. CADBURY.

Secretary.

Germantown, Seventh month 17, 1907.

[MEMORIAL TO THE U. S. DELEGATES AT THE HAGUE.]

To the Delegates of the Government of the United States of America to the International Conference now in Session at the Hague: Hon. Joseph H. Choate, General Horace Porter, Hon. David J. Hill, Gen. George B. Davy, Rear-Admiral Charles S. Sperry, Hon. Wm. I. Buchanan, Hon. U. M. Rose.

DEAR AND HONORED GENTLEMEN:

At this time when the eyes of all nations are turned toward the Hague in the hope that the efforts of yourselves and your fellow delegates may result in untold good to the world, we write to express our sympathy with you in view of your great responsibilities, and our hope that your wisdom, courage and high faith in the practicability of world peace through international friendship may triumph over the many difficulties and disappointments that will doubtless confront you.

We respectfully urge upon you the advocacy of the following measures:

1. The establishment of an international conference or parliament to meet at stated times, through which a recognized and authoritative code of international law may be developed.
2. A general arbitration treaty for the settlement of international disputes.
3. Such changes in the Hague court as may be necessary to establish a permanent judicial tribunal always open for the adjudication of any cases that may come before it.
4. The immunity of all unoffending private property at sea in time of war.
5. The neutralization of ocean trade routes.
6. An arrest in the increase of national armaments and a plan to insure ultimately their proportionate reduction.

In all your deliberations, individually and as a body, may you be directed by a wisdom higher than human understanding and guided by the Spirit of Truth.

Signed by authority and on behalf of the Peace Association of Friends of Philadelphia.

JOHN B. GARRETT, *President.*
H. W. CADBURY, *Secretary.*
JOSHUA L. BAILY.
STANLEY R. YARNALL.

Seventh month 3, 1907.

Things of Interest Among Ourselves.

Wm. E. Mills is doing pastoral work in the new meeting at Denair, Cal.

Friends in La Porte, Ind., are encouraged by the ministry of Paris J. Cox, Noblesville, Ind.

Darwin Gidley is doing pastoral work in the meeting at Gate, Okla. This is the meeting for Laurence Academy.

Invitations are out for an "Old Students' Reunion" as Friendsville Academy, Friendsville, Tenn., for the 26th inst.

White River Monthly Meeting was held at Winchester, Ind., the 13th inst. Nathan T. Frame preached a most excellent discourse. He also attended White River Meeting on First-day. "A refreshing time from the presence of the Lord" is reported.

Willis Bond, who has been doing pastoral work in the meeting at Mooresville, Ind., for the past three years, will move to Danville, Ind., in the near future to take up like work in the meeting there. During his stay at Mooresville, the meeting has increased about 100 members.

John M. Watson, Kansas Yearly Meeting, attended Sandwich Quarterly Meeting, held in West Falmouth, Mass., the 11th inst., and is visiting some of its smaller meetings. David M. Edwards, Boston, also attended this quarterly meeting and the monthly meeting, which is held at the same place of the day following.

The Bible-school at Van Wert, Ohio, is a very promising part of the church work at that place. From 230 to 240 attend regularly. The house not being large enough to accommodate the school and give sufficient advantages, the problem of building a new and more commodious building is now confronting the meeting. The Friends here have given Tennyson Lewis, the present pastor, a unanimous call to remain another year.

At E. Parsonsfield, Me., on the 10th inst., a company of Friends met at the home of James Cartland, in memory of his eightieth birthday. It was a very pleasant and profitable occasion and will help to cheer him and his companion on their way. He is the last one living of the three Cartland brother ministers of Parsonsfield Quarterly Meeting, and, notwithstanding his feeble health, is able to be present at meeting most of the time.

A note from John M. Doan, Independence, Kan., reads as follows: "In the notice of Elk River Quarterly Meeting, given a few weeks ago, it was stated that future Christian Endeavor sessions would be held on Sixth-day evenings of each quarterly meeting. By reference to my minutes, I find it should be Sabbath evening. Will you kindly note the correction? Next quarterly meeting will be held at Independence Eighth month 16th, 17th and 18th."

Friends at Bloomingdale, Ind., recently held an interesting all-day session on the regular monthly meeting day. The routine work of the business meeting occupied the forenoon. A basket dinner was served. In the afternoon the following program was given: Roll-call of members and the reading of greetings from absent ones; "Early Church History," Catherine Mills; "Organization of Bloomingdale Monthly Meeting," Mary Welch; "Church Loyalty," Edwin Hill; "Relation of the Church and Christian Endeavor," Alma Coleman; "Value of Song," Mary Allee; "Family Worship," Dr. M. F. Woodard; "How Friends Regard the Ordinances," Mira Jenkins.

Friends at Van Wert, Ohio, had a "rally day" the 14th inst. A large crowd attended, the house being filled and many turned away from the evening meeting. The exercises opened with a Bible-school in the morning. Then Chas. E. Hiatt, Muncie, Ind., delivered an address on "The Church's Outlook." "The Junior Garden" was given by the large Junior Society in the afternoon, and Albert J. Furstenburger, Rockford, Ohio, spoke on "The Juniors' Future." Songs and recitations filled much of the evening program. Evelyn White, field secretary of the Christian Endeavor, and Chas. E. Hiatt spoke. It was a great day for Van Wert Friends.

The Endeavorers of Carmel, Westfield and West Grove Quarterly Meetings, held a very successful and profitable rally at Westfield, Ind., the 12th inst. There was a good attendance and all enjoyed the splendid program which had been prepared by the yearly meeting superintendent, Estella Morrow.

The subject, "The Future of C. E. Work Among Friends," given by Ellis Myers, Gray, was one of special interest to all.

Among others who spoke during the day were Edgar L. Requa, Westfield; Sylvester Newlin, Noblesville, and Prof. John Starns, Carmel.

Irene Trueblood, yearly meeting junior superintendent, was present and presided at the Junior Hour. The work and interest shown by the Juniors bespeak a bright future for C. E. work among Friends. The closing address was given by Martha Barber.

Cherry Grove Monthly Meeting was held at Blounysport, three miles from Lynn, Ind., the 20th inst., and, although it was "the beginning of wheat harvest," the attendance was good and there was in the meeting a real manifestation of the Spirit. Our Friend, Nathan T. Frame, was at the monthly meeting on Seventh-day, and preached with most blessed effect, clearness and power from the words, "I am the living bread that came down from God out of heaven, of which if a man eat he shall never die." We all rejoiced that these dear ministers, Nathan and Esther Frame, who have done such effective work in the Gospel ministry in the past are still in the work of the Lord, and that their messages give no

uncertain sound and that they still believe in and proclaim the Gospel according to the "Old Book." They have been visiting quite a number of quarterly and monthly meetings in Western and Indiana Yearly Meetings.

The Friend (Philadelphia) recently published an item about "Another Society of Friends," which reads as follows:

"A 'Society of Friends' consisting of military men, so styling themselves in the year 1783 and still existing, is brought to notice in a recent monograph by Alonzo Norton Lewis, a chaplain of the same, better known now as 'the Society of the Cincinnati.'"

"One of its articles of union adopted in 1783, after the American Independence was assured, is as follows: 'To perpetuate therefore as well the remembrance of this vast event, as the mutual friendships that have been formed under the pressure of common danger, and in many instances cemented by the blood of the parties, the officers of the American Army do hereby, in the most solemn manner, constitute and combine themselves into one Society of Friends to endure as long as they shall endure, or any of their male posterity, and in failure thereof, the collateral branches who may be deemed worthy of becoming its supporters and members.'"

John Coggeshall, whose obituary we publish elsewhere, was a most valient worker in the pioneer days of the Middle West. Much of his career is very interesting. We quote from a local paper:

"John Coggeshall was the son of Tristram Coggeshall and Elizabeth Gardner. The father was fishing off Nantucket, his boyhood home, during the Revolutionary War when he was captured by a British gunboat. The vessel was sailing south, and when off the coast of North Carolina Tristram jumped overboard and swam ashore, thus escaping from the British. Here he married and 10 children were born, of whom the deceased was the youngest.

"John was born Sixth month 7, 1814, and when two years old the entire family removed from North Carolina to Wayne County, Ind., and settled on a farm a mile west of Fountain City. One of the children located at Williamsburg, one at Dover and one near Lynn. John bought the old homestead from the other heirs and continued living there till 1876, when he moved to Fountain City. For the last five years he has been living principally with his youngest daughter. He resided on the same farm fifty-two years in Wayne County, and was ninety-three years and sixteen days of age when he peacefully passed away.

"He was a pronounced Friend of the most strict sect and depended not on words, but on deeds for his testimony, and not on one day, but on every day. He always urged his farm hands to leave work and attend Fifth-day meeting with him. He attended all meetings and Bible-school regularly and faithfully until ninety-years old.

"He was a pioneer Prohibitionist, a helpful friend to the poor and the colored, and was interested for years in distributing Bibles to those who did not know the Book of Books.

"He read the Bible and *THE AMERICAN FRIEND* as long as he had any strength. While a Friend of the old school, he was progressive. When music was introduced in the meeting it did not disturb him and pleased him if it helped others. He always endorsed the editorials of *THE AMERICAN FRIEND* and received much comfort in seeing the progress of the Society to which he was devoted for nearly a century.

"During one period of John Coggeshall's early life he made frequent trips to Cincinnati with a big wagon loaded with various products of a farming community. It was at a time when fugitive slaves were fleeing to a land of freedom and liberty.

"A number of times John Coggeshall brought from Cincinnati in his covered wagon one or more of these runaway slaves and landed them safely in Old Newport, usually at the home of Levi Coffin.

"In those days of the fugitive slave law and its dreadful penalties, it required great courage to perform such deeds of heroism, and we of to-day should not fail to give proper honor to those faithful workers in the cause of human freedom."

BORN.

LOUES.—At Wilmington, Ohio, Sixth month 8, 1907, to Herbert A. and Adilla Hadley Loues, a daughter, Mary.

PURDIE.—To Joseph M. and Una M. Purdie, in Holquin, Cuba., Fourth month, 29, 1907, a daughter, Lucille Elaine.

MARRIED.

ANDREWS-ANDREWS.—On Sixth month 19, 1907, at the home of the bride's sister, Mrs. Wm. Andrews, Marshalltown, Iowa, Hannah B. Andrews, Boston, Mass., and Dillwin C. Andrews, Whittier, Cal.

ANDREWS-LOUNSBERRY.—On Sixth month 26, 1907, Iva A. Lounsberry and E. C. Andrews, at the home of the bride's parents, Marshalltown, Iowa.

JAMES-COOK.—At the home of the bride's parents, Salem, Ore., on Sixth month 19, 1907, Ivy Grace Cook, daughter of J. Jay and Florence Cook, to Otis Oran James.

PITCHER-MALLOY.—At the home of the bride's parents, Marshalltown, Iowa, Sixth month 26, 1907, Lucille M. Malloy and Austin L. Pitcher.

DIED.

COGGESHALL.—At the home of his daughter, wife of Robert L. Sackett, Richmond, Ind., Sixth month 23, 1907, John Coggeshall, ninety-three years old. The deceased was a pioneer Friend in Indiana, a minister, and a useful worker until he passed his ninetieth year.

ELLIOTT.—At his home, near Fountain City, Ind., Sixth month, 1907, William Ephraim Elliott, in his seventy-fifth year. The deceased was an active member of New Garden Monthly Meeting.

FRANCISCO.—At his home in Richmond, Ind., Seventh month 2, 1907, Charles A. Francisco, in the sixty-fourth year of his age. The deceased was a faithful minister, and was widely known and remarkably beloved as a consistent and helpful Christian, whose large business responsibilities and extensive services in Indiana Yearly Meeting and elsewhere were constantly pursued to the glory of God.

HANSON.—At the home of her daughter, Lizzie J. Stiles, Jackson, Me., Fourth month 29, 1907, Sarah, wife of Robert Hanson, aged nearly seventy-nine years. The deceased was a valued member of Unity Monthly Meeting and an elder for thirty-five years. She was a devoted mother, and for fifty-nine years a faithful and affectionate wife.

HOBSON.—At her home, Indianapolis, Sixth month 29, 1907, Adda Hobson, wife of Richard Hobson, aged forty-two years. Two sons and a wide circle of Friends mourn with the bereaved husband.

HUNTINGTON.—At Amesbury, Mass., Fifth month 6, 1907, Abram J. Huntington, in the seventy-third year of his age. The deceased was a life-long member of Amesbury Monthly Meeting, and for years a faithful Christian.

MENDENHALL.—At his home, near Spring Valley, Ohio, Sixth month 23, 1907, John Mendenhall, in the seventy-ninth year of his age, for many years a trustee and elder of Cesars Creek Monthly Meeting. A life-long member of Friends, his faith in and his loyalty to Jesus Christ remained until death.

MOORE.—In Rush County, Ind., Seventh month 11, 1907, Anna M., wife of Samuel S. Moore and daughter of Jesse and Belinda Leonard, fifty-eight years old. The deceased was a birthright Friend and a minister of the Gospel.

MORRISON.—At her home near Economy, Ind., Seventh month 4, 1907, Mary E. Morrison, wife of Charles A. Morrison, in her forty-sixth year. The deceased was a faithful and much loved member of Springfield Monthly Meeting of Friends.

PRETLOW.—At her home, Southampton County, Va., Seventh month 2, 1907, Deborah Ricks Pretlow, in her seventieth year. Her death removes a beautiful spirit and closes a home which for forty-two years has been in her community a prominent center of religious influence.

WHITE.—On the 18th of Sixth month, Francis T. White. For many years his residence was in New York City, but he was a member of Cincinnati Monthly Meeting and Indiana Yearly Meeting. A marked feature of his character was a quiet, unassuming manner and a gentleness of spirit. Believing, as he did, that "the living God giveth us richly all things to enjoy," he distributed as a faithful steward the means that had been intrusted to his keeping.

The International Lesson.

THIRD QUARTER.

LESSON V. EIGHTH MONTH 4, 1907.

THE TABERNACLE.

EXODUS 40: 1-13, 34-38.

GOLDEN TEXT.—Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. 40: 34.

READINGS FOR PRECEDING WEEK.

Second-day. The tabernacle. Ex. 40: 1-16.

Third-day. The tabernacle. Ex. 40: 17-27.

Fourth-day. The tabernacle. Ex. 40: 28-38.

Fifth-day. The Lord's command. Ex. 35: 4-19.

Sixth-day. Willing gifts. Ex. 35: 20-29.

Seventh-day. Tabernacle finished. Ex. 39: 30-43.

First-day. A more perfect tabernacle. Heb. 9: 1-14.

Time.—Unknown; some place it at B. C. 1490, others at 1299. The Tabernacle was dedicated on the first day of the new year—the month Nisan or Abib, which corresponds to about March 15th—April 15.

Place.—Still at the foot of Mount Sinai.

The eight chapters intervening between the last lesson are taken up with the account of what happened after the return of Moses from the Mount; with the giving of the Law of the Covenant; with the gifts for the Tabernacle, and with the construction of the Tabernacle. The Tabernacle was a tent with wooden walls; it was 30 cubits (45 feet) long, 10 cubits (15 feet) wide, and 10 cubits (15 feet) high. Over this frame-work were thrown rich curtains something like tapestry, and, over all, a thick covering of goats' hair. The interior was divided into two rooms by what we should call a portiere. The first was 15 x 30 feet and was called the Holy Place; the second was 15 x 15 feet, and, as the room was 15 feet high, it was a perfect cube. This inner room was the Holy of Holies, into which the high priest went once a year only (Heb. 9: 7). All was most elaborately wrought and arranged, so as to impress and instruct the people, to whom externals meant much, and who could not have understood a simple spiritual worship devoid of ceremony. In connection with the lesson the ninth chapter of Hebrews should be read.

1, 2. "Rear up the tabernacle of the tent of meeting." R. V. The old rendering, "congregation," is misleading; it should be changed. It was here, in the tent, that Jehovah would meet with the representative of the people. See Exod. 25: 22; 29: 43.

3. "Ark of the testimony." The ark was of acacia wood, covered with gold, within and without: it was three feet nine inches long, two feet three inches high and deep. Over it was the Mercy Seat, on which were the cherubim. See Ex. 37: 1-9. Amer. R. V. The ark was the most sacred of the Israelites' possessions. It was the visible token of the presence of Jehovah. It accompanied the Israelites in all their wanderings and was even taken into battle so that Jehovah might be with His people there. In the ark were, first, the stone tables, then the law of the covenant, Aaron's rod that budded, and a golden pot containing manna. "And

thou shalt screen the ark with the veil." R. V. That is, put it in the small room behind the portiere. In this room there was no light.

4. "The table." See Ex. 25: 23-29. "The things." The 12 loaves of shew bread, and the cups, etc. "The candlestick." Strictly speaking, this should be "lampstand," for there were no candles in those days. How this candlestick looked, for that in the Temple was doubtless a copy, we learn from the Arch of Titus, in Rome, on a tablet of which some of the spoils of the Temple are sculptured. The lamps furnished the lights for the Holy of Holies.

5. "The golden altar for incense." R. V. This was 3 feet high and 18 inches square. It stood in front of the veil, behind which was the Holy of Holies. "Put the screen of the door to the Tabernacle." R. V. This closed the entrance to the Tabernacle.

6. "The altar of burnt offering." The Tabernacle was surrounded by a courtyard 150 feet long by 75 feet broad. In this court in front of the Tabernacle was this altar. It was made of acacia wood, covered with bronze. Its dimensions were 7½ feet square and 4½ feet high.

7. "The laver." This was a huge vase of bronze, and was intended for the cleansing of those who came into the sacred tent. Ex. 30: 18-20.

8. "Hang up the screen of the gate of the court." R. V. the portiere that closed the entrance to the outer court. Ex. 27: 9-18.

9. Now came the directions for the consecration of the Tabernacle and everything connected with it. To anoint with oil as a mark of consecration is a custom of great antiquity. Compare Gen. 28: 18; 35: 14 "Vessels." Better as in R. V. "furniture." Ex. 30: 23-33.

11. "Thou shalt anoint the laver and its base." R. V.

12, 14. The consecration of Aaron and his sons. For them there was ablution, investiture, anointing.

From Leviticus 8: 1-13 it would seem that at least some of the ceremonies of consecration were postponed.

34. Verses 15-33 are practically a repetition of what goes before. "Then the cloud," etc. R. V. The cloud which had accompanied him from Succoth. Ex. 13: 20-22. It signified the presence of Jehovah. "The glory of the Lord." How this was manifested is not explained, but it appears to have been some brilliantly bright appearance.

35. The "glory" forbade the entrance of Moses. Compare I Kings 8: 11; II Chron. 5: 14; 7: 2.

36-38. "The cloud was henceforth in a peculiar way attached to the Tabernacle. Only in one case was it removed. See Numb. 9: 15-22.

PRACTICAL THOUGHTS.

While the symbolism and the beauty of the types of the Tabernacle will always be interesting and wonderful, we should be profoundly thankful that we are released from such formalism. It was necessary for that age and for that people, but we can come directly to Jesus, the Mediator of a new covenant, and can worship and serve without priest, or pageant, or any such thing. Let us prize our simplicity, and directness of access, "to Him Who is all and in all."

Several years ago, when the University of Chicago held its decennial celebration, John D. Rockefeller was its guest for several days. A bewildering succession of functions followed one another in such quick succession that each affair was from one to four hours late.

At the great banquet, on the closing day, Mr. Rockefeller, in his after-dinner speech, told the following story:

"I have felt for the past twenty-four hours like the Boston business man who lived in the suburbs and came in to his office every day. One winter afternoon he took the train for his home, but a terrific snowstorm was raging, and about half way to his suburb the train was snowed in. All night the passengers were imprisoned, but early in the morning they managed to reach a nearby telegraph station, and the Boston man sent the following despatch to his office:

"Will not be in the office to-day. Have not got home yesterday yet."

General Phil Sheridan was once asked at what little incident he had laughed the most.

"Well," he said, "I do not know; but I always laugh when I think of the Irishman and the army mule. I was riding down the line one day when I saw an Irishman mounted on a mule, which was kicking up its legs rather freely. The mule finally got its hoof caught in the stirrup, when, in the excitement, the Irishman remarked:

"Well, begorra, if you're goin' to git on I'll git off."—*Harper's Weekly*.

MEAT OR CEREALS

A QUESTION OF INTEREST TO ALL CAREFUL PERSONS.

Arguments on food are interesting. Many persons adopt a vegetarian diet on the ground that they do not like to feel that life has been taken to feed them, nor do they fancy the thought of eating dead meat.

On the other hand, too great consumption of partly-cooked, starchy oats and wheat or white bread, pastry, etc., produces serious bowel troubles, because the bowel digestive organs (where starch is digested), are overtaxed and the food ferments, producing gas, and microbes generate in the decayed food, frequently bringing on peritonitis and appendicitis.

Starchy food is absolutely essential to the human body. Its best form is shown in the food "Grape-Nuts," where the starch is changed into a form of sugar during the process of its manufacture. In this way, the required food is presented to the system in a pre-digested form and is immediately made into blood and tissue, without taxing the digestive organs.

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Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR EIGHTH MONTH 4, 1907.

THE CONSECRRATION OF OUR BODIES.

I COR. 6: 19, 20; ROM. 12: 1, 2.

(A Vacation Consecration Meeting.)

READINGS FOR PRECEDING WEEK.

Second-day. Do not mar the body. Lev. 19: 26-28.

Third-day. The body for God. I Cor. 6: 12, 13.

Fourth-day. Temples of the Spirit. I Cor. 3: 16, 17.

Fifth-day. To be kept clean. II Cor. 6: 16-18.

Sixth-day. To be glorified. I Cor. 15: 35-44.

Seventh-day. To bear God's image. I John 3: 1-3.

The Greek dandy, whose well-fed body was bathed and rubbed and perfumed daily, and the tramp, who goes poorly nourished, filthy and unkempt, represent two extremes of body worship and of abuse. Doubtless, if we had to choose we would emulate the Greek, but there is a better care than his luxury and a nobler forgetfulness than the vagrant's neglect. The temple is after all but a temple—a means to an end, and not the end itself.

The measure of our usefulness is not fixed absolutely by physical capacity, yet it is conditioned in no small degree by the state of the instrument with which mind and spirit must serve. Invalid saints who are always cheerful and sunny are not unknown, but peevish and discouraged invalids are also with us, and we feel instinctively that the former are a special testimony to a surmounting faith that meets God's promises, even though the effort is great. Optimism and a good digestion are more frequently found united than separated, and since God is a God of hopefulness and achievement and victory, it is our duty to so shape such circumstances as we can control as to make the working out of His plans as probable as we may.

Not all the consequences of sin are sinful. Death came by sin, but we do not think of death as wrong. A man may foolishly or even wickedly forfeit a limb or his health and afterwards become a noble Christian, enduring much suffering and weakness, however, because of his loss. So of much of the sickness that is in the world. We can not call it sin, even though we would not suffer from it had the race never sinned. Yet there is sin committed against our own bodies by many of us daily, sometimes in ignorance, sometimes in mistaken zeal, sometimes too wilfully to be called aught else than culpable sin.

We place the emphasis on the spiritual when we think of our being in the likeness and image of our Creator; yet this treasure in earthen vessels calls for a high dedication to Him of the temple in which He dwells. Nothing short of the best we can be and become is fitting such a tenant, who would be glorified in these marvelous, though perishing bodies. His most wonderful material gift to His offspring, man. "I beseech you, therefore, that ye present your bodies unto God."

Did anyone ever tell you
To "stop makin' such a noise,"
When you wuz a-playin' Injun.
An' war-whoopin' with the boys?
Did anyone ever tell you
To "wipe your feet on the mat"?
Or, "If you come in, be quiet,
But first take off your hat"?
Didn't anyone ever tell you
Your manners wuz loud and bold?
Then I guess you're one of the grown-ups.
And not a boy nine years old.
—Exchange.

"Tommy," said the fond mother,
"isn't it rather an extravagance to eat
both butter and jam on your bread at
the same time?"
"No, ma'am, it's economy," the boy
answered. "The same piece of bread
does for both."—*Harper's Weekly*.

YEARLY MEETINGS FOR 1907.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 7th. L. Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., Treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 833 Park Avenue, Baltimore, Md.

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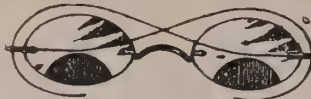
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Vol. XIV

EIGHTH MONTH 1, 1907

No. 31

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[FOR THE AMERICAN FRIEND.]

"BUT THIS I KNOW"

I do not know how Thou, O, Lord,
Didst ope my eyes, and set me free;
But this I know, as I was blind
With dark despair, that now I see.

I can not tell how long Thou took
To shape and form this world of ours;
But in one moment, Thou didst change
My heart once swayed by evil powers.

I do not know how Thou, my Lord,
Didst still that storm on Galilee;
But this I know, the tempest wild
Within my heart, Thou calmed for me.

I can not see what will avail
When I have toiled all night in vain,
But if Thou bidst me cast my nets,
I know it will be naught but gain.

I may not always understand
Just why, and how Thou leadeth me,
Why, "darkly" through the glass we gaze;
But this I know, that then we'll see.

So help us, Lord, to question not,
But trust Thee, even if Thou "slay";
For, "we shall know as we are known,"
When all the mists have rolled away."

C. E. WELLS.

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Events and Comments.

The Good Citizenship League, of Atlantic City is making a vigorous campaign against gambling in that popular seaside resort.

It is reported that William Ramsay, an English chemist, has caused the transmutation of elements by means of the action of radium emanation. Copper has been converted into lithium. The results of William Ramsay's investigation will be published the last of this month.

Isaac K. Funk, a well known psychologist, is advocating the idea that crime is infectious, that certain mental states are caught up and transmitted from person to person quite as rapidly as small-pox or other infectious diseases. He urges this as an argument in favor of strenuous measures for the suppression of crime in certain sections of New York, believing that if it is not soon checked it will infect the whole country.

The Constitutional Convention in Oklahoma has revised or removed the objectionable features in their proposed constitution, which Attorney-General Bonaparte informed them conflicted with the Federal Constitution, and the citizens of the proposed State will vote on its adoption the Seventh of Ninth month.

Whatever may be the outcome of the constitutional overhauling, there seems little ground for doubt that the sentiment of the citizens is so strongly in favor of prohibition of the liquor traffic that saloons eventually will be kept out, not only of the Indian country but of the other section of the new State. The Democrats, who are in a majority, have named as their candidate for Governor C. N. Haskell, Muskogee, a prohibition leader, and, as he has won by 20,000 votes in a popular primary in which the liquor question was the chief issue, there is no mistaking the views of the electorate.

The Governor of North Carolina and the National courts with jurisdiction in that section of the country are having a

fierce discussion concerning the scope of the respective jurisdiction of National and State courts. The recent Legislature in North Carolina enacted a 2 1/4-cent maximum rate law, fixing the penalty for violation at \$30,000. A case was recently brought in the State courts against a representative of the Southern Railroad and the fine was imposed. The railroad appealed to the Federal courts and had the State court enjoined from collecting the fine, declaring that it was unconstitutional to inflict a penalty of this kind until the Federal court had decided that the law which inflicted the penalty was constitutional. The State authorities, on the other hand, contend that the law should be enforced until it is declared unconstitutional by the United States Supreme Court in a case appealed from the Supreme Court of the State.

The annual International Christian Endeavor Convention has just adjourned at Seattle, Wash. The three things pre-eminently emphasized were "Brotherhood," "Good Citizenship," and "Evangelism." The mingling of young people from all denominations and from all nations of the world is a very potent factor in extending international and inter-denominational fellowship. Among the important new steps commenced was the formation of the Christian Endeavor Patriots' League, which was explained as a subsidiary organization within the ranks of Christian Endeavor, to study the problems of American citizenship, and to promote in every way the spirit of genuine patriotism in municipal, State and National life. One of the practical results of the convention along these lines was the sending of a cable message to the conference at the Hague, which read as follows "North American Christian Endeavorers, assembled in international convention, representing 3,000,000 Americans, assure you of sympathy and prayer for your deliberations. Urge acceptance of Interparliamentary Union Program."

NOTICES.

The next session of Sterling Quarterly Meeting will be held on the 23d to 25th of Eighth month, at Sterling, Kan. Ministers and Friends from other quarterly meetings always welcome.

WANTED.—A well-educated young woman Friend as teacher in the Friends' Girls' School in Tokio, Japan. Anyone who feels drawn to such a career of Christian service and believes that it will be right for her to apply for the position, may address, for further information, MARGARET W. HAINES, Cheltenham, Pa.
 (For the Committee.)

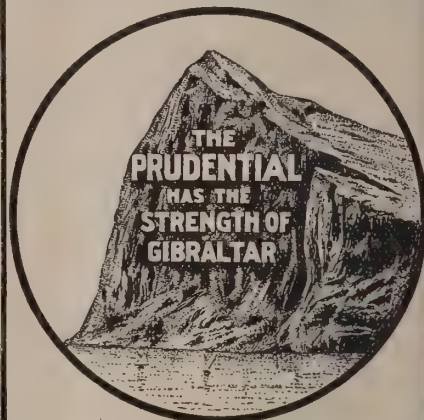
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The Board of the F. A. I. M. is publishing full reports and pictures of its work quarterly in a small sheet, the *African Record*. In order that our mailing list be complete, all contributors or Friends interested in the work are asked to send their names and addresses to the assistant secretary of the Board, Martha W. Stanley, 2407 East Fortyninth Street, Cleveland, Ohio.



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VOL. XIV.

PHILADELPHIA, EIGHTH MONTH 1, 1907.

No. 31

HOW THE SOUL GETS ITS HOLIDAY.

The holiday period has become a necessary feature of modern life. All who labor and bear the struggles and responsibilities of the world's work find it necessary to seek relief from strain, and to change to new scenery and conditions while the body repairs itself. Fresh air funds and charitable organizations of all sorts provide country holidays for those who pass their lives in the crowded quarters of our cities, and the time is soon coming when every man, woman and child will get at least a brief respite from toil and heat and the regular routine. We are fast learning how to care for the tired body, and we are becoming experts on relief and repairs for the physical system.

We are much less expert on ways to give the soul its holidays and times of refreshment. We incline to reverse Christ's order. He put the concerns of the spirit first and those of the body second. We take precious care of the body and let the soul shift as it can. He was moved with tender compassion for those who labored and were weary under burdens, but His ultimate interest was in providing "rest for their souls," and He used a very vigorous word to characterize the man who provided only for eating and drinking and for body-holidays, and did not consider how to make *his soul rich in God*.

Let us ask then seriously how the soul may get its holiday relief. For most of us the relief needed is relief from the burden of carrying ourselves. Even when we go on a holiday we continue to carry ourselves. Our own concerns are always in the foreground; everything focuses on our precious affairs; the real center of gravity is worry over what is coming to us. We are weary and heavy laden because we never lay down the intolerable burden of ourselves. "Take my yoke," says Christ, "learn of Me and you shall have rest unto your souls." He means that the way to lose the burden and get the soul a holiday is to forget self in absorbing interest in the needs of others. Under the yoke of self-forgetful consecrated service He goes to Calvary with joy and bequeathing His peace, and He promises rest of soul to those who work with His yoke.

With many of us the great strain which burdens

the soul is "the heavy and weary weight of all this unintelligible world." We live under the crushing load of the world's frivolity and wickedness. It is always with us. Early and late we see sin written on men's faces, and the mark of the beast is sadly in evidence. What an awful world is that one which gets reported in the newspaper! Can the soul take any holiday in a world where evil and folly form such a bulky element? Once again we must learn of Christ. He too saw the evil and stupidity. He knew all about the flotsam and jetsam of human life. He faced the shame of the harlot and the hypocrisy of the religious bigot. But He steadily saw the *possibilities* of men's lives and He lived always in the vision of a Divine Father at work on His world—a Father as infinite in love as in power and who was moving irresistibly on making order out of chaos, harmony out of discord and building saints out of that very flotsam and jetsam which seemed such a hopeless wreck. There is no genuine holiday for the soul possible until in some measure we rise with Christ to such a vision of the living God at work.

Some of us may be bent under a still heavier burden from which the soul gets no relief. We are met by the stubborn fact of death, which enters and spoils our home, sunders our lives from those who are dearest to us. This enemy seems unconquerable and merciless. In our heaviest moments we feel as though all that is highest and purest and most loveable is destroyed by physical death. The spiritual is at the mercy of the material. The deepest interests of life may go to wreck by the breaking of an artery, or by a misstep on the street. How can the soul get a holiday in a world where death crowds so hard upon the heels of life and where so many of us are sorely wounded by his arrows!

Once more it is Christ, who ministers to us and gives "rest unto our souls." He reverses the apparent order. The spiritual is not at the mercy of the material. The material is only soil for the ripening of the soul's fruit, or, to change the figure, only an outer court and vestibule to the real house of God, where the spiritual comes full into play. "He that liveth and believeth in me shall never die. *Believest thou this?*" In that faith, death is no enemy—only the shifter of the scenery and circumstance

of our life. In our Father's house there are many rooms; in our Father's love all our loved ones are safe. In this large faith, we rise above the load and burden, and the soul gets its holiday. R. M. J.

RECREATION.

Last week we called attention to the "Average Man," who, as a class forms by far the larger part of our Society, little understood and little influenced by the Church; this week let us examine one phase of his life—his recreation—with the hope that it may help us into broader and better service in his behalf. The importance of this subject is just beginning to dawn upon us and its possibilities are yet unfathomed. It has not been many years since the Church looked askance at nearly all forms of recreation, regarding such things as too frivolous for saints. Happily, this attitude is changing, but with the change we are realizing more than ever that our recreation periods are strategic. In them character is freely expressed and rapidly formed. Men may do their regular tasks for days with little to betray their real life, but give them an hour of leisure and their inner life becomes active. At no other time can we judge better what a man is by what he does, and at no other time do his choices more profoundly affect what he is and is to become; especially is this true of young people. Many boys and girls have been turned from true and noble purposes to ways of destruction, because they were misguided during their leisure hours and oftentimes, let it be said to the shame of the Church, because wholesome recreation, which their natures craved and which they ought to have had, was not provided for by those who should have safeguarded this critical period.

Our opportunity and negligence along this line are at once revealed when we begin to study social conditions. A recent examination of the members of the Central Y. M. C. A., Chicago, betrayed the fact that 44 per cent. of them joined the Association for its physical and social privileges, while only one-fourth of 1 per cent. joined for devotional purposes. In other words, 176 men were moved by the opportunities it afforded for recreation to every 1 man who belonged for devotional reasons. The workers at the University Settlement, Philadelphia, tell much the same story. Their gymnasium is by far the most popular part of their work. The field-sports, picnics and like exercises where men, women and children are given an opportunity to enjoy "God's out-of-doors," and each other's company are

among the most attractive and wholesome features of the Adult Schools in England.

In our rural districts the desire for wholesome social intercourse is more potent than the need for exercise. It was partially met a generation ago by visiting at quarterly and monthly meetings, a feature which our trolleys and other modern conveniences are rapidly removing. The multiplication of young people's Christian societies has also partially met the need and the social features of these societies have been a very potent factor in making them popular and keeping them alive.

Nor do these facts reflect unfavorably upon these organizations or their members. They point rather to the magnitude of the need which they in a measure are striving to meet. The element of play and the desire for social intercourse are fundamental parts of robust life as universal if not as essential as the element of worship, and wholesome and ample provisions should be made for their exercise. Not because we believe they are appealing and can be made to attract, but because they are a part of a Christian life, which should be provided for along with Bible study and prayer. Here again we can only hint at possibilities. The subject raises many unsolved questions among ourselves, and points to the great problems of recreation for the masses, but the path of duty seems plain. The Church cannot avoid the issues. We must go forward and work along aggressive and constructive lines if we would win and hold the "average man."

EDITORIAL NOTE.

A recent note in *The Congregationalist* is an interesting comment on the greatest of modern revivals. It is also helpfully suggestive:

There has probably been in modern times no greater, more genuine or more widely heralded religious revival than that in Wales in the winter of 1904-05. Its fruitage in the form of the closing of saloons, the paying of old debts and the general lifting of the tone of society was marked. Two years and a half have elapsed and it appears that the spiritual and moral level then reached has not been maintained. This is the candid judgment of a special commissioner of the National Free Church Council, who has recently visited between 30 and 40 places in South Wales. He reports large leakage from the membership of the churches and the re-opening of public houses and drinking clubs. Some of the pastors on the ground deny that there has been any more than the inevitable reaction from a period of pronounced religious emotion, and that only where the revival was accompanied by extravagances is that reaction appreciable. But conditions are serious enough to induce the Free Church Council to advocate strongly the establishment of institutes under the auspices of local councils which will provide innocent amusements and social opportunities now generally lacking in the small towns and villages. One church might not

be able to sustain such a social center; but a federated group easily could. The situation certainly calls for some such decided preventive measures and points the general lesson that aroused religious feeling in this age of the world should not be the only aim of church workers. It must be recognized that after the evangelist goes and the cards are signed, and even after the vows of church membership have been assumed, young women and young men have their normal lives to live, and that the rights and demands of the physical, social and intellectual nature should not be beyond the concern of the church.

[FOR THE AMERICAN FRIEND.]

THE CHURCH AND THE WORLD.—III.

BY THOMAS NEWLIN.

The Ministry of God.

As the ear is made to catch the vibrations of the air and translate them into sound, and as the eye is made to perceive the waves of light and translate them into images, so the spirit of man is made to communicate with God and translate this touch into messages of truth. Truth is many-sided. There are optical truths and there are spiritual truths. We must believe in present-day inspiration and current revelation else how can we believe in them at all? We further believe that God does not leave Himself without a witness in any man's life. When Jacob had received his father's blessing and was fleeing from his brother, Esau, worn and weary, disturbed in mind, he lay down with a stone for a pillow and slept. When he awoke he found that God was even in that place, but he had not known it, but when he perceived this great truth he was afraid, for to him the house of God and the gate of Heaven were too holy for such a mortal. He took his pillow and set it up as a pillar and poured oil on it, and named it Bethel, the house of God. Jacob knew that God was there, but he did not yet know Jehovah—God with us. Many people yet know God, but do not know Jehovah.

So far as history reveals the fact, it seems that church building had its origin right here, but it has been the wonder and motive power of civilization, because the Sabbath scenes and the domes and spires must be reckoned with, in any account of progress and civilization.

There are two ideals of worship. One the pantheistic idea, that God is everywhere, in field and grove, as well as in a church. The other may be called the formal idea, that God is only manifest in form and ceremony and sanctuary.

Now we can unite these two ideals, for they are both right in that they both contain much truth, and they are both wrong in that they claim to be the whole truth. Worship is not an act, but a temper of mind, a disposition of heart. Prayer is not the prostration of the body, but the utterance of the spirit. Worship is not dependent upon certain things, or upon the absence of certain conditions, but upon the temper which dominates the soul. To be dependent upon certain things for worship at the

time and place of worship, or to let the presence of certain things prevent our worship at such times, is to surrender ourselves to complete formality, the very thing some people think they are avoiding.

The chances are that one will take away from a service just what he brought to it, prejudice or devotion, the commercial spirit or the worshipful mood. An old man with tears filling his eyes once said to a young minister, "I want to tell you how much I enjoy your sermons since I quit hunting for heresies in them." If we go into a service with Jacob's experience, "This is the house of God and the gate of Heaven" we will behold angels ascending and descending and our soul-hunger will be satisfied, be it in synagogue, cathedral, church or meeting-house.

But since we are not all spirit we need helps for this temper of mind and disposition of heart. There are so many things to distract the attention and draw the mind away. It has been the great question to know just what the legitimate helps are, and how they should be used. The great differences after all are in methods, not in facts. What are legitimate helps in family worship? Certainly we will all agree that a suitable time and place, quietness and the reading of a passage of Scripture are all helpful, and some would go further with vocal prayer and the singing of a verse of some hymn. In our Sabbath and other services, as congregations, what are the legitimate helps? We must not forget that all true worship is spiritual, yet we need a comfortable room, easy seats, sufficient heat and light and not too much of either. Then since we have aesthetic motives we need something of beauty and harmony, and the absence of all that is crude and inharmonious, for this is our Bethel. All these things must be arranged and thought out beforehand. Does this make them formal? Yes, in the strictest sense, but not objectionably so. In the same way quietness, prayer, Bible reading, preaching and song have all been thought to be helpful to aid in the ministry of God, for we all need sanative treatment in these ways. Can we worship without these helps? Yes. Will we do so? Some pretend to do so, but their lives will not bear the test of experience as being worshipful.

Since God is a spirit worship may exist without any forms, but ought we to allow it to be so? Art may exist without schools, academies and art galleries, but we believe art instruction should go on, to promote art. The spiritual nature cannot manifest itself in this world without the bodily form, so spiritual religion must have some forms. The building of suitable churches, the arrangement of proper seating, heating and lighting, we believe, is all well pleasing to God. Then will not the arrangement for ministry, for Bible reading, for prayer and singing, be also well pleasing to God if done in the same spirit? These, too, are all avenues of approach to God.

We lavish art and luxury on home and public buildings, because they mean much to us, and when religion means much to us we will put much into the means for the ministry of God.

We have been speaking of the externals of a house of God; what are our spiritual conceptions of a place of worship? Is a school-room or a lecture hall as good as any place for a religious meeting? Certainly not, for we cannot divorce the associations.

A church ought to fill a certain and definite spiritual need. Jacob built because he had found God there. It is a place then in which to find God. It is a meeting-house, not a place where people meet, so distinctly as it is a place where the people meet God. Here, as of old, the hopeless, the wrong-doers, the weary, even when not looking for Him, will find God. Wherever this is done becomes a true Bethel. A waste and desolate place became a church because the ministry of God was there. Sacred places are where God meets us; in the church we may find Him and help others to find Him.

In every community a church, a meeting-house, a Bethel, ought to serve two purposes.

First it is a witness that God has been found there, hence it is an institution to quicken and educate the moral sense, to cleanse the emotions and elevate the thoughts of all who enter, and all services should be arranged to these ends.

Secondly, a church is a rallying place, a social and religious center, a common meeting place. We have learned now not to be afraid when God is near. We do not make enough of our meetings or of our meeting places, for these are so often the starting points and always the rallying places for the ministry of God.

[FOR THE AMERICAN FRIEND.]

SERVING CHRIST FROM PRINCIPLE.

BY THEODORE L. CUYLER.

A bright but modest boy in my Sunday-school spent his pocket-money in buying pigments and brushes. He contributed four or five pictures which were among the gems of the American department in the Chicago Exposition. Love of art, and not love of money, has been his inspiration; he painted conscientiously. "I had hoped," said a young man to D'Alembert, "that my paper would have given me a seat in the Royal Academy." "Sir," replied the great philosopher, "if you have no higher motive than that, you will never get a seat there; science must be her own exceeding great reward."

The sinner who comes to Christ with no other motive than to be saved from hell is not likely to be saved at all; his prayer is founded on sheer selfishness. The man who keeps Christ's commandments simply for selfish objects does not really keep them; for the essence and flavor of all Christian conduct lies in loyalty to Jesus Christ, and in doing right because he commands it. "Not with eye service as men pleasers, but as the servants of Christ doing the will of God from *the heart*;" that is the rule and the test of genuine Christian character. Spiritual adoption does not put servants into the kitchen, but children in the household who do work willingly. Whatever they do, they do as unto the Lord, *heartily*; i. e., be-

cause they love to do it. Ian MacLaren says, in his characteristic way: "The thought of Christ's command and of my poor toil as done for his sake will change constraint into cheerfulness, and make unwelcome tasks pleasant, and monotonous ones fresh, and trivial ones great. In that atmosphere the dim flame of obedience will burn more brightly, as a lamp plunged into a jar of pure oxygen. Unselfish love of Christ is the only true consecration."

When our Master was on earth, He encountered and He had to rebuke the spirit which followed Him only for the sake of the loaves and the fishes. Among His own band of disciples this wretched spirit broke out in requests for a "seat on His right hand" in His new empire which He was expected to establish. There were pitiful wrangles among them as to who should be greatest. Christ rebuked this miserable selfishness by giving them to understand that whosoever served in the humblest way should stand the highest. It was from this lamentable lack of principle in their religion that the disciples turned cowards in the hour of danger, and all forsook Him and fled. Nor would these men have ever "stood fire" under the tremendous assaults of persecution afterwards if they had not received the wonderful baptism of Christ's Spirit on the day of Pentecost. Peter's gravel then turned into granite.

Ministers and Sunday-school teachers make a great mistake when they urge their hearers or their scholars to become Christians for either the rewards of heaven or the escape from hell. We have no right to appeal to a purely selfish motive. Christ must be followed for His own sake, and righteousness must be chosen for its own sake. There is no virtue in avoiding sin merely because it brings a sting in this world and hell in the next world. Iniquity must be abhorred because God abhors it. Some people avoid certain sins as a house cat avoids the cupboard for fear of the cudgel of the cook. Christianity is the dread of sin, not the dread of sin's punishment. No Christian can be trusted under strong temptation unless his inmost soul abhors fraud, or falsehood, or wanton uncleanness, or crooked practices of every sort. If David had been looking at God, he would not have stopped to look at Bathsheba; if he had abhorred the sin of lechery, he would not have had to abhor himself so bitterly afterwards.

The occasional shocking fall of a conspicuous church member undoes the good effects of a score of good sermons, because it looks to the careless eyes of the world as if Christianity had proved to be a worthless delusion, whereas the real delusion was with the man himself: he cheated himself before he ever cheated the bank or the railway company or the widow who entrusted her property to his keeping. All such defaulters imagine themselves to be temptation-proof until the pressure is put on them; then it turns out that they love gold more than they love godliness. In the West Indies there is an insect that will eat out the heart of an apparently sound piece of timber; when a heavy strain is put on the timber, it snaps, and fills the eyes with a cloud of white dust.

Under how many a pious exterior may a worm-eaten conscience lurk! Let him that thinketh he standeth take heed lest he fall.

To resist the pressure of sinful temptation and to practise righteousness, requires inward principle, and that to a Christian means the indwelling strength of the Lord Jesus Christ. "Renew a right spirit within me!" is a prayer for every day. The original word signifies a firm, constant spirit that never wavers under wind or storm. Faith is likened to an anchor because it has a holding power; and that comes from the hold which Jesus Christ has on the person who exercises it. "I can do all things in Him that strengtheneth me."

Brooklyn, N. Y.

THAT THEY ALL MAY BE ONE.

[All our readers will be glad to see the following letter from our Danish Friend, Johan Marcussen. It was written to James Wood, Mt. Kisco, N. Y., and he has allowed us to print it.—ED.]

LANDSKRONAGADE 60, COPENHAGEN,
Seventh month 6th, 1907.

JAMES WOOD,
Mount Kisco.

Dear Friend:—I am once more in my home with all its cheering influence—and with its great responsibility. Being away, I had to do without the greater part of the cheering influence, but I did not lose the responsibility. I am exceedingly thankful everything went so well while I was away. It seems as if my presence is not fully as important as I was likely to think.

When in America I was very much taken up with things going on there, but, since I left, most of that has left me. I am now fully occupied with what is going on here. Even the language does not come as handy as it did then.

One thing, however, comes up over and over again. That is the oneness of the church of Christ. Of course, this is a problem not only in America, but also in Denmark and everywhere. Reading the 17th of John, these words, "that they may be one," have for a number of years struck me most forcibly. I saw there many churches, and I could not help seeing that they were not altogether friendly, and it appeared to me that the oneness for which our dear Lord yearned was lost. I felt a measure of love to all who struggled to learn and to do the will of the Lord, and I thought I might help a little everywhere if I stood *outside* the many different groups; hence I did what caused me and others much sorrow. I left the church with which I was connected, and for seven years I stood outside of all denominations, and really I succeeded in getting in touch with Christians belonging to almost all the denominations. But the outward oneness did not seem to grow. Then came Dr. Richard H. Thomas and his wife to this country. I became better acquainted with the Society of Friends, and I thought here is a body of Christians

in whom the uniting power is strong enough to overcome all the dispersing influences. I really thought (just notice, it was *my* thought) that such a thing as division was impossible in the Society of Friends. By and by I learned that there had been troubles here and there, but it was far away in America, and it did not trouble me so very much. The greatest blow came when I arrived at West Branch, Iowa—three different organizations of Friends within a distance of less than three miles, and a fourth organization three or four miles farther away. I spent a considerable part of the winter in that district, and in several other parts with a similar calamity. I am thankful doors were opened to me everywhere, and by and by I thought (*I* thought) that perhaps this parting into different groups is not as bad as it appeared at first.

I tried to construe the English language in my favor. I wanted the two words, "separation" and "division," to have a somewhat different meaning. I was at the time some thousands of miles away from my home. As a matter of necessity, and I believe for the good of all parts concerned, we were "separated," but it would have been a great pity if we had been "divided." And then looking into the different "branches" of Friends, and meeting with so much love everywhere, I thought, ah, these Friends are not "divided," they are only "separated" for the good of all parts concerned and only for a time. And I read the 17th chapter of the Gospel according to John again, and it seemed to me that the Lord's prayer for His disciples looked a little different. It seemed as if all creaturely activity was shut out. "I in them and thou in Me, that they may be *perfected* into one." There is no room for man's hurry and restlessness. "I in them . . . that they may be *perfected*" . . .

This is all I have to say about it. I am sometimes thinking of the Five Years' Meeting. May the blessing of the Lord penetrate all the preparations and the whole meeting.

With love to all in thy house, I remain
Thy friend sincerely,

JOHAN MARCUSSEN.

[FOR THE AMERICAN FRIEND.]

FRIENDS OF BUSH RIVER, SOUTH CAROLINA.

BY JULIA S. WHITE.

A newspaper item of recent date states that a fire in Newberry, S. C., swept that town all the way from . . . "to Friend St." It is the *name* of the street which is of interest to us, for that name is perhaps the last vestige which remains in what was once a flourishing settlement of Friends—the last save the city of the dead.

Seventeen years ago (1890) North Carolina Yearly Meeting deputized Elihu E. Mendenhall to sell the property owned by Friends where the Bush River Meeting-house had stood and have the grave-

yard put in proper shape, which was done. Thus the Friends ceased to have any hold upon any properties in that part of the State. Even then the few who claimed Quaker ancestry had allied themselves with other churches, though bearing very Quakerly names, *e. g.*, Mendenhall and others.

There were Friends in South Carolina so early as 1681, for Fox says to them: "If you of Ashley River (Charleston) and that way, and you of Albemarle River (eastern North Carolina) and that way, had once a year or once in half a year, a meeting together somewhere in the middle of the country, it might be well." But this refers to the Charleston Friends who were not organically connected with any other Southern Friends' meetings except for a few years in later history, for they were loath to recognize any save London as their superior meeting.

But it is not of these we wish to speak most particularly, but of that circle of Friends which became the Bush River and Cane Creek Monthly Meetings, which two composed Bush River Quarterly Meeting. The Friends who settled in this district—in and around what is now Newberry County, S. C.—were a part of that great migratory wave rising in Nantucket, Pennsylvania and New Jersey and stopping, either permanently or for a time, in Maryland, Virginia and North Carolina. For their records show that, after 1772, this section was rapidly settled by Friends from Pennsylvania, North Carolina, Maryland and Virginia, with names including many now familiar in Quaker annals, *viz.*, Pearson, Coppock, Mendenhall, Jones, Haworth, Babb, Taylor, Brown, Bray, Cox, Wickersham, Ballinger, Wright, Edmundson, Miles, Reagan, Cook, Thomas, etc., etc.

The records of all the meetings belonging to Bush River Quarter have been lost except those of Bush River itself, and these have been so mutilated by fire that re-copying has been necessary. However, there is a readable record of the doings of these Friends from 1772-1795, in which time their distinguished minister, Charity Cook, figures largely in her frequent travels and earnest missionary zeal both at home and in England.

The founding of the meeting is unknown, but so early as 1771 it was a stronghold of Quakerism probably of Irish origin, and, with the influx of new blood in the years immediately following, the "lengthening of their borders and the strengthening of their stakes" is very easily detected.

The story of the decline of these meetings is not unlike what we have found over and over again in Southern Quaker annals. The Friends were not sufficiently numerous in South Carolina for them to have a voice in government, and rather than submit to what they believed wrong, they sold their lands often at prices far below the real value of the same and moved to free States. Of course, slavery was the principal cause for their removal, but no doubt the opening up of new lands in the West appealed strongly to the Teutonic spirit of conquest which they had inherited for many generations.

The South Carolina Quakers mostly settled in

Ohio, particularly Miami and Little Miami Meetings, and much of what Indiana Quakerism owes to North Carolina, Ohio owes in part to South Carolina.

By a natural sequence, the quarterly meeting of Bush River was first laid down and then the monthly meetings, till finally so many members had moved away that the remaining few were transferred to New Garden, N. C., Meeting. And many of these, after being transferred to New Garden, obtained certificates to the West.

For about a half century, 1767, 1808, there was in central South Carolina an aggressive working body of Friends. In the annals of traveling Friends, we find that many of them visited the Southern Quakers, and in their visits to the same rarely passed by those of south Carolina, despite the forests and swamps with their attendant dangers which must be traversed in order to do so. Perhaps the most accessible, as well as the most interesting of these accounts, is that of Thomas Scattergood. I would recommend it to all who care to know more of this bit of history. Another visit to these Friends worthy of special mention is that of Abel Thomas and Thomas Winston. This was made during Revolutionary times. On the way they must needs pass through both armies, at times receiving harsh treatment. General Greene, who, as every Quaker should know, was born and reared a Quaker, wrote these Friends when he knew of their mission: "I shall be happy if your ministry shall contribute to the establishment of morality and brotherly kindness among the people, than which no country wanted it more."

Bush River was situated a few miles out of the present town of Newberry, and whether their *Friend* Street of to-day leads to the old Bush River settlement I know not. If so, why should it not still be the guiding street to the abode of the follows of Fox? Shall we not, like Isaac, open up the wells our fathers digged?

Guilford College, N. C.

THE CLERK WITH A CONSCIENCE.

BY T. MAYNARD.

I was in one of Boston's largest dry-goods stores the other day. In my hand was a sample of a certain piece of black dress-goods, which I wished to procure. The friend who was with me also wished to purchase black dress-goods; so we decided to look for hers first, since I already knew what I wanted.

After trying in vain to receive courteous attention from two different clerks, one of whom was busy with a box of samples, and the other with invisible specks on his coat, we turned to a third clerk, rather timidly, for we were not sure of the reception we would receive.

He was making out a sale-slip, but he turned at once. "Certainly, madam, I have just what you want. I will wait on you in a moment."

His tone was so different from what we had come

to expect, that we would willingly have waited half an hour for him to finish what he was doing. In a few seconds, however, he was at leisure, and piece after piece of dress-goods was displayed for our inspection.

My friend made her selection, and then I showed him my sample. At once he glanced at the slits cut in the sides of the tiny piece of goods.

"That isn't one of my samples," he remarked. "I will ask the clerk who mailed this sample to wait on you."

"But I don't want any other clerk to wait on me," I responded, hastily, fearing that my samples might have come originally from one of the discourteous clerks whom we first encountered. "I want you to have this sale."

"If you had asked for goods of that quality, width and price, without showing me the sample, I could have found it for you at once," he replied with a smile; "but now this sale belongs to the clerk who sent out the sample."

"Then I won't give you this sample to hunt it up by," wishing to see whether I could carry my point. "No one knows except my friend that you have seen it," and I proceeded to tuck it away in my purse.

"But I know that I have seen it, and my conscience knows it," and he laughingly laid his hand on his heart as he turned to look for the other clerk.

In a moment he returned. The other clerk was at lunch. What a sigh of relief we gave!

"I will make out the sale, and turn it over to him when he comes in," our salesman said, displaying the shining black folds of the goods I desired.

As he made out his sale-slip, crediting the goods to "the office," instead of to his own number, I could not but admire the fine quality of that man's honesty. In a matter where no one would have been the wiser, he was true to himself. He did as he would have been done by. And in making future purchases in that department, I shall always look for my "clerk with a conscience."—*Christian Endeavor World*.

We may bury the sin, but conscience will dig it up. We may hide it from the gaze of others, but not from the eyes of our recollection. We may lock it in the vault of the unreturning past, but conscience holds the key, and in hours of life when we have traveled far on the Christian way, will lead us back to the vault door, swing it ajar and show us the hateful memorial of our far-off years. Conscience is a light that flashes backward over the path we have traveled and makes prominent the evil that we have done. We may see where the grace of God has been our salvation and His strong arm our help; but hard by are the dark and sad things upon which memory is compelled to look, much to its humiliation. God pardons the sin, but he does not blot out either the conscience or the memory.—*United Presbyterian*.

One cannot always be a hero, but one may always be a man.—*Goethe*.

Some Views on Present Day Topics.

SHOULD FRIENDS HAVE A TITLED OR AN UNTITLED MINISTRY?—II.

BY STELLA FRANCES JENKINS.

In a previous article I raised the question, "Should Friends have a titled or an untitled ministry?" In this, I hope to discuss the question more in detail.

Whether or not Friends should have a titled or an untitled ministry depends very largely, it seems to me, on the character of the meetings held and the nature of the ministry.

Indeed, if the "individual priesthood of believers" theory is actually and literally true; if all are equal before God—equal in the sense of rights and privileges, not "gifts" or natural abilities—if, indeed, there is to be no *recognized* mediation between God and the human soul; if God is near to every soul and will reveal Himself daily to the individual who seeks; if every soul is to be helped to feel his responsibility before God; if all of these things are fundamental and vital in living a spiritual life, then it becomes us to see that we are actually attempting to foster these conditions.

The times and places when we have, collectively, for the most part, attempted to meet these conditions, have been the First-day morning meetings for public worship. The historical theory concerning these meetings is that they should be open to *all believers* for any kind of service—prayer, song, exhortation or discourse, *as the Spirit leads*. In these meetings much valuable ministry has ever been given. The fact that some persons have sometimes taken advantage of, or used the liberty thus given, to the real or seeming detriment of the meeting, by *no means invalidates the theory and the possibility of holding helpful meetings under the leadership of the Spirit*.

Now, if our meetings are to be held on this basis of leadership, is it quite fundamentally consistent and helpful in the broadest, truest sense, to enter into such a meeting, some of our members titled—the ministers—and placed in conspicuous places because of acceptable service already rendered, as if something were expected of them in the future, if we believe, as we say we do, to quote the Uniform Discipline, that our meeting is primarily with Him and that, "as Master of the assembly, the Lord directs and leads the profitable exercises of His congregation; that He calls and qualifies whom He will to be the bearer of His message, and the individual believer should hold himself in obedient submission to His will"? Will the bestowal of a title help or hinder this individual responsibility in this kind of a meeting? This, our important question, history shows that it is difficult to bestow an historical title and strip it of all its historical associations; to bestow the title even among Friends brings with it not only approval of past service, but also a certain association of personal leadership, and soon a given meeting of Friends in their meetings for worship begins, it may

be almost unconsciously at first, to shift the responsibility of the meetings to those whose public services have already been recognized; then we do not have the theoretical or 'historical Friends' meeting; then often follows the spiritual deadness, a condition which most of us have witnessed.

Concerning these meetings for public worship, the theory has been maintained, and as far as it is true it should be, that a person should speak because of the call to deliver a message for the time and place, whether he has the title of minister or not; it is the person's vital message that makes way for him, and not his title. The Uniform Discipline says: "Persons may occasionally speak to edification, or engage in exhortation, or give testimony to their personal experiences, or offer vocal prayer with evidence of spiritual power without having, necessarily, a special gift in the ministry." Is not that all that anyone can do in these meetings for worship? What is really gained to the meeting or the individual by bestowing a title on persons who exercise their gifts chiefly among Friends in these meetings for worship?

Even after titles are given, congregations continue to prefer this or that person because of the message and the individuality of the messenger. It is the message and its fitness and the genuineness of the individual that are the significant things, not the title.

The title has not made ministers equal in power before the people, and has sometimes served chiefly to put persons in a class to themselves—a very undesirable condition. Then very frequently it has turned out that persons whom the Society has "recorded," have apparently, as we say, "lost their gifts in the ministry," and they and the Society have been much embarrassed thereby. This "loss" may or may not have been the fault of these persons and the Society, for often a ministry for our public meetings of worship has arisen, been produced by the time, place and condition, and was not, in the very nature of conditions, to have been for those persons, a life-long service—and so the title was a continued embarrassment.

The Uniform Discipline says that "the occasions of public worship are divinely appointed for the edification of believers in the truth and for the proclamation of fresh and vital messages of salvation to the world;" by as much as our meetings for worship are held, primarily, for the edification of the believers, as they have been so largely in the past, and by as much as the ministry is directed chiefly to that class, by that much am I in favor of an untitled ministry, believing that the integrity of the fundamental idea of personal responsibility in such meetings will best be preserved.

A part of our difficulty concerning the ministry is certainly very simple and very fundamental; it lies in the fact that while the Discipline—the new uniform one—recognizes a variety of gifts in the ministry, namely, the ministry of instruction and of exposition or teaching the truth; the prophetic ministry, which is the gift of speaking to the states and

needs of individuals and congregations; the ministry of exhortation, which is the gift of appealing to those not won to Christ—the work of the evangelist; the pastoral gift, which consists especially in ability to do personal work, and, while it recognizes two separate and almost distinct functions for the meeting for worship, namely, "the edification of believers and the proclamation of a fresh and vital message of salvation to the world," it provides officially for but *one* opportunity for the exercise of these various gifts in the ministry and these functions of a meeting—the meeting for public worship on First-day morning.

This is our distinct weakness, and by as much as we fail to give these types of ministry and these meeting functions expression, under Him, by that much are we inadequate to the demands really upon us.

It is clearly impossible that all of these gifts and these functions can be effectively exercised in the one brief meeting that we now have on First-day—a meeting which in *its* historical nature must also be open to the individual for expression and ought to be open for *some* silent meditation.

Clearly, if the Society believes, as it says in the Uniform Discipline, that the Head of the church bestows special gifts upon members of the body for the *propagation* of the Gospel of Christ and for the perfecting of believers, and if the Society exercises the right to recognize these various gifts in its members then surely it can do no less, it *should* do no less than attempt to provide channels, in other words, hold meetings in which these various gifts would seem likely to be best exercised.

Indeed the Uniform Discipline distinctly says "the church cannot *make* ministers; it can only recognize gifts where they already exist and properly provide for their exercise and development as a sacred bestowal of the Head of the church." To this I most heartily agree.

But, sadly and strangely enough, the Society has not very generally in any adequate or organized sense provided for the proper exercise of these gifts. And I wish to say again that if the Society says to an individual, "Thou hast a gift in the ministry for instruction, or exhortation for winning souls to Christ, for pastoral work," it ought to go farther and help properly to provide for the exercise of the gift, or else not give the title, for we do not need the title apart from the work for which the title calls. This will call for other meetings, regularly held, perhaps, besides the one on First-day morning.

The Society has, it is true, at various times and in various sections, tried to meet the need pressing upon us of harmonizing these various conditions; as a result, we have had the pastoral system in one section set over against the historical meeting for worship in another section as exponents of Friends' principles. Neither, as worked out, has had the whole truth; both have had some. This condition I hope to touch at another time.

Educational

FRIENDS' UNIVERSITY BIBLICAL-SCHOOL.

Among the departments early inaugurated in Friends' University, soon after its opening nine years ago, was the Biblical-school, which has done a worthy service in the institution. By action of the Board of Directors, this department has been reorganized and enlarged. The Directors "are convinced that every reason why they should maintain an advanced educational institution at all is ground for considering this a most important work in Friends' University" "that the first aim of a Christian school should be to promote the Kingdom of God through genuine Christian education." It is their purpose to promote the historic continuity of the Society of Friends, all instruction being in substantial accord with the Holy Scripture of the Old and New Testaments as interpreted from the beginning by representative Friends. Friends' Biblical-school would be Biblical and Friendly; open-minded, free from the bias and bondage of sectarianism and of the earlier and the recent traditionalism, catholic in spirit, devoted, devout, seeking the truth in the light and leading of the Holy Spirit.

The greatest need in the churches, the Bible-schools, in all the schools of this generation, is for trained and devoted Bible students, teachers and preachers. It is the object of the Biblical-school to provide thorough Biblical, theological and ethical instruction for satisfactorily prepared students, irrespective of sex, church relations and prospective vocations, to meet the increasing and insistent demands of the churches within and outside of the Society of Friends for practical Christian life and science, both in the ministry and in other lines of Christian work. Yet genuinely Christian Biblical instruction insists upon the essential, all-sufficient Divine call and qualification for the ministry, for which any kind or amount of literary education can only render one a more efficient workman who diligently and constantly presents himself approved unto God.

The Biblical-school offers both elementary and advanced instruction in various subjects. In each course due attention is given to the general education, literary, historical, sociological and practical, that ministers, missionaries, teachers and workers may be well-informed as well as spiritually-minded. For the advanced work the needful liberal college education is offered; while for the exegetical work New Testament students will acquaint themselves with the Greek Testament and Old Testament students with the Hebrew Scriptures, since an adequate interpretation of the life and thought of a great people is not to be gained without the medium and literary flavor of the original languages.

Purely critical matters, whether Biblical, philosophical or doctrinal, will occupy only a small proportion of time, mainly towards the end of the advanced courses, that the origin and value of the Holy Scriptures may be known and their credibility and divine authority realized, that the main problems of

past and present thought may be fairly understood, and that the doctrinal and practical questions of the Christian church may be comprehended.

From the college faculty four professors constitute the faculty for this work. The president of the university, Edmund Stanley, A.M., is *ex officio* president of the Biblical faculty, in which the principal, William L. Pearson, Ph.D., and Professors J. Edwin Jay, A.M., and William P. Trueblood, S.B., have in charge the more immediate direction and instruction.

Wichita, Kan.

NEW GARDEN HALL.

New Garden Meeting was established by Quaker pioneers from Pennsylvania and Nantucket. Later the boarding-school was opened and named New Garden. More recently the boarding-school was changed to Guilford College, and the original building was rechristened Founders' Hall, thus eliminating the name given it by its founders.

The Girls' Aid Committee have desired to perpetuate the old name and have given it to the handsome new dormitory they are erecting on the college grounds. This building is solely for the use of girls who, on account of insufficient means to meet all college expenses, are glad to reduce the same by doing their own housework.

New Garden Hall is a thoroughly substantial brick building, with trimmings of Mount Airy granite. It is now fast nearing completion—the walls are up, the roof being put on, studding for rooms is in, and the work is being pushed as rapidly as is best. It is most excellently arranged for its purpose. A well-lighted basement nine feet high gives ample room for laundry, store rooms, and packing room for empty trunks. From this an elevator reaches the second floor, to be used in hoisting trunks and boxes.

The front of the building is 98 feet; width of main part, 35 feet; an extension reaches back which contains a large, well-lighted dining room 38 feet long; kitchen, serving pantry, back porch on the first floor, while above are six beautiful lodging rooms and two class-rooms for instruction in domestic sciences. There are three stairways, two in the front part of the house and one in the rear. On the first floor of the main part of the building are the parlor, the matron's rooms—a parlor and a bed-room—and eight lodging rooms for girls. There are two bath-rooms on this floor and two above. There is also a collection hall on the first floor. The upper floor is devoted to living rooms, which are very well arranged. There will be ample closet space, and the whole is well supplied with light.

Two rooms in the south end of this floor are so severed from the other rooms as to enable complete isolation. These are to be used as an infirmary in case of need. They will be finished and fitted for this purpose in memory of Dr. Dicia Baker.

We began building with \$10,000. This will pay for walls, roof, studding and rough floors. Each bed-

room will require \$100 to finish. The matron's rooms may be finished and furnished for from \$500 to \$800, depending upon style and whether a private bath is arranged for. Collection Hall, \$250; front hall, \$85; front porch, 55 feet long, \$250; front steps, of Mount Airy granite, \$100; dining-room finished and furnished, \$1,000, or simply finished, \$500; kitchen and pantry finished and furnished, \$200 each; laundry, \$100; elevator, \$200; domestic science rooms, \$200 each; stairways, each \$75; heating plant, between \$2,000 and \$3,000; plumbing, \$800. About \$50 each will be required to furnish the bed-rooms after they are finished. We need a drying room, furnace, and tubs for the laundry. We also greatly need scales for weighing the provisions the girls bring with them from home.

Our estimates vary a little from time to time as we find out more exactly as to cost of material required, but those given are as nearly as we can tell at present.

I would earnestly call the attention of Friends to this home. It is an open door for hundreds of girls who can never otherwise get to college. There is nothing but the welfare of these girls at stake. The board employs a matron out of funds other than the income from the Home. The rooms are rented for as little as will cover outlay for heat, light, water supply, and necessary repairs. There is no monetary profit possible from it either to the college or to any individual.

If some good women in the yearly meetings would interest themselves in our behalf, much of the needed funds could be secured, as New Garden students are scattered over all the meetings, especially those in the West and Middle West. Friends in the Eastern yearly meetings have dealt very generously by us, and their kindness is greatly appreciated. The largest sum, however, came from a Friend who may be called from the West, but who was born in North Carolina and educated at Haverford and Harvard. We greatly desire to open our building October 1st free of debt, finished, furnished, and equipped for its career of benevolence and love. I take pleasure in naming one Friend who has kindly consented to help us in this undertaking, Lizzie Conway, Carthage, Ind., who is familiar with the entire effort and who will receive and forward to us any funds which may be entrusted to her care.

MARY M. HOBBS, *Treasurer.*

Guilford College, N. C., July 25, 1907.

[FOR THE AMERICAN FRIEND.]

A PARABLE FROM THE MUSTARD LEAVES.

[The leaf of the Florida mustard-plant begins life almost as plain as a blade of grass, but as it grows develops an increasingly undulating edge, till it resembles our common lettuce-leaf.]

Two mustard leaves in the sweet spring air
Hung nodding side by side,
A little leaf with outline plain,
And a large one beautified.

Serene was the life of the older leaf,
While many a curve betrayed
How its soul's expanding expression found
In the folds on its edges laid.

Not so the little plain, anxious leaf,
Which scarce stifled a cry of pain,
As it called the other the one true form
It feared it could never attain.

But One above with a loving heart
Looked down as He heard the cry,
And comforted the little leaf,
While He passed not the other by.

"Do but thy work," He said to each;
"Tis God's to give the increase;
Absorb My sunshine and rain and dew,
Abide in My perfect peace.

"Only see that the way is clear
For My life to flow throughout,
Till thy farthest edge fill the impulse sweet,
And respond without fear or doubt."

Both did as the loving Master taught,
And, hindering not His plan,
Conformed to His simple law of growth,
While the quiet hours ran.

And soon the little plain, earnest leaf
Saw a wondrous change begin,
And its edges, too, grew beautiful
From the hidden life within.

Slowly and gently the change went on.
Did the little leaf rejoice?
Ah, its heart was too glad for rivalry,
Content with the Master's voice.

And it rustled a quiet note of praise,
And forgot itself and form,
As its edges crinkled with life enriched,
And grew broad in the sunshine warm.

And what of the beautiful older leaf
That had nodded by its side?
All royal purple and gold it had grown,
With the sunset glory dyed.

A day came back to the heart of each
When one had questioned in pain,
Why, though doing its best, it seemed so small,
And its little form so plain.

And both, in the quiet evening glow,
Thanked God for His perfect grace,
Which had given to each, as the hour came,
What it needed to fill its place.

—EDITH H. JONES.

Correspondence.

TO THE EDITOR OF THE AMERICAN FRIEND:

The observance of "Fourth of July" not being touched upon, either directly or indirectly, in our Book of Discipline, we will treat our subject in the light of that text from which the Friends derive their distinctive title: "Ye are My friends if ye do whatsoever I command you;" and this leads up to the command, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

Now the question arises, can Friends join in this annual celebration of the Declaration of Independence to the glory of God? Why not? Was it not a grand and glorious triumph for our forefathers to be freed from the shackles that bound them, and step out into the greater privileges and obligations that freedom gained for them?

Is not that God's plan for His children, freedom, not subjection? Then let us rejoice and be glad that we are dwellers in this land of liberty.

Certainly we can enjoy the sight of our grand, old star-spangled banner waving over this "land of the Free and the home of the Brave," and, as patriotic citizens, we are not so narrow as to exclude all demonstration on this National holiday. Participated in to a moderate degree, where is the harm? True, we have to pay for it, but all the good we get out of life costs us something. Yet, has not this matter of pyrotechnical display been overdone? Think of the tons of powder that have gone up to-day in smoke in the cities and large towns, and the immense amount of money spent yearly in fireworks, just for a few hours of pleasure, with the con-

sequent loss of life and property resulting therefrom, while thousands of poor are starving.

Surely this cannot be to the glory of God; and think you not that the true conception of the meaning of this day is lost sight of in all the noise and tumult consequent upon this over-demonstration? "Moderation in all things" is Bible teaching, and we cannot improve upon it. Someone has appropriately said, "The twentieth century patriotism does not seek to die for one's country, but to live for it."

The objection is urged against the use of gun-powder in our celebrations, that it is an instrument of war. This is taking too contracted a view. We must remember that gun-powder has its important commercial uses, and that it is not the only article of real value that is devoted to an evil purpose.

While we plead for a deeper appreciation of the true sentiment underlying our National celebration of Independence Day, as has been said, "for a sane and safe Fourth of July," we would accept the good things of this life as coming from the hand of a bountiful Father, and be glad in the enjoyment of them, manifesting our patriotism in a staunch adherence to the principles of justice, liberty and truth, the principles for which our forefathers contended, and the consummation of whose hopes we to-day celebrate.

LYDIA K. B. REYNOLDS.

Clintondale, N. Y.

EDITOR OF THE AMERICAN FRIEND:

Following is a song, which Wilbur T. Crafts, superintendent of the International Reform Bureau at Washington, D. C., 206 Pennsylvania Avenue, wrote on the train after leaving our home on his way to Tokyo. In his private letter he says the inspiration for the song came while they were in our home. If it is worthy, please use it in THE AMERICAN FRIEND.

Very sincerely,

ELIZABETH J. S. BINFORD.

Mito, Japan, Sixth month 18, 1907.

"GOD MADE THE WORLD FOR WOMEN, TOO."

A company of women in India, having received Christian instruction, formed a women's club on an American pattern to discuss useful activities of women, and took the name Sorosis. The president of the New York Sorosis, Mrs. Jennie June Crowley, sent them a message, in which she said, "God made the world for women, too." The words were carved in ivory and hung upon the walls of the club room, draped in silk. The timely message struck fire all over India. It was learned afterwards that Mrs. Crowley wrote it on her knees. It is appropriate in every land.

Tune: "Missionary Chant."

God made the world for women, too.
Its singing birds, its fragrant flowers,
Its lofty peaks and skies of blue,
Our Father made, and they are ours.

The Saviour died for women, too.
About the cross, in every land,
They gather, with their sin and woe,
And lay them in His pierced hand.

There's Christian work for women, too.
First heralds of their risen Lord,
Great host of loyal hearts and true,
They still proclaim the saving Word.

Heaven is the home of women, too.
Its perfect joy is perfect love.
God helps us make our homes below
A foretaste of that life above.

—WILBUR F. CRAFTS.

Fifth month, 1907. En route in Japan.

Things of Interest Among Ourselves.

L. Hollingsworth Wood will deliver an address at the educational session of North Carolina Yearly Meeting.

Enos Harvey, Sandwich, and Elam Henderson, West Falmouth, were given minutes for service in neighboring quarterly meetings.

Wm. Littleboy spent a few days in Richmond, Ind., with Friends of every name trying to strengthen the spirit of fellowship among them.

After spending three and a half years at successful pastoral work in El Modena, Cal., Amos and N. B. Cook, his wife, have accepted a call to East Whittier.

Sylvester Newlin's ministry and pastoral work at Noblesville, Ind., has been blessed to the needs of the Friends there, and he will continue another year in the same field.

On the 7th ult. Friends' Bible-school at Paoli, Ind., observed Decision Day, and 21 names were given for membership in the church. Most of them were children, a few are young people and three are heads of families. The church is preparing for a recognition service the 4th inst.

On temperance and the suppression of the liquor traffic there has been less public demonstration, but a steady current of training the young in total abstinence and prohibition. The interest in the cause of peace has increased. Two of the college students won prizes for efforts in the subject.

Wm. J. Reagan spoke very acceptably in the meeting at Greenfield, Ind., First-day morning, 21st inst. In the evening meeting George C. Levering gave a very helpful and interesting missionary address. The interest in Greenfield meeting is growing. It is especially noticeable in the prayer-meetings, which are often largely made up of young people.

The following corrections and additions should be made in the list of delegates to the Five Years' Meeting: The names of Charles O. Whitely, Carthage, Ind.; Elbert Russell, Earlham College, Ind., and Clarence M. Case, Richmond, Ind., should appear among the delegates from Indiana Yearly Meeting. The address of Flora Sayers is Winchester, Ind., and J. Ellwood Paige should head the New England delegation. The following fraternal delegates were appointed by Dublin Yearly Meeting: Wm. F. Bewley, Sarah R. Barcroft, Henry J. Allen, Arthur Pim and Henry Newsom.

Friends of East Main Street Meeting, Richmond, Ind., are holding open-air meetings in the meeting-house yard on First-day evenings. A discussion of some live subject is given by an able speaker. Suitable music is also a feature. Here are some of the items from their program: "Duties of American Citizenship," by Wm. Dudley Foulke; "Right Attitude of the Church Toward Economic and Social Problems," by Alfred T. Ware; "Child Labor," by Gertrude Breslau Hunt, and "Higher Education and the Community," by Robert L. Kelly. These and kindred subjects occupy an evening each. The meetings are very popular.

Blue River Quarterly Meeting, Western Yearly Meeting, has been blessed by the labors of the department superintendents of the yearly meeting who have visited within its limits recently. At a conference, in Sixth month, Lewis E. Stout, Superintendent of Evangelistic Work, and Edmund Albertson, of the Bible-school Department, were present and rendered good service. Stella Morrow, of the C. E. Department, sent a helpful message, which was read in the conference. More recently Eunice Furnas, of the Social Department, spoke on that subject at Beech Grove and Paoli. She had a good audience at each place and gave a touching and practical message.

Morton C. and Cora R. Pearson, Indianapolis, have just returned from an extensive trip in Mexico. The object of the trip was to examine into the needs of the foreign mission interests of Western Yearly Meeting. They visited all the stations. Morton C. Pearson was sent as a representative of the Board of Foreign Missions and his wife as a representative of the Foreign Missionary Society of Indianapolis Meeting. In addition to the visit throughout the missionary field, they spent one week in Mexico City, stopping at San Antonio, Houston and Galveston, Tex., and New Orleans, on their return. The beauty of the scenery, the delightful climate and the association of friends all conspired to make the journey a most delightful one.

The following note is taken from *The Friend* (London) relative to the appointment of fraternal delegates to attend the Five Years' Meeting in America:

"The committee appointed last month nominated as 'fraternal delegates' from our yearly meeting (besides Sarah J. Lury and Elizabeth B. Rutter, who will be on their way to New Zealand), John Morland, Edward Grubb, Albert J. and Gulielma Crossfield. They had asked one other Friend, whose

answer had not been received, so desired liberty possibly to bring forward another name or two later. Regret was expressed that it had not been possible to arrange for some younger Friend to share in the delegation, whilst other Friends expressed the view that the appointment proposed was already needlessly large. The nomination was confirmed and arrangements are to be made for passage, etc."

F. S. Blair, the chairman of North Carolina's Peace Committee, attended the National Peace Congress in New York and secured the co-operation of the other five members of the North Carolina delegation in forming a tentative organization for a Peace Society for the State. Later a meeting was held at Wilmington, N. C., when the Peace Society was perfected and arrangements made to organize local societies in Raleigh, Durham, Greensboro, Salisbury, Asheville, Guilford College and two other smaller places. Hayne Davis, secretary of the Association for International Conciliation, led in the organization of the Peace Society for North Carolina, which is the first State in the Union to form this sort of a Peace Society. Hayne Davis is a native of North Carolina and a graduate of the State University, and is now at the Hague. He is president of the North Carolina Peace Society.

A communication from Douglas, Alaska, states that, from Sixth month 8th to Seventh month 1st we had the pleasure of having Chas. and May Replogle visiting with us. Formerly, for nearly nine years, they had charge of the Friends' work here and are well known in this section of Alaska. They came from Everett, Wash., where they are now located, on a short vacation and to get a little rest, which they evidently needed. One week was spent at Kake, where the work under Oregon Yearly Meeting is located, visiting Friends. About two weeks were spent in Douglas and vicinity camping, visiting Friends and renewing old acquaintances. All were glad to see their faces once more. While here some of their time was spent holding religious services, which were the means of much good, and were highly appreciated by all who attended. We all wished their stay could have continued longer, but their time was limited, as they wanted to get back to attend the Christian Endeavor Convention in Seattle, Wash.

The annual report of the English Friends' First-day-School Association has the following interesting comment to offer concerning a change in the character of work done in their Adult-schools: "The work is altering in character; only a few years ago the average school taught reading and writing, but beyond this did little else on the Sunday but consider the Bible lesson, which was usually of a very simple character. Now, in many schools there is little need for the writing lesson, and its place is taken by a lecturette dealing with the beauties of nature, the inspiring facts of history, the duties of citizenship, or anything else which is of a truly educational character, whilst the Bible lesson rightly deals with some of the problems which are pressing upon the minds of thoughtful men, many of whom are finding their way into our schools, and through them drawing nearer the Truth. So the times change: may it be our privilege that in these altered conditions we are able to so adapt our methods that we may—by the Gospel we teach and the life we live—lead men and women to the One who can meet their need."

New Garden Quarterly Meeting was held in New Garden Meeting-house, Guilford College, N. C., the 13th ult., Beginning with the Meeting on Ministry and Oversight, at 10 A. M., Mary S. Kimber, New York City, and Josiah Binford, Kansas, spoke acceptably. At 11 o'clock the meeting for worship convened. After an hour of lunch and social intercourse, the business meeting listened to reports on the spiritual condition of the two monthly meetings, New Garden and Greensboro. The Committees on Foreign Missions, Christian Endeavor, Peace and Arbitration, Bible-schools, Suppression of the Liquor Traffic, Evangelistic and Church Extension Work, and Statistics and Education, all presented their final reports for the year. From these reports, the spiritual condition of the membership seems to be improving. In brother monthly meetings there appears unusual activity and blessing in Bible-school work, prayer meetings, missionary contribution and systematic study of the subject, more pushing out into outlying communities, starting of Bible-schools and meetings for preaching and teaching the Gospel, building and planning to build new meeting-houses. The younger people are more generally and more thoroughly enlisted in Christian work and consistent living than has been noted before. Humble gratitude was expressed in the reports for the privilege and the enjoyment of service.

We take the following items from *The Friend* (Philadelphia):

"The principal of Westtown School, Wm. F. Wickersham, with his wife, her sister, and Alfred Haines, are doing some summer work at the University of Wisconsin, and are delighted with it both as a place to study and to recreate. Wm. F. Wickersham and wife are hoping to get back for a part of the Eighth month to Pocono Lake."

"The Wing family of America held their annual reunion in Boston last week, and concluded their visit to the East by a special pilgrimage to Sandwich, Mass., on Sixth-day; a township from which the Wing family, claiming a Quaker origin here, has been so widely distributed over the States. A portion of these pilgrims remained over First-day on purpose to join, as on three former reunions here, in the Friends' manner of worship in the old Sandwich meeting-house. Though not much use was made of the fact in the meeting for worship, yet it was discovered that morning that the present summer makes the two hundred and fiftieth anniversary of the founding of the Friends' Meeting at Sandwich. Five Philadelphia Friends were present at this meeting: Asa S. Wing (a native of Sandwich), Henry N. Hoxie and his wife (he also a native), Edward M. Wister, and the Editor of *The Friend* (a native of the monthly meeting), and John Ellwood Paige, clerk of the yearly meeting, was present with his family and others. Testimony was borne by others besides members to the virtue of original Quakerism."

The Bible Institute of Cottonwood Quarterly Meeting was held at Cottonwood, Kan., the 9th and 10th inst. The papers read and subjects discussed gave new thoughts and helpful suggestions. Ezra Lamborn, in a paper on "Friends in the Days of Fox," said, in part, that then, as well as now, Friends believed in being moved by the Spirit to speak, but the Spirit always moved Fox to speak wherever there was a company of people, whether it was in the presence of magistrates, on the street, or in the steeple-house, in fact, anywhere that he might reach the hearts of people. President Edmund Stanley, Friends' University, spoke of the mission field of Kansas Yearly Meeting. The special field is the work at Douglas, Alaska, and it is a paying investment, but our work is not confined to Alaska, for Kansas Friends are represented in Africa, Japan, Palestine, Jamaica and Mexico, not only by their means, but missionaries from their own membership have gone to these various fields.

L. Clarkson Hinshaw, superintendent of Evangelistic and Pastoral Work of Kansas Yearly Meeting, spoke regarding the financial obligation of Friends to the yearly meeting. The members of Kansas Yearly Meeting are not burdened with finances. The method for meeting general expenses, according to discipline, is not far wrong, but there is a lack of each one doing his part. Friends should let their needs be known in the right way. There are those who would be glad to help if opportunity was offered them, but, should any refuse, treat them as courteously as if they had contributed liberally. President Edmund Stanley gave an address on "Why Friends Discard the So-called Ordinances," and L. C. Hinshaw gave two papers on the subjects, first, "A Study of the Methods of Jesus in His Ministry," and second, "How Can We Improve the Teaching Element in Our Ministry?"

BORN.

MISER.—To Samuel T. and Carrie Moore Miser, Greenville, Tenn., a son, Robert Samuel, Fourth month 28th, 1907.

DIED.

MISER.—At his home, Greenville, Tenn., Seventh month 7th, 1907, Samuel T. Miser, the husband of Carrie Moore Miser. He was a Christian gentleman, a loving husband and a successful teacher.

PERKINS.—At Pikeville, N. C., Twelfth month 30, 1906, B. E. Perkins, in his sixty-eighth year. The deceased was a recognized minister among Friends for about thirty years, and a very exemplary and industrious man.

THE AMERICAN FRIEND from now until First month 1, 1908, to any one not now a subscriber, for 25 cents.

Address

THE AMERICAN FRIEND,
1010 Arch Street,
Philadelphia, Pa.

The International Lesson.

THIRD QUARTER.

LESSON VI. EIGHTH MONTH II, 1907.

THE SIN OF NADAB AND ABIHU.

LEVITICUS 10: 1-11.

TEMPERANCE LESSON.

GOLDEN TEXT.—Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. Prov. 20: 1.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Sin of Nadab and Abihu. Lev. 10: 1-11.

Third-day. The incense altar. Ex. 30: 1-10.

Fourth-day. Penalty of unfaithfulness. Ezek. 22: 23-31.

Fifth-day. Rules for priests. Ezek. 44: 15-21.

Sixth-day. A better way. Gal. 5: 16-26.

Seventh-day. Cautious living. I Cor. 9: 19-27.

First-day. Need for watchfulness. I Thess. 5: 5-23.

Time.—Possibly B. C. 1490 or 1299, but actually uncertain. Eight days after the completion of the Tabernacle.

Place.—The Tabernacle, near Mount Sinai.

The book of Leviticus, from which the lesson is taken, is one of the least read books of the Bible, and naturally so, for the great bulk of the book is taken up with a code of laws which has little or no practical bearing on the life of to-day, and no code of laws is in itself specially interesting to the average reader. Historically, the book is interesting to every student of Jewish history, and indeed much of Jewish history cannot be understood apart from some knowledge of the code of Leviticus.

As with the other books of the Pentateuch, the author is not named, nor the age of composition indicated in the book itself. There is such a striking similarity between much of Leviticus and Ezekiel that some have thought that both were by the same hand—a most improbable thing.

The book falls naturally into four divisions: (1) Law of Sacrifice (1-7); (2) Consecration of the Priesthood (8-10); (3) Law of Clean and Unclean, with an appendix on the Day of Atonement (11-16); (4) Law of Holiness, also with an appendix (17-27).

Strong as is the emphasis on externals, the code marks out the Israelite as far superior in practical ethics to any of his contemporaries, and in none was so pure a family life inculcated.

The Divine manifestation of pleasure at the services connected with the institution of the priesthood, as related in the concluding verses of chapter 9, was followed by an act of sacrilege which met with immediate and terrible punishment at the hands of Jehovah Himself, which is described in the lesson.

1. Nadab and Abihu had just been inducted in the order of priesthood, and, of course, stood next to their father, Aaron. If any persons should have been filled with a sense of responsibility it should have been they. Exactly what was the sin is not very clearly stated. There were, it would seem, five transgressions: (1) They took each his own censer, not the sacred ones; (2) They offered it together, not alone; (3) They encroached upon the prerogative of the high priest (see chap. 16: 12, 13; Num.

17: 11); (4) They offered incense at a wrong time, for it was only to be offered at morning and at evening; (5) They took "strange" fire. "Strange." Common or ordinary fire is doubtless meant. Compare Rev. 7: 5. "Before the Lord." From verse 4, it would seem probable that the offering was made before the door of the sanctuary (see chap. 1: 5). On the other hand, some think it was in the Holy of Holies (compare Lev. 16: 1). "Which He had not commanded them." This was practically a prohibition. It was essential that the commands of Jehovah should be accurately carried out.

2. The fire from before Jehovah, which came as a mark of acceptance and consumed the sacrifice, now came as an avenging instrument of punishment (II Cor. 2: 16). "Devoured." Not consumed, but killed. See verse 4. "Before the Lord." That is, in the court of the sanctuary.

3. This verse would seem to be an explanation of the terrible act, not a reproof. This declaration is not elsewhere recorded in the Pentateuch. "Aaron held his peace." Compare Ps. 39: 9.

4. "Sons of Uzziel." Hence cousins of Moses and Aaron. (Ex. 6: 18-22). It was doubtless to spare their feelings that Eleazar and Ithamar, sons of Aaron, were not commanded to perform the service. "Your brethren." Often used in the sense of kinsmen. All burials were made outside the camp.

5. "Coats." Tunics—the readiest means at hand.

6. "Let not the hair of your heads go loose." R. V. "Neither rend your clothes." Both of these actions betokened grief, and these were not to be indulged in lest it might seem that they were displeased with Jehovah. The sin of the men committed in their official capacity was especially heinous. "Let your brethren," etc. It was, however, allowable for the people and other relatives to bewail.

7. "Ye." Aaron, Eleazar and Ithamar. They were to take no part in the burial—they were on duty, and the service due to Jehovah was to take precedence of everything else. The punishment of Nadab and Abihu was swift and terribly severe, but we must remember that it was under the law, and not under the Gospel; the people would not have understood clemency. It agreed fully with their idea of Jehovah, and was in accord with their idea of justice. It does not follow that men now have a right to put to death.

8. Verses 8-11 seem to belong quite to another section, though possibly the sin of Nadab and Abihu may have been due to intoxication. "The Lord spake unto Aaron." The times when Aaron was thus directly addressed are seldom recorded; the only other instances are Num. 18: 1, 8, 20.

9. "Do not drink wine," etc. Compare Ezek. 44: 21. The purpose of this prohibition is evident. When employed in the service of Jehovah, the head must be clear, the hand steady, the whole man under self-control. This is impossible for one under the influence of "strong drink." This is clearly implied in verses 10, 11. Again, how can a man under the influence of liquor teach? Compare Deut. 33: 10; Mal. 2: 7; Ezek.

22: 26. The direct application of these latter verses of the lesson to the conditions of to-day are too obvious to need emphasis.

YEARLY MEETINGS FOR 1907.

North Carolina Yearly Meeting, at Guilford College, N. C., Eighth month 7th. L. Lyndon Hobbs, clerk, Guilford College, N. C.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., Treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

A fly and a flea in a flue
Were imprisoned, so what could they do?
Said the fly: "Let us flee."
Said the flea: "Let us fly,"
So they flew through a flaw in the flue.

It is proof positive of a man's essential soundness if he improves as he grows old.—James Parton.

A pupil in a school near Chatham Square, New York City, thus defined the word "spine": "A spine is a long, limber bone. Your head sets on one end, and you set on the other."—Lippincott's Magazine.

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[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR EIGHTH MONTH II, 1907. THE TEACHINGS OF THE TREES.

PS. 104: 16-18; 1: 1-6.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. The trees teach praise. I Chron. 16: 29-34.

Third-day. They teach God's care. Num. 24: 5-9.

Fourth-day. They teach probation. Matt. 3: 5-10.

Fifth-day. Hypocrisy a sin. Mark 11: 12-14.

Sixth-day. "A green tree." Ps. 37: 29-36.

Seventh-day. "Grafted on." Rom. 11: 16-24.

It is much more than a fancy to think of the world as a parable, in which the visible things teach us of the invisible, the material of the spiritual, the transitory of that which endures. "Consider the lilies," said Jesus; and again, "By their fruits ye shall know them." The bay tree flourishing by the waters, the rush in the mire are symbols of earthly prosperity, fair to look upon for a time, but soon to be cut off; while the righteous, fruitful in old age, are like the deep-rooted palm. The unfailing grace of God is typified by the olive trees, which fed with unceasing flow the lamps beside the altar, while the tiny mustard seed illustrates the growing, beneficent Kingdom of Heaven.

And so in many passages of the Book we read what its authors read in the book of nature, and see how God teaches His children by object lessons. Nor have we to-day got past the need of such instruction. How many we see who in a day of prosperity spread abroad and invite their own destruction, like the tree whose over-abundant leafage put forth in a rainy season, makes it the more likely to suffer when the drought comes. The shallow upstart, without depth or balance forgets that the roots of the mighty oak run deep into the soil while its branches reach up and out into the airs of heaven.

Then we may learn adaptability to circumstances when we look at the scanty but hardy growth of the hillsides, and the bolder luxuriance of the trees by the watercourse. Explorers tell us of a plant of South America that grows as a stout shrub, sending up a stem several feet high if left to grow alone, but which, if it finds itself near a supporting tree, grows as a dependent and clinging vine. Perhaps the very discipline of our lives that seems to us to leave us lonely is meant to teach us self-reliance, or rather a dependence on Him alone Who sets each of His children in His place and bids all to look to Him nor put their confidence in man.

Hotel Clerk (suspiciously): Your bundle has come apart. May I ask what that queer thing is?"

Guest: This is a new patent fire-escape. I always carry it, so in case of fire I can let myself down from the hotel window. See!

Clerk (thoughtfully): I see. Our terms for guests with fire escapes, sir, are invariably cash in advance.—*New York Weekly.*

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The

American Friend

Vol. XIV

EIGHTH MONTH 8, 1907

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JUST FOR TO-DAY

Lord, for to-morrow and its needs
I do not pray ;
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work
And daily pray ;
Let me be kind in words and deed,
Just for to-day.

Let me be slow to do my will,
Promptly to obey ;
Help me to overcome my flesh,
Just for to-day.

Let me no wrong or idle word
Unthinking say ;
Set thou a seal upon my lips,
Just for to-day.

Let me in season, Lord, be grave,
In season gay ;
Let me be faithful to thy grace,
Just for to-day.

So for to-morrow and its needs
I do not pray ;
But keep me, guide me, love me, Lord,
Just for to-day.

—Canon Wilberforce

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Events and Comments.

One of the latest "confidence games" unearthed by the New York police is the so-called "American Salvation Army." Men and women dressed very much like the regular Salvationists began a very vigorous begging campaign on the streets of New York and other large cities. When the principal officers of the organization were captured last week considerable money and valuable securities were found in their possession. This is another instance which illus-

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"My mother was just the same way. We all drink Postum now, and, without coffee in the house for two years, we are all well.

"A neighbor of mine, a great coffee drinker, was troubled with pains in her side for years and was an invalid. She was not able to do her work and could not even mend clothes or do anything at all where she would have to bend forward. If she tried to do a little hard work she would get such pains that she would have to lie down for the rest of the day.

"At last I persuaded her to stop drinking coffee and try Postum Food Coffee, and she did so and has used Postum ever since; the result has been that she can now do her work, can sit for a whole day and mend and can sew on the machine and she never feels the least bit of pain in her side, in fact she has got well, and it shows coffee was the cause of the whole trouble.

"I could also tell you about several other neighbors who have been cured by quitting coffee and using Postum in its place." "There's a Reason." Look in package for the famous little book, "The Road to Wellville."

trates the need of prohibiting promiscuous begging. Systematic organized philanthropy seems the only safe method to pursue, otherwise we encourage dishonest people who use a cloak of reputable organization for personal profit.

It has been reported that "the negotiations between Great Britain and Russia have resulted in an agreement amicably adjusting all outstanding differences on the Indian frontier and in Persia." This information is too meagre to justify any decided opinion, but, if it means as much as it seems to, it is the most significant arrangement that has taken place in the politics of Asia in a generation, and it points to a very hopeful and significant tendency. The adjustment of disputed boundaries of two of the greatest world powers by diplomatic arrangement is to bring into actual history the dreams of the most optimistic peace advocates. Let us hope that later developments will justify the expectations which the report occasions.

The Government Immigration Bureau at the port of New York is now to act as a sort of employment agency. It will receive calls for help or reports on the demand for labor from all sections of the country and distribute the information among immigrant arrivals. Practically, all of the States so far heard from report a great scarcity of labor or a demand which outruns the supply, but it is noticeable that from the northeastern or manufacturing States the demand for more help comes chiefly from the farms. This is true especially of New York, the State Labor Bureau at Albany sending word that 40,000 building trades mechanics are out of work, and that there is no scarcity of labor in any direction save on the farms. Other evidence is not wanting that the climax has been reached and passed in building activity.

William Ramsay's recent claim that he has succeeded in changing copper into lithium has provoked considerable discussion in the scientific world. There are a considerable number who contend that helium is unique among all minerals and that it is an emanation from radium and two other substances. This school of thinkers contend that matter can be changed into force and vice versa. Hence this school believes that there is no such thing as matter except shape expressed by electricity, and that an atom is not a permanent thing, but a sphere enmeshing little units of electricity called electrons. The whole atom, as Sir Oliver Lodge said, squirms with electricity, and when it escapes, as in radium, the atom will at a certain point change into something else. Of course many scholars doubt the truth of these statements, but they are interesting, to say the least, and we are holding our breath in expectation, wondering what scientists are going to tell us next.

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"That they all may be one."

VOL. XIV.

PHILADELPHIA, EIGHTH MONTH 8, 1907.

No. 32

A LEADER IN THE REVIVAL MOVEMENT.*

Luke Woodard has given us the story of his life in a well-written volume, which we have read with keen interest. It is the most important account yet written by any of the leaders of the revival movement in our church, and it will be a valuable contribution for the future student of the history of that transition period of Quakerism.

"During the early years of my ministry," he writes, "there began what is known as the revival in our church in America—a movement which has resulted in a marked change, not in the essentials, principles or doctrines of Quakerism, but in the mode of conducting meetings; in greater activity in the work of evangelizing, both in our own land and in mission fields in foreign countries; resulting in unnumbered conversions and the increase of many meetings, or churches." He then goes on to tell how the "new Quakerism" arose.

One of the most interesting incidents of the book is the account of the remarkable "meeting for youth," held in Richmond in 1860, which marked a turning point in the Society, and he relates that an approved minister from Indiana, on a religious visit in the East, soon after this event, was refused a religious "opportunity" in a Friend's family, because the Friend had heard that the visitor had been at "a meeting in Richmond that continued till midnight where they prayed and prayed one after another!"

Luke Woodard himself first came into distinction in the famous "General Meetings," through which the great awakening was wrought out in the seventies. His most effective field of labor was in the limits of New York Yearly Meeting. His associates were John Henry and Robert W. Douglas, David B. Updegraff, and Murray Shipley and other well-known Friends. In these "General Meetings" there was no singing, and there seems to have been little excitement or sensation, but a powerful presentation of the evangelical plan of salvation, which came with freshness and gripping appeal to the hearers, especially in rural neighborhoods where the meetings were dying out and where the people were starving for a message.

*"Sketches of a Life of 75," by Luke Woodard. Nicholson Printing Co., Richmond, Ind.

This period of the "General Meetings" was the high-water period; there was a steadiness and dignity in the meetings, a deep enthusiasm among workers and people, a vision of a better era opened before the Society and the disturbing crop of "problems" had not yet sprung up.

Luke Woodard's first service as "pastor" was in the meeting at New Garden, Ind., and in 1875 he became pastor of the meeting in Rochester, N. Y., afterwards serving for longer or shorter periods in Toronto, Glens Falls, Oskaloosa, Iowa; Muncie, Kokomo and Spiceland, Ind., and Poplar Ridge, N. Y. One cannot help feeling that the men who were the moving spirits in the "General Meetings," and who were eminently successful in awakening the people to their spiritual needs, were much less successful when problems of method and church statesmanship came upon them.

In a very few years these successful evangelists were all settled as "pastors." The temptation to take this short cut to a solution of the task of shepherding the people was undoubtedly great. But it was just as certainly a blunder. A great moment had come in the history of our Society—new zeal, new devotion, new hopes, new possibilities were stirring. It was a second chance like that which broke on George Fox at Pendle Hill—"a great people in white raiment coming to the Lord." Everything turned on meeting it with clear insight and fore-vision. It was no time to catch up a system which is a doubtful blessing in the other churches and fix a poor imitation of it on our Society. But the false step was taken, and we are suffering for it to-day.

A new pastoral method was necessary, a more efficient provision for edifying preaching was also necessary, but there were and are all kinds of difficulties and dangers in a one-man system, into which we should not have been carried if there had been a wiser leadership.

This book glides on over the difficulties rather too easily, and for that reason the second part of it is not as valuable as the first part. Nor does the writer, whom we love and respect for all the good he has done, realize, as one could wish he might, the great era of promise now before us. His study of London Yearly Meeting is disappointing, because

he misses the secret of its waxing strength and he mistakenly believes that the fresh and moving message which our younger ministers are preaching, with a fervor and enthusiasm like that which stirred in his youthful heart, are returning to the dangerous isms of a hundred years ago. He has, however, done a good service in giving us his book, and we thank him for it.

R. M. J.

THE AVERAGE WORKER.

It is human to desire the best gifts and to long to possess five or ten talents, but it is also human for most of us to have only one or two. The success of an efficient pastor or evangelist challenges approval, and we long to do as much, or it may be some great organizer or generous philanthropist whom we would imitate, and we are sure if we could only do a work like that we would be happy. But we are only ordinary mortals with no great gift or large fortune, and we are prone to settle back on the conviction that the best we can do is to encourage those with special ability and lend them our support. There seems nothing for us to do that is really our own work, and we are apt to become indifferent to things outside our individual possessions or domestic circle. It is the man with one talent who hides it away.

In previous discussions we have called attention to the great class of average men outside our organized churches, numbering their tens of thousands while we number our thousands; we have also pointed to one problem which the church is only beginning to consider. But, above all, we should realize that if this great class is to be reached, if their problems are to be solved on a Christian basis the work must be done by average Christian workers. In no other field does so much depend upon individual effort for individuals, in no other sphere of life does the constant co-operation of man with man count for more. Evangelists, be they ever so useful, cannot convert the masses, nor can ministerial associations regenerate society. They have their place, but they cannot do your personal work, nor mine. And the sooner we realize this fact and act accordingly the sooner the Kingdom will come.

There are a number of perplexing situations which an average man meets, and which, in the very nature of the case, an outsider cannot relieve. What is needed is the sympathy and counsel of a brother who is passing through a like experience. How can a man in this age of sharp competition find time for recreation and worship? How can a woman get along with her "help" and keep sweet? What is a

Christian to do with his neighbor whose cattle break through their fence and eat his corn? How can we live down neighborhood jealousies and personal slights? A magazine article may help us, a series of lectures or a text-book may throw some light on our problems, but nothing can equal the example and counsel of a quiet soul who has gone through them with a rich Christian spirit, and who, out of the abundance of his heart, is ready to minister to others. Call it what you will—the Christian fellowship of personal cares, true neighborliness, or by whatever name you choose, it is the work of an individual for individuals—the work of an average Christian for an average man.

The situation demands constant and self-denying effort. On the one hand it gives opportunity for personal development and on the other it opens the way for evangelization. It is well for every person to *have one* true friend, some one whom he can trust, for counsel and sympathy, but it is also a duty to *be a friend to some one* whom he can help. They may be "undesirable citizens," so much more the need. We may be busy, and so may they; most men are, and yet there are only a few who cannot spare some time if they choose to take it. The busiest men seem to have the most time for others. And we may not need to go far. The man next to us may be our charge. But wherever or whoever he be let us do our best to be his close and real friend. Let us help him bear the burden of life and perchance to win him to the great Burden Bearer of the race.

This close, personal work requires patience and self-sacrifice. Its results are not so apparent as those of the more spectacular congregational efforts, nor can it make as good a showing in annual reports, but, nevertheless, it is the force back of the slow, permanent growth of the church, and in its virtue lies the hope of the future. If we ever reach the masses we must do it through the lives of ordinary men—men who, amid their daily tasks, have learned to live close to God and close to men.

EDITORIAL NOTE.

The temperance forces have scored another decided victory. This time it is the State of Georgia, which has passed a stringent prohibitory law, to take effect the first of next year. No little credit is due the Anti-Saloon League, which has been organizing the temperance forces and educating the voters through vigorous local option campaigns for some time. One hundred and thirty-five out of 150 counties were already dry. The strength of the sentiment among the white people of the State is reflected

in the overwhelming majorities with which the bill passed both branches of the Legislature. The initial vote in the Senate stood 37 for and 7 against, while the House, after a violent discussion, passed the measure with a vote of 139 to 39.

After the first of the year it will be unlawful to manufacture or sell intoxicating liquors in the State of Georgia, nor can liquors be kept or given away in any public place. Druggists are allowed to sell only "pure alcohol," and that on the prescription of a physician, who must certify that he has examined the patient and found such medicine necessary. This measure will be a double blessing to the State since it outlaws the saloon business and aids in the solution of the race problem.

[FOR THE AMERICAN FRIEND.]

CONVERSATION FORTY YEARS AGO AT THE TIME OF QUARTERLY MEETING.

BY A. H. V.

In the first three quarters of the last century, the occasion of a quarterly meeting in the Western States was a function which both old and young Friends anticipated with keen interest. For some days preparations had been under way for the entertainment of the quarterly meeting guests.

When the meeting, which began at ten in the morning, was adjourned, often as late as three in the afternoon, the Friends who resided in the neighborhood vied in proffers of hospitality. The spacious grounds around the house were filled with a moving mass of people, who were greeting and being greeted. On all sides were heard the importunities of determined hosts and hostesses.

"Just drive round to our house; it's right on your way home."

"Guess you know the way to our place; come right along."

"Thee just exactly get thy folks in the carriage, and take dinner with us." "Thee always has so many, and there's six of us; we've about concluded to drive on home." "Don't think of it; just step in and have a bite; we'll have a little something for everybody."

"Jacob, thee will come to our house to-day?" "We had talked a little about it." "That's right, that's right, Jemima will be ever so glad to see you."

Soon the carriages with their teams, which for hours have covered acres in the immediate vicinity, have disappeared in every direction. Most of the horses have endured the fast with customary patience, yet quite a number have indicated restlessness by loud and continued neighing. We can hear that neighing yet. It was the only sound which at times broke the silence.

On arriving at the farm-house with ample lawn and shade, the women folk were helped out at a little gate opening into an inner yard, and, being straight-

way ushered to the second floor to take off their things, were urged to make themselves at home. The men with the teams drove to a large barn-yard and, soon detaching the horses and watering the famished animals at a large wooden trough, took them to the stables, where they were liberally supplied with provender. The various guests met on the veranda, or in the front rooms, and those who were acquainted conversed in quiet tones. Some strangers from Back Creek sat rather stiffly against the wall with hands folded in lap. The host approached the strangers and very soon engaged them in animated colloquy on the price of wheat, the prospect for fruit, and the difficulty of getting good farm hands. It was not long before the hostess appeared, beaming with a bountiful smile, who issued an order, which was responded to with dignified alacrity. "Friends, just walk out now to dinner," usually adding in an undertone, "and, Luke, will thee bring a few chairs?" What a marvelous menu, and with what glorious appetites did we enjoy the creature comforts. Perhaps boned turkey pie was the *piece de resistance*, flanked with roast beef and sliced ham, with vegetables in profusion, a dozen sorts of preserves or confections, four varieties of rich, juicy pie, puddings, floating island, and cake of high degree. Talk not of your little necks, terrapin, or lobster salad; such viands compared to the quarterly meeting feasts are as pickled beets to a watermelon.

The inner man having been finally satisfied, the feast of wit and flow of soul were the next features of the program. The first dining party adjourned to the parlor, giving way to the "second table" of the younger people, who, by this time, were fully ready to do justice to the collation.

Probably one or more ministerial spellbinders, whose sonorous eloquence had thrilled the throng in the morning meeting, were present. Many of these had traveled extensively, and when inclined could tell many an anecdote derived from personal experience or observation. The company lingered listening to accounts of special leadings and providences, and also to some mildly humorous adventures.

Jonathan Lindley, a venerable elder, who had been companion to many ministers, was full of reminiscences.

"I remember a peculiarly interesting circumstance which happened forty years ago when I was taking Ann James and Rebecca Cowgill through Ohio to North Carolina. We had a two-horse carriage and made an effort to reach the home of some Friend every night. It was rather late one evening when we reached the home of William Flanner near Mt. Pleasant, Ohio. When we entered the house we were received with great cordiality, as we expected, but with much expression of regret that the head of the house was not at home to aid in our entertainment. William went away early this morning with a load of wheat to mill, and it always means a stay of two or three days, as he waits for his turn at the grinding. Maybe you can spend a few days with us?"

"'Very sorry, but we must go on in the morning; we have scarcely time to reach Deep River Quarterly Meeting.'

"We did feel very much disappointed, for William Flanner was a rare man and his conversation was always helpful and instructive. In the evening about 9 o'clock the door was suddenly pushed open and in came William brushing off the snow and pounding his heavy boots on the threshold. He gave us a very brief greeting, then went to the large fireplace, where he sat warming himself, but saying nothing, and apparently being in a deep reverie. Finally he raised his head and turned toward us. 'Well, Friends, I understand it now. All this afternoon it has been borne in upon me that I must return home, though I could not divine the cause. The feeling so increased that this evening after supper I left the mill, not waiting for my grist, and now I am truly thankful that I yielded to my impression.' We stayed up late enjoying to the full the conversation of this heavenly-minded man, and feeling contrited under a sense that the comfort and encouragement derived from meeting this beloved minister were providential."

Aunt Hannah Slocum remarked that in these days the telegraph would take the place of providence. (The telephone was not thought of forty years ago.) Aunt Hannah's theology was of a very practical sort, and she was notorious as a self-appointed critic of ministerial communications. "I don't think you preachers have as many visions as you used to have. Has the day of 'open vision' passed? When I was younger, I believe there was not a year but that some preacher would send the creeps all over me by solemnly dwelling on the text, 'Set thy house in order, for thou shalt die and not live.' Why, I used to be that depressed, I didn't think I could live a week, but I'm going yet. And generally nobody special died right off. It's easy enough to prophecy that people are going to die, and I can say that everybody in this room will some time slip away, and I don't claim any gift of prophecy."

Samuel Winter quietly remarked that he often felt it his duty to utter words of warning to both young and old on account of the uncertainty of life. "Years ago, when I felt the impulses of the Spirit, the vision appeared to take a distinctly tangible form, and I sometimes yielded to what I now suppose to have been the creations of my own imagination. I was keenly sensible of the stirrings of truth, and in my enthusiasm I almost fell, as it were, into a trance, so much so that at times I was sure that I could lay my hand upon some one who appeared to be under immediate sentence of death. Under such awful impressions my heart was greatly contrited, and I appeared to be led to warn some one present that his time for preparation to meet the grim visitor was very short. Experience has taught me to be very careful in making such appeals, and the leadings of my Heavenly Father for many years have been in the direction of preaching a Gospel of universal application, or of service to entire classes of individuals,

rather than to specialize for the condition of one or two persons."

"But doesn't thee think," inquired a Friend, "that the real ministry among us Friends does arise from a sense of the condition of those present? Does thee not believe in speaking to conditions?"

"Surely," said Samuel, "I have never heard any live ministry which was not applicable to the condition of many present. And I do not wish to gainsay that in the history of our beloved Society there are many remarkable instances of special leadings. But I no longer regard such manifestations as the sole proof of the inspiration of a minister, and I would especially caution all ministers to avoid the frenzy of an uninspired zeal."

Here the conversation became general. Almost every one could narrate instances of special leadings, though it was conceded that the day of specialized vision was waning. One remembered that a much beloved minister under deep exercise had felt constrained to utter a warning against the sin of self-destruction, and he also understood that some man present afterward confessed that he was at that time meditating suicide, but in consequence of this timely exhortation he was induced to relinquish his intention.

"I have a vivid recollection of an incident in Iowa," said another Friend. "Our dear Friend, Francis W. Thomas, appeared to have a very strong impression that some one then present at a quarterly meeting might not see the light of another day, and at the close of the meeting he very solemnly voiced his concern. There was a man at that meeting who rarely was in attendance. On his way home he seemed much depressed, and informed his wife that he thought he was the one referred to. His wife tried to comfort him, since he was in excellent health. That same evening, while doing chores in the barn, he received a kick from a horse, from the effect of which he died at daybreak next morning."

Many such instances were narrated, but usually belonging to a past era. The conversation drifted to doctrinal topics, and there was warm discussion over the significance of "the sure word of prophecy," "the Day Star," which was to rise in men's hearts, and even Adam's fall came in for a share. "That reminds me," said Jonathan Lindley, "of a remark once made to me by William Williams. Everywhere he was called old Billy Williams. I used to ride with him on his journeys to meetings, and in order to maintain some show of conversation, I used to put questions of doctrine to him, I must confess, more from curiosity as to the answers, than from obtaining exact information. While going up a long hill, I asked him: 'Where would thee be now, William, if Adam had not taken the apple from Eve?' He was very quiet till we came to the top of the hill, and then calmly replied: 'I think I would be old Billy Williams riding along with Jonathan Lindley.'" Said Samuel Winter with a smile, "I am willing to accept that settlement of this theological question, and, as it is getting late, I must ask for my team." And so the

company, by two's, three's and seven's, left the farmhouse, and the spacious grounds resumed their wonted appearance of serenity.

Latterly we have no leisure for conversation. Friends come by train or trolley to the quarterly meeting, and even those who come in their own private conveyance, recollect immediate engagements elsewhere.

The adjournment of the meeting is the signal for prompt dispersion.

The brief conversation of the members has a different tone. Without intention to make invidious comparison, some sample remarks, heard on recent occasions are adduced.

"Very fine sermon you gave us to-day, John." "I am pleased to hear you say so. It was the first time I preached this sermon, and it has cost me much study."

"William, have you ever heard Robert Bostwick on 'What Lack I Yet?' It's a splendid sermon." "No, but I have heard him a time or two on the 'Sources of True Christian Ministry.' It is always a pleasure to hear him."

"Samuel, where are you preaching this year?" "Down at old Bethel, but I have accepted a call next year to Hammondsport, where they have recently established a meeting."

"Have you ever noticed, Myra, that, no difference what text old John Bowman takes, he is soon advancing the same ideas, even using the same phrases and sentences, as he has done for the past twenty years?" Myra has noticed some similarity, but she enjoys his preaching on account of his heavenly tone.

We miss the rich flavor of the old-time conversations. New conditions have brought about new duties. Yet there are many who would be glad to preserve some choice features of the old ways without intention to interfere with the activity of these newer duties. Let us not sacrifice our social duties to the hurly-burly of this restless age.

THE FIFTEENTH YEARLY MEETING OF FRIENDS IN OREGON.

The opening session of a yearly meeting so often proves an index to the meeting as a whole. Oregon Yearly Meeting was no exception to this rule and the keynote of progress through unity, struck in the very beginning, sounded again and again through the succeeding sessions. It was a source of great satisfaction to all of us that Edwin McGrew had so far recovered in health that he was able to act as presiding clerk.

Seldom in our history have we been so favored with the presence of visiting Friends. Isom P. Wooton, who was present at the founding of the yearly meeting, counseled with us, as a father with his son, likening our present condition to that of a 'fourteen-year-old boy.' Thomas Newlin, our first clerk, in his eloquent appeals in behalf of our children and young people, and in his clear exposition of our present-day problems, gave us a new vision of the possibilities of Quakerism. Lindley A. Wells,

California, and Charles Weigle, Ohio Yearly Meeting, were a source of wonderful blessing in the devotional meetings, while our friend, Bunji Kida, a Japanese evangelist, gave us a new realization of the fact that in Christ "there is neither Jew nor Greek—for ye are all one in Christ Jesus."

Our missionary zeal was perceptibly increased by the presence of Charles Replogle, who had lately returned from a visit to our mission in Alaska. He gave us a vivid picture of conditions there, and, in accordance with his suggestions, money was at once raised to buy a gasoline launch and to pipe water to the mission station. He assured us that our field, Kake Island, was a very favorable one for the building up of a strong mission-center.

After serious consideration, the yearly meeting expressed itself as ready for direct union with the Missionary Board of the Five Years' Meeting.

The report of our statistical secretary showed that, in spite of the fact that we had transferred Tacoma Monthly Meeting to Indiana, there had been a net gain of 12 in membership and a new quarterly meeting had been established in Idaho.

Problems connected with Pacific College occupied most of the time of our educational session. A committee of six was appointed to act with the Board of Managers for the coming year. The plan of raising a \$50,000 endowment fund met with the approval of the meeting; in fact, most Friends had already subscribed liberally to the enterprise.

We considered ourselves fortunate, indeed, to have with us in our temperance session Judge Artman, Indiana, who delivered his lecture on the "Legal Status of the Licensed Saloon."

A new feature of our program was a prize essay contest on the subject of "Peace," participated in by six students of Pacific College.

Our Evangelistic and Church Extension Board made, on the whole, an encouraging report, but our superintendent urged upon us the need of more pastors to follow up the efforts of the evangelists. The devotional meetings and the First-day services, arranged for by this Board, were times of great inspiration and strength to all.

After the close of the final session, as we bade one another "God-speed" for the year, one frequently heard the remark, "Well, this has been a good yearly meeting, one of the best we have ever had." This implied no disparagement of former gatherings, but simply registered a normal growth, for in normal development the last should be the best. In the words of the concluding minute, "With our lives refreshed and enriched by the influence of our associations during the past days, . . . and consciously empowered by the Holy Spirit, Who has from the opening session been One in our midst, we adjourned to meet next year in this place, Seventh month 8th, if the Lord wills.

MABEL H. DOUGLAS.

As in water face answereth to face, so the heart of man to man.

GOD AND THE EVENING OF LIFE.

BY THOMAS W. BARBOUR.

After the storm comes the sunshine and calm. After the strenuousness of youth and manhood come the years of calm and beautiful worship and communion with God. The light has come, questions have given way to faith, and our doubts have resolved themselves into certainties. We are no longer filled with fear, we approach God with filial love and out of hearts filled with loving gratitude we bow before Him in humble adoration and worship. We are no longer tormented by thoughts of punishment awaiting us for duties left undone, or evil done, for God has blotted out all our transgressions, and through the atoning blood of Jesus Christ we have a knowledge within that God is patient, loving and kind. He remembers we are but dust, and by mercy and justice God has pardoned our sins. "By grace are we saved."

Through the mists of the years, the battles of life, we have come to the resting place before we enter into the great beyond, and lingering on the verge of eternity, we gaze into the future desiring to part the veil asunder and enter into the life of the blessed. Earth is daily receding, death has lost all its terrors, the future life beckons us away, and, looking intently, we behold God, our God and Father, with outstretched hands, standing just within the portals of the heavenly home eager to welcome us to the shining home of our loved ones gone before. The poet sang the truth, and we now feel it true as never before:

I shall steer my bark where the waves roll dark,
I shall cross a stranger sea;
But I know I shall stand on that bright strand,
Where my loved ones are waiting for me.

Here the conception of God has become a source of comfort. Long since we have repented of our sins, long since we have ceased to doubt His eternal kindness, long since we have committed to His care our eternal destiny and are patiently waiting the summons, "Come up higher!"

From the eminence of old age we are thus prepared for the great change, so that when the voice is still, the eyes are closed, the hands folded across the breast, and the silver locks carefully parted for the last time, we look into the face of the dead and see the heavenly smile thereon, we, the living, are given a new and better conception of the eternal fitness of things, and instead of tears of bitterness, we weep tears of joy and gladness, because we know that whatever there may have been of joy in the present life, they have gone to a more joyous sphere, and whatever there may have been of sorrow here, there shall be no more, for God shall wipe all tears away from their eyes, and they shall rejoice without fear. This best conception of God has come to us through the light of knowledge, and in the latter days of the world we know God better, love Him in a purer way, and worship Him in faith. Out of the past shadows may arise, but, as for us, we will cling to the present attitude of love, mercy and truth, as the new and higher conception of God the Father.—*Christian Work.*

JOHN KNEW WHAT MADE THE SCRATCHES.

The summer visitor had driven into the New Hampshire village with one of the selectmen of the town and his wife. The better-half was a plump, good-hearted soul, until recently quite contented in her rural prosperity; but lately, stirred up by the influence of a woman's club which held weekly readings of papers on subjects ranging from "The Contribution of Charles II. to Religion," to "The Married Woman in Political Reform," she had become ambitious for "culture." Her last plunge had been into geology.

"John," said she, "you see that flat ledge of rock that lies bare on the road?"

"I suppose you're going to tell me that it's an extinct volcano," interrupted her husband, who had become familiar with his wife's latest interest.

"Of course I ain't," said she, sniffing at his sarcasm. "I wanted you to see those grooves and scratches, but if knowledge ain't acceptable to you, you are welcome to remain in ignorance. I shan't interfere."

"Well, I see the scratches on the rock—what of 'em? Are they footprints of a prehistoric rattle-snake?"

"There! I know you wouldn't know. Those are glacial scratches. When the glaciers came down over New England they moved slowly and ground loose rocks across the flat surfaces, making those scratches and grooves. Once right here there was a sheet of ice 200 feet thick!"

"See here, Martha," said her husband, "I don't care how much you think things like that, but don't go to telling 'em to the folks here. Those who happened to believe it would be misinformed, and it would be your fault. Those who had any sense would know we never had a winter such as you speak of—not in a thousand years."

His wife sat up straight in indignation. "John Stubbs," said she, "you just turn your back on learning! I believe you'd rather not know any education. I want you to understand I don't speak about a thousand years—it was a million years ago, I guess, that those scratches were made."

"No, it wa'n't," replied her husband, quietly. "Those scratches was made when we moved the Baptist Meeting-house in 1887!"—*Youth's Companion.*

ON DRESS PARADE.

It is easy enough to obey, boys,
In the glittering ranks on parade,
But the steady recruit gives a steady salute
When his rifle is changed to a spade.

And whatever your place every day, boys,
There's play, and there's drudgery, too;
To be ready for work, not a duty to shirk,
Is the soldierly bearing for you.

It is easy to sing and to smile, boys,
When the sky's unclouded and blue,
But to scatter good cheer when the weather is drear
Is a thing that is harder to do.

Some Views on Present Day Topics.

SHOULD FRIENDS HAVE A TITLED OR AN UNTITLED MINISTRY?—III.

BY STELLA FRANCES JENKINS.

In a previous article, I pointed out that the Discipline says that "the occasions for public worship are divinely appointed for the edification of believers and for the proclamation of fresh and vital messages of salvation to the world."

I have already shown, I think, that the one meeting for which the Discipline organically provides—the meeting for public worship on First-day, with possibly another similar character in the middle of the week—cannot in the very nature of things provide equally well and at the same time for both functions, for, as one is emphasized, the other is very likely to suffer.

The Society has, of course, seen this, and in one section Friends have addressed themselves largely to one need, while in another section Friends have addressed themselves largely to another need; all doubtless have tried to meet the need most vital in their own fields, as they saw it, so we have had developed the "pastoral system" in some sections—a system, which, for the most part, has stood for an attempt, at least, "for the proclamation of a fresh and vital message of salvation to the world;" and the historical meeting for public worship in other sections—a meeting which, for the most part, was for "the edification of believers."

By as much as the various sections have failed to touch both of these needs, by that much has the Society failed to make for itself a big place of usefulness that is right of the church of Christ. Meetings of both kinds are desirable and can and ought to be carried on helpfully side by side by the same group of Friends.

Even as I write, the last issue of THE AMERICAN FRIEND is received, and I put aside writing to read. In one article, profoundly interesting and stimulating in its report of genuine, good work done, I find these statements: "The pastoral system prevails throughout the yearly meeting;" and farther on, "There is greater freedom in all our meetings for worship, but, of course, under the pastoral system, a tendency to follow a program, particularly in the First-day services."

Here we are indeed traveling on very delicate ground, and I would tread softly, carefully to the end, that more good, rather than less, may be done, but I do not see why an "of course" "tendency to follow a program" "in our First-day morning meetings" should necessarily accompany the pastoral system. This "of course" condition is surely not an inherent part of the pastoral system, and it is difficult to think that the Society anywhere really desires it as the ideal condition for all of our meetings for worship.

It has come about rather because of a misapprehension of the work of a pastor *as such*, and because the elders have not always done their full duty.

For help on these two points, let us refer to the Discipline again. It describes the pastoral gift as "an ability to do personal work with individuals and families; it fits the possessor to comfort those who mourn; to lead the members into a closer religious life, to arouse in the young an interest in the things of the Spirit and to impress others with a sense of the scope and reality of the spiritual life. It is the gift of shepherding and feeding the flock." Surely the working out of the greater portion of this gift as described would be outside the meetings for worship; it is indeed a personal work.

The Society recognizes other gifts in the ministry: that of instruction and exposition; that of speaking to states and needs, and that of the evangelist. The Discipline further says that the different types are frequently united in one person. Then it is easy to fall into the program meeting through no more serious a fault than being consumed with a desire to deliver one's own message, and at the same time overlook the important fact that some of the meetings, at least, ought to be open freely and fully to the priesthood of believers.

Now, when the Society bestows the general, all inclusive title of minister on a person doubly or triply endowed, it is easy to see, I think, that it has laid up for itself trouble of a very serious nature, if it does not provide adequate means of expression.

Just here, it seems to me, the work of the elders—the lack of which is another of the "because's" as to why "program meetings" are held—comes in very fittingly, and we may quote again from the discipline. It says, "Ministers and elders are associated in the spiritual care of the flock, and they should jointly feel the responsibility of the spiritual condition of the members and the congregation. Elders are to co-operate with, encourage and strengthen the ministers in both ministerial and pastoral work, facilitate their labors, promote their usefulness, have an oversight of the public ministrations of the Gospel, assist therein as the spiritual needs of the congregation may require, and extend such advice and counsel to ministers as circumstances may demand. . . . They are tenderly to encourage those who may take any part in public meetings for worship, and who give evidence of true spiritual exercise, and they are to restrain those who do not give such evidence. They are prayerfully to seek to discern the spiritual gifts that any may receive, and to encourage their exercise and development in every proper way. They are to see that opportunities are conveniently afforded." Truly their task is monumental.

In order to do all we are pledged to do, perhaps it would be possible and desirable for many groups of Friends to hold two meetings on First-day, one of which should address itself largely to the fresh and vital message of salvation to the world. This meeting would furnish the avenue of expression for the ministers whom the Society has already recognized. In this meeting, the evangelist, the minister of exposition and teaching, and the minister who speaks to "states and conditions," would all, more or less, ac-

cording to conditions, find opportunity for expression; by means of this meeting Friends should be able to reach the great outside world and bring people to Christ; to this meeting would go those who did not feel equal to worshipping without the assistance of some one able to speak to their condition; as many Christians are in this condition, they have chosen to go to a church, where they would be most likely to hear preaching and unhappily have never gone beyond the stage of depending on some one else for spiritual guidance; this meeting might be used as a means to teach them to appreciate and enjoy meetings held without specific leadership of men; the other meeting should be for the edification of believers; into this meeting titled ministers should go as untitled, if the priesthood of believers' theory is fundamentally true and is to be maintained; whatever service is rendered should be rendered because of its fitness and urgency, *not* because the messenger bears a title, as has sometimes seemed the case in the past; the message may just as properly be expected—if we *expect* at all—from the body of the meeting-house as from the pulpit or gallery; this is indeed the meeting of prophetic ministry; the meeting where new ministry arises; in this meeting, to be sure, “a pastor” or minister of any other gift may have service, not on account of title borne, but because, as an individual believer before God, he has a fresh and vital message for the time and place; in this meeting, especially, there would be times of meditation of the helpful kind, times of real waiting before God and communion with Him; the service of such a meeting would doubtless be very simple, open to all service. I doubt not but that good results would come if, in this meeting, the ministers and elders simply took their places with the body of the meeting, that there might not be an expectation from any one because of any seat occupied in the meeting-house; some one, preferably an elder, might be shown to indicate the “time” of the meeting; even here the same person should not serve until his service becomes a mere habit. If such meetings were held we would doubtless find the personnel of the two companies would change from time to time according to the condition of the individuals, if they could not attend both kinds of meetings. If two such meetings could not be held on every First-day, at least all of the regular meetings need not be of either one kind or the other, but some of both kinds could be held.

The historical meeting for worship may not be the only or even the chief message of Friends—as some have thought and others still think; yet it is a very powerful factor in the development of individual spiritual life and responsibility, and, as a Society, we can ill afford to be without it entirely, even although we have overworked the meditation theory in the past by trying to make it do a service that should have been done by other means.

My own experience and observation have been that we come into possession of spiritual help through several clearly-defined channels: by conversation; by listening to the more formal spoken words of others;

by the printed page; by meditation; by communion with God; these are inherent in human nature, and to try to ignore the function of one or more channels is by that measure to bring about the impoverishment of the individual or the group of individuals. So while we have tried to make our silent meeting do more than in the nature of men and affairs it can do, it ill-becomes us to give it up just as others are beginning to make use of it, because they recognize its power and efficiency when properly used.

Frequently the question is asked, “Have Friends still a mission to perform?” And the question is asked as if a “No” was to be the inevitable answer. We may as well, perhaps, ask the question if other denominations have a mission to perform separate from Friends, so many of our principles are common property with them now. Friends have all along stood against preaching *for* money; now some ministers in the denominations, to my certain knowledge, are saying publicly that the only minister who can do honest, helpful preaching these days is the one who is financially independent of his congregation; and to say that the world at large feels and says the same thing unhesitatingly is to write a commonplace; there has been for a long time a persistent, determined demand from the world for absolute honesty, saneness and sympathy from the preacher; and this has been accompanied by a no less urgent demand for *less* distance between the preacher and the people to whom he preaches; even the title of minister itself is often a barrier between minister and people; so often has it represented selfishness and insincerity that every one who bears the title must prove his own individual worth without regard to the title; indeed, so true is this, the average *Christian* business man, who can speak, is often nowadays listened to far more eagerly than many ministers as such, because the audience feels he is indeed one of them and has nothing to gain in money, honor or title by speaking to them. People to-day, in the midst of our unhappy social and industrial conditions, are asking, nay strenuously demanding, that the undermost ones be given a chance; that there shall be no “class,” or “caste,” or “distinction” between people, excepting that that is really of personality and individuality.

In the face of these facts, since our Society has all along stood for simplicity and informality in religion and against a “hireling ministry,” it begins to seem to me that it would be a step in the right direction if we could do our work of ministering simply as individuals, untitled. In my teaching experience I have found over and over again that I have my greatest influence with my pupils when I have succeeded in getting them to think of me and see me as a woman doing a certain kind of work *with* them and for them, and to lose sight of me as a *teacher*. The chief thing in helping us to answer this question concerning titles will be, of course, the effect for good or ill the bearing of the title will have on the Society and the world, and in which way the more good can be done.

Missionary Department.

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AN EARNEST APPEAL.

One of the most interesting and yet solemn sessions of the Committee of (Friends) Missionaries, which met recently at Chungking, West China, was occasioned by the visit of five Chinese members of Chungking Monthly Meeting especially to plead that a missionary be sent to Ta Choo, a city three or four days' journey west. This district is now being "worked" by outstations from Tung Liang as a center, where Mr. Jackson and his wife are the only resident missionaries, and so great an interest has been aroused that probably 1,000 meet together more or less regularly in different centers for instruction in "the Doctrine." Many others show an interest and could be gathered in if the work could be adequately shepherded. Mr. Jackson is already fully occupied in his own city and can give but little time to Ta Choo, which is one or two days' journey from his station. As one of the visitors pleaded, "No matter how hard he may try he cannot possibly overtake all this work."

Another said, "I know that some of these men are seeking the church from impure motives, but why should the church draw back for this reason from teaching them? I myself was a bad man once; I used the name of the church and my heart was as bad as others, but it has been changed. I would not have been saved if I had not been instructed. I bought the books, but the truth did not sink in until I was taught." So with the earnestness of a man pleading for the lives of his fellow men he urged that a missionary be sent to take up the work in the district. All the other four spoke to the same effect.

With our present staff it was quite impossible to grant their request and delegate a man wholly for that field. The best that can be done is for Mr. Jackson to give the work as much supervision as possible, while a missionary from Chungking may make several preaching tours through the district during the year. This the committee plainly but sympathetically told the visitors, pointing out the great demands from all quarters upon the funds of the Association, and emphasizing the call to the native Christians to make large sacrifice of their own time and means for the work of Christianizing their brethren. Then missionaries and Chinese together knelt and asked our Father's guidance in the great work which He has committed to our care.

ROBERT L. SIMKIN.

Chungking, West China, Sixth month 6, 1907.

DAILY VISITING.

Yesterday morning the way seemed to open for some special family visits, such times as are especially suited for speaking to those that are hungering after the bread of life, and they are many.

Early in the morning a woman called and told a sad tale of the distressed condition of her home, of the loss of her husband, of two sick children, one likely to die any moment and starvation staring them in the face. We had her eat her breakfast, and Mrs. Holding and I, with our babies, went home with her, passing by the meat market to buy some meat and lard. A nice-looking girl of ten years of age lay unconscious on a gunny sack and small pillow on the ground. The little we could do we did gladly, read a few words from the Bible and went our way. We have not heard from the girl this morning, but are trusting that Christ may find His way to their hearts.

Then we called upon an old woman who always appeals strongly to one's sympathy. She has been gloriously converted and is always ready to tell what Christ has done for her, just as Bartimeus was when his eyes were opened. She is sixty years old and goes about on crutches. She does not worry a great deal, although the world has turned against her and her own brother has turned her out because she has accepted Christ and burned her idols, although he still sends her a small plate of food once a day. She does not waver in her faith and is ever ready to acknowledge the sustaining grace that alone comes from God. She reads her Bible, attends Sunday-school and lets her "light shine."

On our arrival home we received word from an American family that their baby was sick with fever. We hurried over with such simple remedies as we happened to have at hand and found the child not seriously sick, but it seemed a source of consolation to the mother, as we were the only English-speaking family to whom they could turn for help. En route we gave out some tracts and Gospels that were eagerly taken.

Later in the evening I called upon the acting Mayor of Cedral, a man who, a year ago, was bitterly opposed to the Gospel. He tells me that he hated the sight of a tract or any one who gave them out and he has burned many of them. His delight was not "in the law of the Lord," but, like Saul of Tarsus, to see how miserable he could make the lot of Christ's followers, and Christ spoke to him very much as He spoke to Saul.

He was given over to a dissolute life, often drinking to excess, although when sober he was a man of more than ordinary intelligence and, having been a helper to a priest, is well versed in the Catholic traditions.

Praise God, he is a new creature in Christ Jesus. His spare moments are spent in giving out the Word of God. His official work brings scores of people to his office and he seldom lets one escape without dropping a word, or giving out a Gospel or other literature with the request to read, return and tell him the impressions made by the reading.

He and his wife became candidates for membership a few days ago when we had some special services. Besides this family there were about ten other applicants.

At night I went over to the market to buy some

fruit. One of the market men, who is always ready to listen to a word, asked me for something to read, and added that he would like to be a Christian, but felt that he would have to live where he would not have to be so intimately connected with the world that is so averse to Christ and His doctrines. Having in my pocket the Gospel according to Luke, I read from chapters 6 and 7 and showed him just why Christ was a necessary factor in our lives to meet the adversities and overcome them through Christ. That the beauty of the Christian doctrine is that it fits us to live in just such conditions and at the same time be separated unto God. A number of listeners gathered around and I left all the Gospels I had in the hands of those who wished to read them.

Yesterday the father of one of our school-girls died and she is left without any near relatives. She had watched her father, alone, for a month and alone at midnight saw him breathe his last. We have tried to plan to take the girl in, but have not felt that we could, and are praying that she may be befriended by some one.

I would like to write more, but with these simple narratives hope to receive, at least, an interest in your prayers.

Yours in Christ,

R. S. HOLDING.

Cedral, S. L. P., Mexico.

WHAT KIND OF RELIGION WE WANT.

We want religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his boots, and makes the husband mindful of the scraper and the doormat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig-tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them.—*Helpful Thoughts.*

Correspondence.

TO THE AMERICAN FRIEND:

On the 3d of Seventh month my wife and I left home to attend the semi-centennial of the locating of the city of Emporia [Kan.], my wife having crossed the site many times for two and a half years before the city was thought of. On First-day following we attended Friends' First-day-school at Cottonwood, it having been the first time I had attended that school for twenty-five years.

I was reminded that I had attended a meeting of Friends at Cottonwood forty-seven years before. The subject of a Bible-school was mentioned. One elderly Friend thought we

ought to see the First-day-school Committee, but some of us younger ones concluded to start the school and let the committee see us. The school accordingly was started and, I am informed, has run continuously ever since. Elisha P. Moore, one of the charter members of the school, is now the very efficient superintendent. There were present several of the third and fourth generations and much interest was manifested.

We also attended the meeting after the school. President Edmund Stanley was present and preached a very instructive sermon from the text, "I know in whom I trust."

Cottonwood Monthly Meeting of Friends was established Tenth month, 1860, about four months after the Bible-school was started. My wife and I were regular attendants of that meeting up to 1882, and much of the time I was clerk of the meeting. Most of this time the meetings were conducted under the old régime of Friends. When the time for mid-week meetings would come Friends generally would leave their work and attend meeting. One thing Cottonwood could not boast of was many silent meetings. Nearly always something was said, there being several young ministers making a start in the ministry. We were often admonished by the more conservative element to be careful and not get ahead of the guide; be sure that the spirit moves before speaking.

Sometime along in the 70's, Enos B. Hadley stood up and sang a spirited song, and about this time Mary Rogers sang a hymn and wound up with a pointed exhortation. This created a great solemnity over the meeting, and there were tears in the eyes of some of our more conservative Friends. As Mary Rogers was a minister in good standing, they were very sorry that she would deviate so far from our established principles. Admonitions like this were often made: "Running before sent, their guide had outwent;" "Too much creaturely activity," etc. Finally, the conservative portion concluded to withdraw and go to themselves. They quietly withdrew and built a meeting-house one and a half miles west of the old house, and held meetings there for a time. A few years ago they quit holding meetings there, and the house now stands idle. They did not pretend to hold First-day or Bible-school. Several of the young people do not attend meetings at any place. The Friends at the old stand at Cottonwood took the old house out of the grave-yard and built a modern house on the opposite side of the road. Since that time they have been employing a pastor. The congregation is quite small, especially so in the middle of the week; very few of the charter members attend there now.

We visited Mary W. Stanley. She says, "I am eighty-six years old; I came to Kansas Territory in 1842 as a missionary amongst the Shawnee Indians; in 1858 I went with my husband, Thomas H. Stanley, among the Kaw Indians on the Neosko River, and I still have our home there."

Truly thine,

JACOB V. CARTER.

Garden City, Kan.

EDITOR THE AMERICAN FRIEND:

I thought perhaps I might express a few thoughts from a full heart through the columns of your paper. We read in Ps. 62, 5, "My soul, wait thou in silence for God only." (A. R. V.) A birthright member of the Society of Friends of my age would most naturally think, as a matter of course, that meant in our meetings, but my experience in later years has taught me, that is by no means all it teaches. I want to say right here, I am thankful I have a birthright in the Society of Friends, while that by no means has any saving qualities in it, yet the careful training I received as such, and the influence the church had over me, as well as the hedge it formed about me, were means in God's hand of my conversion. I well remember those silent meetings in my youthful days, when the plain bonnets and broad-brimmed hats were seen all along the facing benches, and how we waited all through that silent hour, sometimes hoping that some one would be moved by the Spirit to speak a word, but were usually disappointed. Some, perhaps, would have given utterance, but felt the silence too sacred to be broken.

No doubt there were many in the congregation who were holding sweet communion with God and feasting at His table, while others were, as they afterwards acknowledged, counting interest, said it paid to go to mid-week meeting, it was such a quiet place to count interest.

But how about the "feeding" in those days. Jesus said to Peter, "Feed My sheep," "Feed My lambs."

I was converted in the old Bear Creek Meeting-house (Iowa) at the first general meeting I ever attended. The meeting was conducted by B. B. Hiatt. Well do I remember, shortly

after this, the Lord asked me for the first time to perform a little service for him. It was to sing a stanza of a hymn in a Sabbath morning meeting. Do you suppose I did it? No. I would not have dared to do it, else by breaking the silence some one might have been disturbed.

Do not misunderstand me. I love the silent waiting before God. It should have a small place at least in our meetings for worship. But some of the most precious seasons of waiting in silence for God I have ever experienced have been when my hands were busy with the duties of life. What, silent waiting for God while busy with home cares? Yes, but I had shut the door of my heart, with all that would hinder, silent waiting, on the outside. And, oh, such sweet communion with Him Who said I am the Bread of Life. I do not believe there would have been, much less would there be now, many if any meetings held in entire silence if we as Friends would have been true to the leading of the Holy Spirit, as has been our profession. We are a people who have been noted for following the leading of the Spirit. But I believe many have failed, and are failing as I myself did, to obey, perhaps then because it was our custom to be still, and now for various other reasons.

Israel was told to "stand still," and, also, "they were to remain in camp until the cloud moved forward." Then when the command came to move forward they were expected to obey just as much in one case as the other. But man is prone to extremes. It is very needful, in this day of rush and hurrah, that we take time to wait in silence for God to speak the word before we move forward, but be ever ready to obey His command. We must, as a people, be willing to preach the Gospel, go to the mission field, do pastoral or evangelistic work, or whatever He would like to have us do, if we please Him. But also we must wait in silence for God to tell us when and where He would have us go, and what He would have us do and say. It is a great and glorious privilege He has given us, to "Ask that we may receive," but it is no less a duty, and privilege as well, to listen while He speaks to us. I believe God would speak many precious truths to us if we would only listen. Let's not do all the talking. "My soul, wait thou in silence for God only."

AMY B. HAWKINS,

Americus, Kan., Seventh month 30, 1907.

TO THE AMERICAN FRIEND:

Since First month 20th I have been in my native State, North Carolina, visiting relatives and old places of interest. I have also had the privilege of mingling with the people of ten different counties of the State wherein I find Friends' settlements.

The ranks of the old-time Friends were greatly thinned by the trying persecution of slavery and war times, but amid the most trying ordeals which have come to any people in modern times they have maintained a simplicity of faith in the Gospel of Jesus Christ unsurpassed by the people of any age. Amid it all they have remained loyal to State and National interests and have made heroic efforts to educate their children and keep abreast with the North and West. When such a thing as a public school was almost, if not entirely, unknown they erected private schools, one of which has evolved into Guilford College, now comparing favorably with any of the schools in the State, or, for that matter, with schools elsewhere.

For years Friends have maintained a pure and simple faith amid very trying circumstances, but a new period seems to have commenced, for here can be found nearly every phase of the "fast, fickle and flippant" presentation of religious fads. There are the "Holiness" people under a half-dozen or more names, and the "Inner Light," and the "In-speaking Word" people under possibly as many names, both of which seem to make a prey of the Friends, taking advantage of their liberality toward all Christian believers and of their not well-guarded methods of worship.

The time has fully come when a minister should preach with more certain emphasis on the personality of the Holy Spirit, an abiding person with and in the believer, and then, for one, I believe that conditions would speedily change. Believers in Christ would fully realize that "being filled with the Holy Spirit," and having the Holy Spirit as a personal abiding presence is the one essential and all sufficient experience for "without the Spirit no man can say Jesus is the Christ."

I have found the Friends very glad to hear that phase of the Gospel which insists that the Holy Spirit is the principal

witness through whom all must bear witness of Christ in the believer; his hope of glory, and his only hope.

[From a letter by]

I. EMERY PEARSON,
Saxapohow, N. C.

Things of Interest Among Ouraeluea.

THE AMERICAN FRIEND from now until First month 1, 1908, to any one not now a subscriber, for 25 cents.

Address

THE AMERICAN FRIEND,
1010 Arch Street,
Philadelphia, Pa.

Zimri Stubbs has taken up pastoral work in Vernon meeting in connection with his pastoral work at Cottonwood. Both meetings belong to Cottonwood Yearly Meeting, Kan.

The churches in Spiceland, Ind., are holding union services First-day evenings during the summer months. J. C. Frazier, New Castle, Ind., led the 28th ult.

The Friends' Book and Tract Committee of New York have issued a new edition of the little booklet, "The Quakers as Makers of America," by David Gregg.

During the past few months Friends at Knightstown, Ind., have been favored with visits from George and L. Ella Heartley, President Robert L. Kelly and students from Earlham College.

Lewis and Emeline Jones, with their daughter, Clara Cline, have been visiting relatives and friends near New Loudon, Ind. They will return to their home at Northbranch, Kan., about Eighth month 5th.

Mary M. Parker writes from La Monte, Mo., saying that "Poor health and isolation from Friends makes thy paper doubly dear to me." She is doing what she can "to turn the minds of 12 little ones under ten years of age in the paths of righteousness."

The Christian Endeavor Society in Watseka, Ill., are raising money to pay for a home for their pastor by asking interested Friends to contribute 16 pennies each. When placed side by side, this number will cover a foot, and our young Friends hope to receive enough to reach a mile.

Fred Smith will continue his pastoral work at Spiceland, Ind. In connection with the First-day union meetings, he has used illustrations of the Tabernacle and its services. Spiceland Meeting has been favored with visits from and lectures by several professors from Earlham College.

"Temperance Day" was observed at Bethel Meeting, near Marion, Ind., where Elwood Scott is serving as pastor. An able address was delivered at the morning service and a program was carried out in the evening with six young people giving addresses. The house was full at both services. "Children's Day," likewise, was held and both services largely attended.

The meeting-house at 20 South Twelfth Street, Philadelphia, is being repaired and repainted during the summer month while most of the attenders are out of the city. The First-day morning meetings are held in the monthly meeting room. Sylvester Jones spoke at the morning meeting the 28th ult., he with his family having stopped for the day in the city en route for Cuba.

On the evening of the "Fourth of July," through the courtesy of George H. Carpenter and wife, Clintondale, N. Y., the Christian Endeavorers held a lawn social. The grounds were tastefully illuminated with Chinese lanterns and the spacious rooms thrown open for the entertainment of guests. A literary and musical program was rendered, followed by the phonograph. In addition to the Endeavorers, a number of summer boarders from the city were present.

Chas. C. Haworth and wife, who have been doing missionary work in Cuba for the past five years under the American Friends' Board, are returning to the States. Orpha Haworth and the children are already home, and Charles C. Haworth expects to follow in about a month. Sylvester Jones and family are on their way to take charge of the mission work.

They entered this field seven years ago, but have been home two years on furlough. During this time Sylvester Jones has been doing work in Chicago University.

From the Richmond *Sun-Telegram* we clip the following: "Prof. Elbert Russell, Earlham, has been very busy for the past several weeks speaking before religious gatherings of both the Friends and other churches. He spent two weeks lecturing before the Bible-school at Winona, gave three lectures before the C. E. Convention of the South Bend district at Culver, and spoke before the Friends' Summer-School of Religious History at Bryn Mawr, his lectures covering a period of one week. Prof. Russell is much sought after as a Bible teacher and lecturer."

Levi T. Pennington, who has served the meeting at South Wabash, Ind., for two years as pastor, has accepted a call to like service in the meeting at Knightstown, Ind., in connection with which he will pursue his studies at Earlham College. During his pastorate at South Wabash that meeting has erected a new house of worship at a cost of \$13,000, has had a considerable increase in membership, has organized a Junior Christian Endeavor Society, a Home Class Department in connection with the Bible-school, and has about doubled its expenditures for pastoral support and missionary work.

Morton C. Pearson has been engaged for next year for pastoral work in Indianapolis Meeting, this making his fifth year of work in Indianapolis. The reports of the year's work reveal an unusual amount of practical work done by all the departments. The Bible-school and church services have increased very much in interest and attendance. The total membership this year is 933, about 75 of whom are from the membership of the Haughville Mission Church, and 131 of whom are non-residents. Of those who reside in the city a large percentage are regular in church attendance and active in some department of church work. The First Friends' Meeting was never in a more prosperous condition.

The following are the names of delegates from Oregon Yearly Meeting to the Five Years' Meeting:

John F. Hanson, Portland, Ore.
Henry Edwin McGrew, Caldwell, Idaho.
E. H. Woodward, Newberg, Ore.
Mabel H. Douglas, Newberg, Ore.
H. Elmer Pemberton,
Isabel Kenworthy,
Aaron M. Bray, Boise, Idaho.

In our list for New York Yearly Meeting the name of William C. Taber, 173 Chamber Street, New York, should appear instead of David S. Taber.

Friendsville Quarterly Meeting was held at Friendsville, Tenn., Seventh month 26th and 27th. On the evening of the 26th Laura P. Townsend spoke to the young people concerning Christian service. Seventh-day morning Professor Jesse H. Moore, Lincoln Memorial University, spoke on "Always Abounding in the Work of the Lord." After dinner the meeting assembled for business. An interesting session was held. The statistical report showed an increase in membership. In connection with the evangelistic and pastoral report, an earnest consideration was given the question of encouraging young people to the ministry of the Gospel. At the First-day meeting Jesse H. Moore preached. David Sanders also spoke. Altogether, it was considered a very satisfactory quarterly meeting.

Bellefonte Friends have recently been favored with a most delightful and helpful visit from Anna B. Thomas and Hannah M. Pope, Baltimore. As it was inconvenient for Friends to entertain them in their homes, a "boarding-house" was opened to them, where they felt free to remain as long as was desirable. As opportunity was given them, they visited the families belonging to Centre Monthly Meeting, thereby becoming better acquainted with their needs. In the meetings for worship, held every First-day and Fourth-day morning and in one appointed meeting for First-day evening, the Gospel services of both Friends were most acceptable. If the small country meetings were more frequently visited in this way by concerned Friends much good might be accomplished in the way of building up the Society in spirituality and power.

The Biblical Institute of Indiana, Western and Wilmington Yearly Meeting met at Plainfield last week. The following, addressed to Joseph H. Choate and his associates, delegates of the Government of the United States of America to the

International Conference now in session at The Hague, was unanimously approved:

Dear Sirs:—The Friends' Bible Institute of Indiana, Wilmington and Western Yearly Meetings of Friends, in annual session at Plainfield, Ind., representing a membership of 41,000, extend to you heartfelt appreciation of your distinguished services in behalf of international friendship, and assure you of our sympathy and support in the far-reaching work in which you are now engaged.

We respectfully urge upon you the advocacy of the following measures:

1. The establishment of an international conference or parliament to meet at stated times, through which a recognized and authoritative code of international law may be developed.
2. A general arbitration treaty for the settlement of international disputes.
3. Such changes in The Hague Court as may be necessary to establish a permanent judicial tribunal always open for the adjudication of any case that may come before it.
4. The immunity of all unoffending private property at sea in time of war.
5. The neutralization of ocean trade routes.
6. An arrest in the increase of national armaments and a plan to insure alternatively their proportionate reduction.

In all your deliberations, individually and as a body, may you be directed by a wisdom higher than human understanding and guided by the spirit of truth.

BORN.

GRANT.—To Elihu and Almy C. Grant, East Sangus, Mass., Seventh month 27, 1907, a daughter, Rachel Grant.

MARRIED.

CLIBBORN-ABRAHAM.—At the Friends' Meeting-house, Birkenhead, Eng., Seventh month 17, 1907, Roland, second son of Frederic Clibborn, 18 Kingsmead Road, North Birkenhead (formerly of Philadelphia), and Mildred, eldest daughter of Thomas Fell Abraham, Oxtou, Birkenhead. Roland Clibborn is a direct descendant of the Barclays, Ury, and Mildred Abraham is a direct descendant of Margaret Fell, Swarthmore Hall.

DIED.

CARTER.—At her home near Burr Oak, Kan., Sixth month 29, 1907, Melinda Carter, wife of Ezra F. Carter and daughter of David and Lydia Davis, aged fifty-four years. The deceased was converted in childhood, lived a faithful Christian life, and was a member of Walnut Creek Monthly Meeting of Friends.

HULL.—At her home, Tobias, Neb., Seventh month 16, 1907, Lavinia Hull, daughter of Daniel and Mary Bond, in her eighty-fourth year. Her husband, John Hull, died six years previous. Until 1886 they were well-known members of Iowa Yearly Meeting.

MENDENHALL.—At Wichita, Kan., Seventh month 21, 1907, Albert W. Mendenhall, in his seventy-third year. The deceased was born in Ohio, being the third child of Stephen G. and Rachel Albertson Mendenhall, worthy members of the Society of Friends from North Carolina. Throughout his life he has been a devoted Christian and a member of the Society of Friends, particularly interested in Bible-school work, for many years serving as superintendent or teacher, while following his chosen profession of dentistry. Later he was recorded a minister by Haviland Monthly Meeting, Kan. For a time he was pastor in the Friends' East Side Meeting, Wichita.

PEARSON.—At his home, South Wabash, Ind., Seventh month 28, 1907, John Pearson, aged seventy-four years. He was a birthright member of Friends, was converted in 1880, and has served the church faithfully. He has been an elder of South Wabash Friends Meeting for the past sixteen years.

STANTON.—At the home of her son, in Louisiana, Sixth month, 1907, Sarah Straton, in her eighty-third year. She was a life-long Friend and for many years active in church work. Old and young were alike won by her gentleness. She possessed tender sympathy, uncommon patience and a sublime faith which enabled her to say, "I have committed all into the hands of God."

The International Lesson.

THIRD QUARTER.

LESSON VII. EIGHTH MONTH 18, 1907.

THE DAY OF ATONEMENT.

LEVITICUS 16: 5-22.

GOLDEN TEXT.—Wherefore he is able to save them to the uttermost that come unto God by him. Heb. 7: 25.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Day of atonement. Lev. 16: 5-14.

Third-day. Day of atonement. Lev. 16: 15-22.

Fourth-day. Various duties. Lev. 16: 23-34.

Fifth-day. Eternal priesthood of Christ. Heb. 8: 1-13.

Sixth-day. Rites of the law. Heb. 9: 1-10.

Seventh-day. Efficacy of Christ's blood. Heb. 9: 11-26.

First-day. Exhortations. Heb. 10: 19-31.

Time.—Year uncertain, but possibly B. C., 1490 or 1299, and in the interval between the first day of the new year and the 20th day of the second month, when the Israelites left Sinai.

Place.—In the plain at the foot of Mt. Sinai.

This lesson is unquestionably a difficult one to understand fully. It is a good example of the external and typical observances under the Law, from which, we may be very thankful, the Christian is free. Christ is the great antitype, and, having Him, we have all. "The Law made nothing perfect, but the bringing in of better hope did."

It is rather strange that the observances described in the lesson are not referred to in the historical books, such as Judges, Samuel, Kings, Chronicles, Ezra, and Nehemiah, or in the pre-exilic Prophets; neither can they be positively identified with anything in Ezekiel.

Two things are to be specially noted: (1) The extreme solemnity of the observance, and that it was to be performed once only in the year. (2) That it was on behalf of the nation, not for individual sins. The Day of Atonement represents the culmination of the Levitical system, and chapter 16 is a fitting conclusion to chapters 1-15. Verses 1-4 show that, historically, the chapter follows the account of Nadab and Abihu.

The word translated "scape-goat" is without doubt wrongly rendered. The correct word is "Azazel," and it is so given in R. V. This word is used nowhere else in the Bible, and it unquestionably indicates someone opposed to Jehovah. He is perhaps the banished demon, or prince of evil spirits, who lives in the desert or wilderness. Compare Is. 13: 21; 34: 14; Matt. 12: 43; Rev. 18: 2. The sins placed on the goat devoted to Azazel carried them to him, to whom they rightfully belonged.

The ceremony took place on the 10th day of the seventh month, or, more correctly, from the evening of the 9th to the evening of the 10th day. The restrictions in regard to labor were very severe. Lev. 23: 26-32. It was the one time when all the people were to fast, or, in the language of Leviticus, "afflict their souls." As the present time the Day of Atonement is the most solemn day of the year, and thousands of Jews who observe no other holy day observe

this. It is the beginning of the Jewish year. It comes about October 1st, but, being dependent on the moon, it varies from a calendar date.

The whole ceremony typifies the need of forgiveness, and the absolute separation from sin. The comparison which the writer of the epistle to the Hebrews makes (chap. 9) between atonement under the Law and atonement by Jesus Christ is most instructive and should be read.

5. "He." The high priest himself. "Kids" of the goats." Better, "he-goats." R. V. It was a shaggy, rough-haired animal.

7, 8. "Tabernacle of the congregation." "Tent of meeting," and so elsewhere. "Lots." In early times these were two small tablets of wood. On one was inscribed, "For Jehovah," on the other, "For Azazel." The two lots were taken out at once, one in the right, the other in the left hand. The right hand was put on the goat on the high priest's right hand, and the left on the goat on his left. The hands were opened and the goats indicated by the lots.

10. "But the goat, on which the lot fell for Azazel, shall be set alive before the Lord, to make atonement for him, to send him away for Azazel into the wilderness." R. V. This verse is not clear; possibly it means "that the goat was consecrated to the solemn purpose for which it was employed, as the altar (Ex. 29: 36) was prepared for use by a rite of expiation."

13. The "cloud of the incense" was to hide the glory from the high priest (compare Is. 6: 5).

16. Even the holy place was contaminated, and so an atonement was to be made for it. Compare Ex. 29: 36, 37; Ez. 43: 20, 26. "And so shall we do for the tent of meeting." R. V. This was the court of the sanctuary. This was also to be cleansed.

17. While this process was going on no one was to be admitted except the high priest. This was probably to prevent any defilement from being purposely or unwittingly committed.

18, 19. The altar is probably the altar of burnt offerings in the court in front of the tabernacle, as Aaron was "to go out."

19. "Seven times." The holy number.

20. The cleansing is now complete, and it only remains to send off the goat "for Azazel" into the wilderness.

21. "Both his hands." This is the only place where the high priest was to use both hands, and it probably means that it symbolized the placing on the goat the sins of both the priests and the people. The ceremonial, no doubt, meant symbolically to indicate that the sins were transferred to the animal to be handed over to the prince of evil spirits in the wilderness. "Fit man." "A man that is in readiness." R. V.

22. "A land not inhabited." Literally, "a land cut off." "Solitary." R. V. It may mean either a land from which the goat could not return, or an uninhabited land. During the time of the second temple some parts of the ceremony had to be modified. Among other things, the goat was led out into the wilderness about 12 miles from Jerusalem, and there killed by being pushed off a precipice.

YEARLY MEETINGS FOR 1907.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., Treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

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TOPIC FOR EIGHTH MONTH 18. THE VALUE OF DECISION.

EPH. 4: 14, 15; JAS. 1: 1-8.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. **Israel's decision.** Josh. 24: 15-22.

Third-day. **Sincere decision.** II Chron. 15: 8-15.

Fourth-day. **An oath-bound decision.** Neh. 10: 28, 29.

Fifth-day. **Decision demanded.** I Kings 18: 19-21.

Sixth-day. **Decision rewarded.** Josh. 1: 7, 8.

Seventh-day. **Firm decision.** Acts 21: 11-14.

Perhaps it is of a piece with that negative attitude with which the Chinese are charged, and which appears in the words of Confucius, "Do not do to another what you would not have him do to you," that we find this maxim of their philosopher, Mencius, laying down a rule of restriction as a guide of life: "Men must be decided on what they will *not* do, and then they are able to act with vigor in what they ought to do." Be that as it may, it undoubtedly means much to finally and definitely "put off the old man with his deeds," to determine to "lay aside every weight"; and yet no choice operates quite automatically.

Broadly sinful things are not the weapons by which Satan begins his conquests, so first of all is the classifying of what is good and what evil. Indeed, here often is the only battle for the Christian, for, having once called a thing by its true name, no alternative is left but to embrace it if good and helpful, or to reject it if wrong. Sometimes the line seems hard to draw, but a habit of choosing with a sincere purpose to choose rightly is a great safeguard. To leave a temptation to be reconsidered or a doubtful point to be reargued with one whom we know to hold a lower standard than our own is to invite compromise and downfall.

Emerson says, "God offers every mind its choice between truth and repose." We know that repose means inertia,

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sluggishness, and, if persisted in, atrophy. One of the sad effects of "institution" life for children, whether in hospitals or elsewhere, is the elimination of choice. So much is fixed routine that the mind learns not to act, whereas character grows largely by choice. Truth is gained only by its pursuit, and the choice of truth means a choice of struggle. It means, too, a choice of life. We will not go so far as to say with the old poet:

"Tis never known
Virtue and pleasure both to dwell in one;"

but we will find that the pleasures of high choice do not comport with the pleasures of a "luxurious idleness," of either mind or spirit.

"Do it now," is one of the catchy phrases that are kept before the eyes of the people by various devices, and there is wisdom in it, not only as regards matters of worldly success, but in every line of action.

"Choice and occasion, once being past,
Return no more."

James' "double-minded man" is probably quite as often a procrastinator as he is a willing dallier with the dangers of temptation.

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BETWEEN THE DAYS



Between the days—the weary days—
He drops the darkness and the dews;
Over tired eyes his hands he lays,
And strength and hope, and life renews.
Thank God for rest between the days!

Else who could bear the battle stress
Or who withstand the tempest's shock,
Who thread the dreary wilderness
Among the pitfalls and the rocks,
Came not the night with folded flocks?

The white light scorches, and the plain
Stretches before us, parched with heat;
But, by and by, the fierce beams wane;
And lo! the nightfall, cool and sweet,
With dews to bathe our aching feet!

For he remembereth our frame!
Even for this I render praise.
O, Tender Master, slow to blame,
The falterer on life's stormy ways,
Abide with us—between the days!

—*The British Weekly*

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The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, EIGHTH MONTH 15, 1907.

No. 33

LOOK AT THAT WHICH IS NOT SEEN.

The Bible is full of surprising paradoxes. A person who read only the surface meaning of the words would suppose, as superficial readers like Robert Ingersoll did suppose, that the great Book was full of flat contradictions. Here are some of those sentences which go so far below the surface that mere head-wit cannot follow the trail: "He that loses his life finds it;" "When I am weak then am I strong;" "Die to live;" "*Know the love of Christ which passes knowledge*"—and "*Look at things which cannot be seen.*"

Evidently something more than head-wit is needed for these things, as something more than scribe-lore was needed to make Nicodemus, a ruler of Israel, see what it meant to be *born anew*. He floundered about on the plane of *natural experience*, and missed the unveiling of spiritual truth because he could *see* only the things which *eyes see*. It takes the highest kind of education—higher than the high school; higher than the higher critic; higher than the critic of the higher critic—to train the soul to see the things that cannot be seen. As this is an educational issue of the paper, let us consider this highest type of education—training the eyes of the heart, to see the invisible.

As soon as we stop to think about it, we are surprised to find that everybody is trying to see the invisible. It is precisely *that* vision which the scientist is working for. He works over his test-tubes, his fossils, his star-clusters not because he wants to see these things, but because he wants to see through them and find the *laws* which they reveal. He cares no more for *material atoms* than the rest of us do, but he spends years of his life training himself to see invisible laws and principles, working through, and revealing themselves in, the things before his eyes. Where the plain man sees only an apple falling, Newton *sees* a mighty principle which organizes the whole universe, and controls alike the ripples on the lake and the orbits of celestial worlds. The same thing appears again in the daily life of us all. We are all trying to see the invisible. Everybody loves somebody and is aiming to grow in appreciation of that loved one. But to do *that* means to see the in-

visible. It is not dresses we care for, not hats and coats; it is not the hundred and fifty pounds, more or less, of "warmish albuminoid matter," composing the body, that stirs our devotion and makes us toil and sacrifice. We see the invisible with the eyes of our heart. We appreciate the *spirit* of our friend. We believe in his ideals; we approve of his purposes; we sympathize with his aspirations; we love his character—in short we have learned to read visible signs and to interpret them so that at length we see through them to the *soul* of our friend, whom never having *seen* we love.

So, too, with the highest seeing—it is a question of training the eyes of the heart, so that they see the invisible. Some would have us always in bondage to the things that are seen. Their plan of education is to keep men in the religious nursery with picture charts and rudimentary doctrines written out in creeds to be learned by rote. Not so do the great spiritual guides teach us. They use the things that are seen only to help men get beyond them. For them everything centers on training the soul to find the invisible through the *visible means*. It is a small matter that I can repeat the Apostles' Creed, or the Richmond Declaration. It is a very great matter that in the rush and stress of life, I can *feel the everlasting arms of God* about me and can cry, *Abba, Father*.

How shall we learn to see the unseen? By looking through the seen, with the eyes of the heart open. The way to find the Heavenly Father is to see how Christ—whom men saw with their eyes and touched with their hands—reveals Him. He is the Face through which the Father's heart and spirit are seen. His sympathy is Divine sympathy. His tenderness is the tenderness of God, His love is the Love that loves everlastingly. When one touches the nail prints in His hands, the eyes of the heart *see through* to the invisible Grace of God, which bears our sin and seeks us even among the swine-husks. What we need to do is to use our Revelations—our Bible, our prophets, our apostles, our sacraments, our creeds, our Christ—not to fix the feet in stocks, but to train the soul to see through to the heart of God, to rise step by step from little glimpses, pinhole peeps, to a larger vision, a clearer sight of the Mercy, the Hope, the Purpose,

the Love of our God who is in the Bible, in the Church, in the Creed, in the Prophet—supremely in the Christ.

R. M. J.

THE MESSAGE.

A successful physician must know at least two things, men and medicine. It is not enough for him to study anatomy and physiology and be capable of diagnosing correctly; he must also know his remedies and how to use them. In like manner a successful Christian worker must know men, but above all he must know what he has to offer. Here, as in all other departments of human activity, there are a host with an easy way, "simply preach the Gospel." Now, the "gospel" is all sufficient, but no man has yet sounded its depths or reached its heights or measured its breadth, and we pause for a moment to reflect.

What is the Christian message? A sense of peace that comes from sins forgiven, and a purpose and power to withstand temptation? To be sure. A message without that would not be a gospel. Victory over sin is a fundamental human hope, and will remain a part of any appealing message as long as man is man. But it is not the whole Christian message. There are other needs, other soul hungers as universal and fundamental as the thirst for purity and power.

Nothing is more apparent to-day than the great restlessness of the age. Everywhere is rush and impatience. Men are working early and late with their hours for sleep and days for recreation disturbed. Everyone is busy, and everyone who is honest with himself must admit that there are times, more often than he may believe, when he is weary; times when he would put away the cares of life, the responsibility of living, and *rest*. Never has the invitation of Jesus, "Come unto me" * * * "and I will give you rest" meant more. We would rest, not alone from sin and failure, but from duty and endeavor as well.

Then, again, everything in this world is uncertain—speculation, property, health, even close personal friendships, and life itself. From this we cannot escape, and yet at the center of every life is a desire for *something sure, something abiding, something true*. We would reach beneath the shifting scenes of life. We would "know whom we have trusted," that He is able to keep that which we have attained amid change and decay.

But back of all these desires and all this promise is the desire and ability to share our life, our real life, our whole life. Many a man and woman with a host of friends, and fair fortune, is lonely and homesick

at heart. It is not enough to tell them that "mercy is free;" what they would know is that their Father's heart is an open fountain of love. That somehow they can come to Him, and He to them, and they can sit down together and feast forever. Nothing is deeper than this hunger, this yearning for God. And Jesus, after all his days of teaching, came back to the shores of Galilee to tell Peter once again that the flock is hungry for personal love. And this is a message for the masses to-day. To those who find life little more than a losing fight with temptation, let us carry a message of hope; but to the great masses who think but little of sin, and yet are filled with the cares of life and weary with the rounds of daily toil let us carry a message of love. The Gospel of Jesus is large enough for everyone and every need. Let us open our hearts to receive a broader, richer message, and hope thereby to minister more perfectly to the needs of common men.

EDITORIAL NOTE

The most important piece of educational news for the present summer is the election of Thomas Newlin to the presidency of Whittier College. It is a cause for regret that Charles E. Tebbetts feels that the time has come for him to withdraw from the position which he has filled with dignity, wisdom and insight, but if he is to withdraw, we know of no one better suited and qualified to take up his work than Thomas Newlin. He is a man of devout and saintly spirit, a teacher of inspiring influence, a lover of the truth and an honest seeker of it, and a person endowed with the gift of leadership. His coming will be a great gain to the Pacific Coast.

Guilford College has sustained a decided loss by this call of Thomas Newlin, but it has done the best in its power toward filling his place by the appointment of J. Edwin Jay, of Friends' University, Wichita, Kansas. Prof. Jay is one of our foremost young scholars and teachers and his work in Kansas is the prophesy of a very valuable future career.

EDUCATION IN THE SOCIETY OF FRIENDS.*

BY L. HOLLINGSWORTH WOOD.

"And the times of this ignorance God winked at but now commandeth *all men everywhere* to repent."

The education of ourselves is a duty which we owe to God and our fellows and the subject of this paper as well as its object is the tracing such measure of faithfulness as our Society has shown to this duty in the past with some hope of showing a few reasons for still greater efforts in education for the future.

*Read before North Carolina Yearly Meeting.

The attitude of the Society of Friends towards education has been very much criticised in the past and that partly with justice and partly through a misunderstanding of our attitude. That we have never been really inimical to education I hope will be apparent as we proceed, but the fact remains that one of the earliest testimonies of the founder of our Society as set forth in his Journal, to wit: that it was not necessary for a man to be educated at Oxford or Cambridge to be able to preach Christ's wonderful message to the world, has been distorted by some of our members into a positive statement that the Message of Jesus Christ could not be preached by a learned man and such remarks have been made as the following, which was heard at the time of the visit of a beloved, though very unlettered Friend. "Now we shall have the pure Gospel, for this man can neither read nor write."

Let us not doubt that God is able to speak to his people even through the most difficult channels, but shall we not be mindful of the talents he has given us to make the very best possible use of them?

George Fox while testifying against the practice in vogue in his day of granting livings to clerkly men who had intellectual qualifications without regard to their spiritual fitness was keenly conscious of the advantages of education for the youth of the Society. As early as 1667 he had recommended the establishment of a boarding school for boys and another for girls for the purpose as he quaintly puts it "of instructing them in all things civil and useful in the creation" and we find the school for girls set up at Shacklewell and that for boys at Waltham.

A number of Fox's friends, followers and associates were highly educated men and though Barclay is the most generally recognized scholar of those early times among Friends he was by no means alone among the adherents of the new sect. Isaac Pennington, William Penn, Thomas Ellwood and many others show marks of their early training and later care for such matters.

Among Friends then as now there was difference of opinion as to the subjects which should be taught. Barclay, who was a thorough classic, wrote as to the study of the classic languages, "and therefore, to answer the just desires of those who desire to read them, and for other very good reasons, as maintaining a commerce and understanding among divers nations by these common languages and others of that kind, we judge it necessary and commendable that there be public schools for the teaching and instructing of such youth as are inclinable thereunto in the languages;" while we also find an elementary book for teaching Latin was prepared and published by Friends so as to avoid what they called the "heathenish books generally used."

Opposed to Barclay we find William Penn in his "Fruits of Solitude," saying:

"The first thing obvious to children is what is sensible; and that we make no part of their rudiments.

"We press their memory too soon, and puzzle, strain and load them with words and rules; to know

grammar and Rhetorick, and a strange tongue or two that it is ten to one may never be useful to them; leaving their natural genius to mechanical and physical, or natural knowledge uncultivated and neglected which would be of exceeding use and pleasure to them through the whole course of their life."

To be sure languages are not to be despised or neglected. But *things* are still to be preferred.

Penn makes a strong plea for the study of nature in the pages immediately following the above, making this beautiful suggestion: "The world is certainly a great and stately volume of natural Things; and may be not improperly styled the Hieroglyphicks of a better."

In 1695 John Bellers, a member of London Quarterly Meeting, issued a tract entitled "Proposals for Raising a College of Industry of all Useful Trades and Husbandry, with Profit for the Rich, a Plentiful Living for the Poor and a Good Education for Youth. After quoting Sir Matthew Hale that "a sound, prudent method for industrial education for the poor will give a better remedy against these corruptions than all the gibbets and whipping posts in the kingdom," (Highly modern teaching as applied in our own trade schools at Tuskegee and Hampton and elsewhere) he appeals to Parliament to encourage the enterprise, and to the thinking and public-spirited to contribute money, "which E. Skeat and H. Springet will receive."

He concludes in a frank way which some of us dare not use in our arguments "that to answer all objections would be to empty the sea."

Thomas Ellwood, who was at one time a secretary or assistant to the poet Milton, gives the most striking testimony to the regard which early Friends had for learning, when he writes of his regret at having forgotten so much of what he learned as a boy.

"Nor was I rightly sensible of my loss therein until I came amongst the Quakers. But then I saw my loss and lamented it, and applied myself with the utmost diligence at all leisure times to recover it.

"So false I found that charge to be, which, in those times, was cast upon the Quakers, that they despised and decried all human learning because they denied it to be essentially necessary to a Gospel ministry, which was one of the controversies of those times." Thus early did the discussion of this senseless topic which has disturbed every yearly meeting at some time find place in Friends' writings.

In 1697 the question which faces us to-day had already arisen, and as they quaintly phrased it the "breeding up of schoolmasters" had been considered, and later it was acknowledged "that the want of proper persons amongst Friends qualified for schoolmasters, has been a great damage to the Society in many places." Meetings were recommended to take care that some weighty suitable Friends go and inspect schools and families of Friends in the several counties; and see that the advice of Friends be duly answered in this great concern.

In 1711 they had a teachers' meeting in connection

with yearly meeting as is shown by the following minute:

"The Friends who are schoolmasters signifying that they desire to have a meeting among themselves on Second day in the afternoon at the third hour in the next yearly meeting week to advise with each other concerning the education of youth. The meeting approved of it."

1700 to 1740 the minutes almost invariably contain some mention of "Godly care for the good education of children in the fear, nurture and admonition of the Lord."

Many English schools for Friends were established between 1760 and 1831, among them names familiar to us all, such as Ackworth and the two schools at York, one for boys and one for girls, with other schools at Sidcot, Wigton, Croydon, Tottenham and later at Rowden, Penketh, Ayton and Saffron-Walden.

These schools were none of them colleges in our meaning of the word, and it seems a little strange to us that English Friends have so rarely had the advantage of a college training.

To be sure the schools to-day in England, under care of Friends, are excellent, but they stop short of what we think of such advantage, *i. e.*, the last two years of our college courses.

Perhaps it is not fair to make this statement about Friends, for it probably is no more true of them than of others, in England, as is borne out by what seemed surprising figures which were published in one of our New York papers the other day.

England's University attendance for a population of 22,000,000 is only 17,000, of which number about 7,000 are credited to Oxford and Cambridge, while the rest are distributed among the newer seats of learning in the large cities. Again Oxford and Cambridge are still largely controlled by the clergy, and the early Friends testimony against ecclesiastical establishment and traditions has doubtless closed to Friends these gates of learning, and this is not counting the deterrent influence of the expense of the course at Oxford and Cambridge, where they have no Rhodes scholarships for the native Briton but only for Americans, Colonials and Germans.

And now what of our own record in America.

It is a pleasant one to contemplate, and we may be justly proud of the work of our ancestors in this as in many other lines.

Let us take care lest we remind some caustic observer of the man who having only his ancestors to boast of was likened to the potato—the best part under ground.

Penn's well-known attitude toward education would lead us to expect immediate steps in his colony toward establishing schools, and we find the subject mentioned in his Frame of Government, and later embodied in the "Great Law" of his colony.

On sailing from Britain he wrote his wife on the subject of the education of their children, as follows: "For their learning be liberal. Spare no cost; for

by such parsimony all is lost that is saved." Some might trace the effects of Penn's Irish sojourn here were any of so light a mind.

We are not surprised to find that at a council held at Philadelphia ye 26th of the Tenth month, 1683, Present, William Penn, proprietor, and Gov. Thomas Holmes, William Haigue, Lasse Cock and William Clayton, the following record of proceedings was made:

"The Governor and Provincial Council having taken into their serious consideration the great necessity there is of a schoolmaster for ye instruction and sober education of youth in the towne of Philadelphia, sent for Enock Flower, an inhabitant of the said Towne, who for twenty year past hath been exercised in that care, and imployment in England, to whom having communicated their minds he embraced it upon the following terms, to learne to read English 4s. by the quarter, to Learne to read and write 6s. by the quarter, to learne to read, write and cast accounts, 8s. by the quarter, for Boarding a scholar that is to say dyet, Washing, Lodging and Schooling, Tenn pounds for one whole year."

In 1697 the public school was chartered by Governor Markham; in 1701 when Penn was returning from America the second time he granted a charter, which continued the control in the monthly meeting, and again in 1708, while in 1711 he granted the charter which, with some changes of management, gives the name to the William Penn charter school of to-day.

Among the Masters of this school was Anthony Benezet, who by his untiring efforts with tongue and pen exerted such a great influence for the abolition of slavery.

The subject must have been much before Friends during all this time, for we find them drawing attention of Friends in other yearly meetings to the subject, and in 1779 New England mentions receipt of their letter in regard to schools.

In 1790 Owen Biddle issued a tract with this cumbersome title:

"A Plan for a school on an establishment similar to that at Ackworth in Yorkshire, Great Britain, varied to suit the circumstances of the Youth within the Limits of the Yearly Meeting for Pennsylvania and New Jersey; introduced with the sense of Friends in New England on the subject of education; and an account of some schools in Great Britain to which is added observations and remarks, intended for the consideration of Friends." The yearly meeting was much interested and finally purchased 600 acres of land at Westtown, in Chester County, where the boarding school was opened on the 6th of Fifth month, 1799, which has been developed to the splendid educational plant so much admired to-day.

That the history of educational effort among American Friends was not confined to Philadelphia will be seen from the title to the pamphlet just mentioned, but the Society of Friends in America can never forget the great debt for inspiration and example,

and often for less ideal, but no less necessary helps which it owes to Philadelphia Friends.

The first recorded movement toward founding Friends schools in New England is on the 25th of Third month, 1779, when the monthly meeting held that day at Union Village, near Woonsocket, R. I., stirred, as it is pleasant to think, by the words of some young mother to whom the new responsibility of training young lives seemed very real, but perhaps more probably by that earnest soul and keen businessman, Moses Brown, recorded its sense as follows:

"It having been the concern of this meeting to promote the education of our youth in schools, under the government of solid Friends, and as this necessary care is much relaxed within our Yearly Meeting, from what our Discipline requires, and finding encouragement by our own short experience, as well as by the doings of the Last Yearly Meeting held at Philadelphia, on this subject, which have been laid before the Meeting, we are induced to recommend to the solid attention of the Quarterly Meeting this important subject, and if it appears to you as it does to us, of weight enough to carry forward to the Yearly Meeting, and the minds of Friends are united in a living concern therein, we think it will be an acceptable step in the reformation."

(A most beautiful minute with a wonderful spirit of willingness to submit to the will of others, which even to-day has such marked effect on the hearts of both members and non-members who know our methods.) With so earnest a minute we are not surprised to find Rhode Island Quarterly Meeting uniting with the concern and recommending the subject to the yearly meeting for discussion, and we read that

"Moses Brown, with fifteen other men, together with such other Friends as may feel an engagement to attend with them, are appointed to the matter under consideration, * * * and to report their sense upon the same to the adjournment of this meeting."

The committee reported a few days later "that they had solidly considered the proposal of Rhode Island Quarterly Meeting and the recommendation of our brethren of Pennsylvania and New Jersey in their last epistle respecting the education of our youth in schools, under the care of solid Friends." They then recommended that "an interest in the subject be created throughout New England in all of their subordinate meetings, including the smallest of them."

They request "reports and returns" from the meetings within their jurisdiction next year, "in order to ripen the subject for further advice and assistance in this interesting matter."

To earnest, energetic Friends, such as Moses Brown and his co-laborers on the committee in charge of this school question the following years of slow, painful progress must have been very trying.

In great faith they started the school at Portsmouth Friends meeting house on Eleventh month 8, 1784, on a fund of £134, 19s.

We must remember that this £134 was subscribed during the trying times of the Revolutionary War,

when the meeting records bear this eloquent testimonial to the trials endured by non-combatants.

"The amount of Friends suffering within Rhode Island government on account of our religious testimony against war and fighting, brought up since our last yearly meeting, is £3,456 and upwards." And this was probably not an assessment of damages against a corporation in our modern ways, but a measure of very real loss in goods, not feelings.

The strain proved too much for the Friends of the school to contend against, and in 1788 the school was closed owing to the serious financial troubles of the period. It was not opened again until 1819.

In 1814 Moses Brown gave 43 acres of land near Providence "for the furtherance of these desirable objects."

The school actually did open First month 4, 1819, and a letter written by Mary Mitchell, who with Dorcas Gardner had come in a sloop from Nantucket with two or three students, gives an amusing account of the difficulties of starting. The letter is written from the "Girls School Room," and says, "Here Dorcas and I sit each at a form, left entirely to ourselves."

"Dorcas swept and swept, and I read two or three pages of Cowper's Task without understanding one sentence."

"Poor little Maria Fuller from Lynn, who came with the Superintendents Matthew and Betsy Purington, Salem, Mass., gave vent to her feelings by shedding a few pearly drops. She is the only scholar here except those who came with us."

She continues "Afternoon school over, and such a school! * * * At night we were conducted to the large vaulted lodging room; there were not many beds, as the bedsteads are to be corded when they are needed."

"Sheets unwashed just as they came from the hands of those who made them at the Sewing Bee in Nantucket."

"Awoke before sunrise, dressed by Aurora's light. Breakfasted at the heaviest, large, round table I ever saw, presented to the school by one of the Browns."

"Benjamin Rodman went to town and bought some battledoors, and for want of anything else to do we made good pastime and exercise of it."

In 1822, on the death of Obadiah Brown, the permanency of the school was assured by the receipt of a legacy of \$100,000, and in the Moses Brown school of to-day, with its splendid equipment we see the results of the labors of these early Friends. While Friends in New England and Pennsylvania were thus grappling with the educational problem, the other yearly meetings were also concerned on the subject. Perhaps the epistle from Philadelphia, which was mentioned in New England, had effect in New York. At any rate, we find in 1779 in New York the first record of this concern on the yearly meeting records.

In 1794 Nine Partners Quarterly Meeting recommended the establishment of a yearly meeting boarding school, and the following year the proposition was

united with, and a farm purchased, and in 1796 the school opened under the name of The Nine Partners Boarding School. Later it was transferred to Union Springs, and is still located there and doing excellent work for New York Yearly Meeting under the name of Oakwood Seminary.

In Baltimore, in 1815, the yearly meeting appointed a committee to take up subscriptions for the establishment of a boarding school. The school was opened near Sandy Spring Meeting-house in 1819, and known as Fair Hill Boarding School. It was afterward discontinued for lack of support.

In 1830 a committee of North Carolina Yearly Meeting reported:

"There is not a school in the limits of the yearly meeting that is under the care of a committee either of a monthly or a preparative meeting. The teachers of Friends children are mostly not members of our Society, and all the schools are in a mixed state." This report "brought the meeting under exercise for a better plan of education."

A committee was appointed to prepare an address to be sent to the subordinate meetings, which finally resulted in the founding of New Garden Boarding School in 1837, which has continued without interruption since that time, despite the vicissitudes of the Civil War, to point out to the youth of North Carolina Yearly Meeting the road to higher things, and has now grown to Guilford College and all it means to North Carolina Friends.

Even more remarkable than the record of the yearly meetings on the Atlantic slope is that of the meetings west of the Alleghanies.

When we think of the task which the early settlers in the Middle West had before them, we are inspired to see how soon they took up the problem of education, and we find these stalwart North Carolina Friends, who, driven from their homes in the Carolinas by their devotion to their principles against slave holding, and emigrating to a new country across great mountains and rivers, yet felt it their duty to give of their scanty means to the education of their children. No doubt they made sacrifices, of which we who are more fortunately situated can have little realization.

In 1836 Ohio established a school at Mount Pleasant, and while the first yearly meeting of Friends in Indiana* was held in 1821, we find that in 1832 Whitewater Quarterly Meeting recommended that some action be taken by the yearly meeting in reference to a boarding school. So early did Friends hope for the benefit which Earlham College gives to-day.

A committee was appointed, and a part of their report is here quoted:

"We, the committee appointed on the subject of a boarding school, have met and had it under consideration; and while we look upon the subject as one of great importance, we are united in the belief that the establishment of an institution to be under the direc-

tion of the yearly meeting for the religious and guarded education of the youth of all classes of society would have a happy effect upon the state of society in regard to education throughout our borders. And without going into detail of all the advantages of such an institution, we think it right to propose to the yearly meeting that a committee of men Friends be appointed to receive contributions from such benevolent individuals as may be disposed to help in the concern by donations or legacies and with a view to keep alive and increase the interest therein, and that any contributions so made by them be so managed as to continue to accumulate, and whilst we desire not to press forward more speedily than our resources will admit, we think that the minds of Friends will become more and more prepared for it as our information advances and means increase, so that in the course of a very few years an institution so desirable may be brought into operation."

The next year the committee reported that they had attended to their appointment and received \$137; next year \$11.50 was received. In 1835 no subscriptions were reported, while in 1836 only \$7 were added to the fund, yet the yearly meeting appointed a committee to propose to the next yearly meeting a plan and regulation for the contemplated boarding school. The next year this committee reported very fully as to location, plans of buildings, etc., and mentioned that "they had been kindly furnished with information on the subject of their appointment from Friends of New England, Philadelphia and North Carolina (yearly meetings), each of which has a boarding school now in active and successful operation."

For a few years following this report subscriptions came more freely, and the prospects for the school were bright, but later interest seemed to flag, and it was not until 1847, after fifteen years of struggle on the part of the Friends of the school that it was finally opened, located on a farm which had been purchased by the Yearly Meeting to provide sufficient space for its members' tents while camping out in attending yearly meeting. The city of Richmond has since grown up about this spot where Earlham College stands, as the monument to the faithfulness of these educational as well as geographical pioneers.

All through the West where Friends have settled it is the same story.

In Kansas Yearly Meeting there are to-day seven academies, of which two are in Oklahoma and one in Texas. Iowa Yearly Meeting has her educational system, from which Penn College has grown, and Nebraska Friends are following in the same track; while on the Pacific Slope also Friends are working and sacrificing to obtain for their children the guarded religious education of which all feel the need. And now we come to the most interesting development in Friends educational efforts in America.

Up to this time we have been tracing the history of the work for education, which, with perhaps one or two exceptions, were of the elementary or common school sort. The demand for a higher and more lib-

*Facts and quotations are taken from a paper by Charles F. Coffin on the "Beginnings of Earlham College."

eral education for the youth of our country, and especially of our own Society, is a most remarkable evidence of the real desire to reach after things which are higher and fuller of life and usefulness. As was mentioned in the early part of this paper, the University training was in most cases impracticable for English Friends, but in this new country, from comparatively early times, Friends seem to have been eager not only to give their children such rudimentary training as could be inculcated during the period of life when the children were least useful in the home labors, but were also willing and anxious to continue the support from the paternal funds, or at any rate, to do without the assistance of the young heads and hands in the struggle for existence, for so much longer a time, and that, too, during the period of really productive labor, as would give the child a collegiate course in addition to the ordinary school training.

The average of Friends' education has generally been high, but we have not been satisfied with it, and have demanded things above the average for our children.

Friends do not want the story of the man who said he had had an average supper, because his tea was weak and his butter strong, to apply to them.

The demand for collegiate education was of gradual growth, and schools started as higher schools grew into colleges at least until the more recent foundations.

In the case of Haverford College, which was the first of Friends' schools established with the avowed purpose of providing a higher education than that given in the ordinary schools of the day, the demand seems to have started with some Friends in Philadelphia and New York. Five articles had appeared in *The Friend* signed "Ascham," in which the writer pleaded for a higher education. Soon after their publication meetings of "Friends favorable to establishment of a seminary for teaching Friends' children the higher branches of learning" were held in New York and Philadelphia.

Articles evincing a warm interest in higher education continued to appear in *The Friend* from various pens. Among others one over the signature H. G., states "Many of the early ministers in the Society, whom we consider as the brightest ornaments of our Church, were men that had received a liberal education, and there is no doubt that under the sanctifying power of Divine Grace, it contributed to enlarge the sphere of their usefulness in religious as well as civil society. Barclay, Loe, Penn, Fisher, Penington, Claidge, Caton, Ellwood, Parnell, Camorr and Burrough were all men of liberal education, and the first four were bred at college.

In another paper over the signature E. G., the writer "urges the fact on the calm and serious consideration of every unprejudiced mind, that the wants of our religious society do imperiously require the establishment of a school for teaching young men and boys the higher branches of learning, adding, it is a fact which, though painful, ought to be known to our members, that many children of Friends are placed

at the colleges of other religious societies, such as Yale, Princeton, Muhlenburg's College on Long Island, and at the Roman Catholic College in Maryland. The latter has frequently had as many as six or eight at once."

In the meantime the meetings referred to had taken steps to do something to meet the situation, and having declared that it was the sense of the meeting "that a school be established in some central position, and to an extent adequate to the wants of Friends on this continent in which a course of instruction may be given as extensive as in any literary institution in the country." They appointed a committee "to meet and compare with Friends in other parts of the United States on the subject."

They also thought "such institution would be most useful under the supervision and management of the contributors."

The committee reported a glittering plan by which on a subscribed capital of \$40,000 they could buy the land, erect the buildings, pay the teachers, run the school and pay a dividend of 5 per cent. Needless to say, it did not work, though the subscriptions required were quickly obtained.

It is a remarkable fact that though this was a school for boys alone, three of the largest subscribers were women.

They had great difficulty in selecting a location, though one would have thought that the three essentials named, healthfulness, easy access to a city and nearness to a "respectable body of Friends" would have somewhat limited their choice.

A letter from Thomas P. Cope, Philadelphia, to Samuel Parsons, New York, on this subject, after speaking of various differences of opinion, concludes: "We must now do as James Coburn used often to tell us in his preaching, 'exercise our situation.' May we be favored to dwell in everlasting patience, and perhaps all may yet end right. Very truly and affectionately thine, Thomas P. Cope."

How "right all did end," perhaps only those of us who know from our own experience the beauty of the location, eventually chosen, and have received the inspiration in things intellectual and spiritual which Haverford College, then called Friends' Central School, imparts to her children, can appreciate.

In 1856 the Legislature of Pennsylvania gave the necessary permit to the college to grant degrees, and Haverford started on its collegiate existence.

With Bryn Mawr, it is the only college under care of Friends, so far as the writer is informed the idea of co-education has been departed from.

In 1859, Earlham was organized as a college at Richmond, Indiana. With these beginnings the supply of colleges has been continually increasing to meet the demand for college education, and we have the remarkable list of colleges, compiled by Robert E. Pretlow, and published in *THE AMERICAN FRIEND*, Eighth month 17, 1905, under the care of Friends, which, when considered in the light of the fact that there are on the American Continent, roughly speaking, only 100,000 Friends, bears a most remarkable

testimony to the attitude of Friends toward the higher education.

The list of names of these colleges is all there is room for in this paper.

Haverford College, Haverford, Pa.—Under control of a corporation of Friends.

Bryn Mawr College for Women, Bryn Mawr, Pa.—Under control of a Board of Trustees (all Friends), which is self perpetuating.

Earlham College, Richmond, Ind.—Under control of Indiana and Western Yearly Meetings.

Guilford College, Guilford, N. C.—Under control of North Carolina Yearly Meeting.

Wilmington College, Wilmington, Ohio.—Under care of three Quarterly Meetings of Wilmington, Yearly Meeting.

Penn College, Oskaloosa, Iowa.—Controlled by board partly appointed by Iowa Yearly Meeting and partly elected by stockholders.

Friends' University, Wichita, Kan.—Under care Kansas Yearly Meeting.

Nebraska Central College, Central City, Neb.—Under care of an association of Friends in Nebraska.

Whittier College, Whittier, Cal.—Under care of California Yearly Meeting.

Pacific College.—Under care of Friends in Oregon.

Pickering College, Pickering, Ont.—Under care of Canada Yearly Meeting.

With this array of colleges we are not surprised to find still greater numbers of secondary schools, and a report from every yearly meeting east of the Rocky Mountains that it has one or more such schools under its care, though remarkable is not unexpected. Missionary schools are also supported in various localities.

Surely, Friends have been awake to the advantages of education, and if the aim of all Friends' schools is that which was stated to be their aim in a letter from the principal of one of New England Yearly Meeting's secondary schools "To reach the heart as well as the mind," we must have received great returns from the efforts expended and the sacrifices made.

Let us not get the idea that the sacrifices for education were confined to the early pioneers who struggled to found our Eastern schools and colleges.

The wonderful exhibition of sacrifice for such things given in the raising of an endowment fund for Whittier College no longer ago than last year, an account of which was published in *THE AMERICAN FRIEND* Seventh month 12, 1906, is evidence that Friends in California at least have such a spirit.

While the report says that the raising of this endowment fund represents an average donation of \$35 for every man, woman and child in the yearly meeting, yet the tears leap to our eyes at the account of one old Friend, who subscribed \$500, all his savings of a lifetime, and how this act on his part stirred the meeting to the supreme effort which completed the fund.

We cannot but feel impressed with the statistics of Friends' efforts for a "Guarded Religious Education"

for their children. It is safe to say that the colleges and schools under the care of Friends (orthodox) represent an investment of over \$8,000,000, how hardly earned in many cases some of us know.

Are we sure when we analyze the figures and results that a proper dividend or return is made to the Society of Friends on its investment?

Investigation of the number of Friends educational institutions where any course of study on Friends' history and doctrines is to be found would surprise many of us.

In a partial investigation recently undertaken, in an attempt to obtain information on this subject 68 letters were sent out addressed to the various Friends' schools and colleges in America (both branches). Forty-six replies were received, and in only 11 was there any course even bearing on the history and doctrines of Friends.

When we think that this also represents the schools and colleges of the other branch of Friends which are very numerous in New York and Pennsylvania, this seems an even more remarkable result.

To be sure, the effect of education on the Church is mostly indirect, but surely our children should be taught in schools which we pay for something of the thought and ideals for which Friends have borne their testimony in the past, if we are to expect them to be strong members for the future. We want to build up a Society stronger and more noble, with loftier ideals and inspirations than we have had, and for this end we sacrifice our comfort, even deny ourselves many of the generally regarded necessities of life, but our schools and colleges fail to give them an idea of the marvelous conception of life with God which the early Friends preached and practiced.

Let us see to it, that in our schools or in our families our children are shown the best things, and if we believe the early Friends had the highest ideal of the relation of God and man shall we allow those for whom we demand the best and highest to remain in ignorance of it?

Friends have been regarded as practical idealists, that is, they put their ideals into practice, and in such stirring times as those of Cromwell they languished in prison and suffered death rather than depart from their firmly grasped principles.

They went to visit the Sultan of Turkey at a time when such travel was probably more onerous and dangerous than a visit to the Tashi Lama in Thibet is to-day. They never flinched when convinced that human slavery was wrong, and worked day and night to free the slaves. The record of Friends in North Carolina is one of the most splendid pages of history. Our children should be taught not only the facts, but the glorious reason, the magnificent conception, which nerved Friends for their enterprises.

If they grasp them, we need not fear for the future of our Society.

Education will be safe, our testimonies as to peace and temperance and simplicity will be kept inviolate, but what is more, a new education will be demanded. An intimate knowledge of our fellow-men and their

troubles will be sought, and the Society of Friends will gird itself for great things in the years to come.

In England members of the Society of Friends have made the most exhaustive investigations into the causes of drink and poverty. The work of Joseph and Seeborn Rowntree is known and appreciated wherever these problems are faced, and the pleasantries with which John Wilhelm Rowntree, the son of Joseph and brother of Seeborn Rowntree, was presented at a gathering of notable philanthropists was a real introduction. "He is the son of Drink and the Brother of Poverty."

The London General Epistle calls all Friends to consider these subjects. I quote from their epistle of 1906 "Our meeting has been brought under a deep concern that as a religious society we should do our part in trying to solve the great problem of poverty. The condition of the poor, their disabilities and their temptations, must not be allowed to escape our Christian thought and help. * * *

"The social problems which confront us in the civilization of the twentieth century are complicated and not easy of solution, but we are persuaded that even here it will be proved that 'unto the upright there ariseth light in the darkness. * * *

"It is our responsibility, each in his own place and degree to see that we do not grind the face of the poor that in the matter of wages we endeavor to pay that which in the sight of God is just and equal, that we strive to mitigate the evil of undue competition, and above all things to lighten the pressure of toil on the Nation's womanhood and child life."

These subjects call for patient study, self-denial and sacrifice, but how blessedly falls the Saviour's word of welcome and approbation.

"Inasmuch as ye did it unto one of the least of these my brethren, even these least, ye did it unto me."

The call of this century to us is loud and insistent. How shall we prepare ourselves to meet it?

Is not the answer found in the last sentence quoted "Patient Study, Self-denial and Sacrifice."

Our Society has demanded colleges for the higher education of our youth on lines of general culture. The world demands from such cultured people studies and investigations into the causes of things which are wrong and unfair.

It demands an education from those who are educated so that it can be led sanely and justly to attack wrong wherever it is entrenched with the wide perspective which will mete out justice whether to corporation or individual, which will as soon sanction theft by the individual from an individual as by the people collectively from a corporation and fearless alike of popular clamor or financial interest will face the problems of our century in a spirit based on truth, on knowledge, which is power.

Is not Tennyson's thought our hope also:

"Let knowledge grow from more to more
But more of reverence in us dwell
That mind and soul, according well
May make one music as before

But vaster."

And shall we not determine that as members of the Society of Friends we will devote our lives to work which will as in the same poet's New Year's song:

"Ring in the valiant man and free
The larger heart, the kindlier hand;
Ring out the darkness of the land
Ring in the Christ that is to be."

THE BIBLE INSTITUTE AT PLAINFIELD.

The eleventh annual session of the Friends' Bible Institute of Indiana, Western and Wilmington early Meetings was held in the Yearly Meeting-house, at Plainfield, Ind., beginning on the evening of Seventh month 22, 1907.

The aim of the Institute, as stated in the printed announcement, was: "Whatsoever things are true, and whatsoever things are helpful we should make a part of our daily life. A faith which perishes with a creed has been a millstone about the neck of him who would rise."

It is the belief of those who have charge of this Institute, that truth is beautiful and worthy to be considered from every standpoint; that she is strong almost as the Almighty, and has nothing to fear from honest research and investigation.

In pursuance of this program, thirty-three lectures were given. Three were by President Kelly, and eight by Prof. Russell, of Earlham College. There were three by President Brown and seven by Prof. Strannahan, of Wilmington College. Three were given by Richard Haworth, pastor at Kokomo, Ind., one by Lindley Jones, pastor at Dover, O., and a series of addresses on Evangelism as viewed by their respective churches was given by Clarence Case, of Richmond, Ind., on behalf of Friends; by Dr. Philpott, of Indianapolis, on behalf of the Christian Church; by Joshua Stansfield, of Indianapolis, on behalf of the M. E. Church, and by James McWilliams, of Wilmington, O., on behalf of the Presbyterian Church. In addition to these, there were four addresses of a scholarly character by Dr. George Schodde, of Capital Theological Seminary, Columbus, O., who gave a clear and powerful presentation of the claims of conservative criticism.

These lectures were all in the direction of a better understanding of the Scriptures and their application to the problems of the present day life. They were practical and educative, giving to the workers present many suggestions, and much to stimulate and encourage.

Every day two meetings for worship were held. The morning meetings were led by Friends chosen by the Committee on Meetings for Worship, and the Vespers were in charge of the young people of the Christian Endeavor. As always, these meetings were occasions of happy and uplifting fellowship.

The association of the active Christian workers of these three yearly meetings, thus brought about, both in the attendance of meetings and in their conversation on the grounds and at their boarding places, was a remarkable opportunity of getting and giving good.

The four addresses on "Evangelism" were given of evenings, and were listened to by large and enthusiastic audiences. They gave rise to so much interest that a conference was called to give further discussion and consideration of the subject, and as a result of the interest thus called forth, the Institute at a later session adopted the following suggestion, to be sent to the next Five Years' Meeting:

"To the Five Years' Meeting of Friends to be held at Richmond, Ind., Tenth month 15, 1907.

"The Friends' Bible Institute held at Plainfield, Ind., by committees representing Indiana, Western and Wilmington Yearly Meetings, has earnestly considered the problem of Evangelism that confronts our church, and we desire to recommend to the Five Years' Meeting, that it formulate some practical means of uniting the forces of Friends in the extremely important work of carrying the message of the Gospel to men who sit in darkness. We hope to see the work of evangelizing the multitudes pushed in every community of Friends, with a united purpose and spirit, till our numbers be multiplied, and our message to the world have the presentation it deserves. We feel that the times are peculiarly fitted to listen to our message, and that the opportunity of proclaiming it, especially to the unchurched multitudes in the cities, makes an urgent demand upon the devotion and resources of our people."

Things of Interest Among Ourselves.

Hickory Valley Meeting, Tenn., is building a new meeting house.

Clark Brown will go to Lynnville, Iowa, the 25th inst., to take up pastoral work.

Adrian Quarterly Meeting was held the 2nd to 4th inst., Raisin Valley, near Adrian, Mich.

W. Mahlon Perry will remain in pastoral work in the meeting at Whittier, Cal., another year.

The C. E. Conference on First day afternoon was interesting. The principle speaker of the hour being Herbert Haldy, Burt, Mich.

Friends of Emporia, Kan., have secured the service of Susie F. Wilcox as pastor another year. The meeting still keeps up a good attendance.

Jesse W. Wilmore, late of Kansas Yearly Meeting, is now a member of Pasadena Monthly Meeting. His address is Bakersfield, Cal. He has been granted a minute for gospel service in California.

Noah C. and Cora E. McLean have returned to their home in Erie, Pa., after an absence of eighteen months engaging in general evangelistic work in Massachusetts, Maine and New Brunswick. In some places pastors and people of different churches united, and a great ingathering of souls was witnessed.

Damascus Monthly Meeting, Ohio, has again secured the services of Truman C. Kenworthy as pastor for another year. Truman C. Kenworthy began his work in this place the Second month of 1903. His faithful ministry in the various departments of the church work during this time has proven his efficiency as a pastor, and has born fruit.

Springdale Quarterly Meeting, Iowa, convened the 2d inst. with a good attendance. On Seventh day morning about 30 minutes were spent in spontaneous prayer and praise. Our friend, John Y. Hoover, was present, and writes that "with the exception of a little organ music at the opening I think George Fox owned, the service was genuine Quakerism."

Charles and May Replogle have returned from their visit to the mission stations in Alaska, where they were formerly missionaries for nine years. They received a hearty welcome home, and were surprised to find a new organ in the Sabbath-school room. The church has greatly prospered under their leadership, having been organized with 20 members, and now has a membership of over 150, with an average attendance of over 100 in Sabbath-school. There is also a large and very interesting Christian Endeavor.

Isaac Stratton, Alum Creek, Ohio, was present, and was very much blest in his service all through the Quarterly Meeting. Major James H. Cole, Adrian, was present First day morning and assisted in the service. The usual routine of business preceding the Yearly Meeting was transacted. Owing to the recent death of the secretary of the Board of Raisin Valley Seminary, Susan M. Walker, the report had not been prepared, but an unusually bright outlook for the Seminary was spoken of for the ensuing year. Suitable words of respect to the departed were prepared, she having served as a member of the Board fourteen years.

The local meeting at Ackworth, Iowa, was favored with two days of very helpful conference, the 27th and 28th ult. Four of the pastors from other meetings in the quarter were present on Seventh day; also John W. Stribling, Earlham, who was greatly favored in speaking to the hearts of those present. The good Master is wonderfully blessing the work at this place. Friends have large meetings on the Sabbath in which the interest is constantly on the increase; also a large and interesting Sabbath-school and a good Christian Endeavor, which is very helpful to the young people. Ackworth Quarterly Meeting will be held at Indianola, the 17th and 18th inst. Anyone feeling impressed to come will find an open door for service.

Farmington Meeting, New York, has been blessed of late in having the services of two Visiting Friends on two consecutive Sabbaths. Ellison R. Purdy, Oskaloosa, Iowa, was in attendance Seventh month 28th. He preached a very helpful sermon from Ex. 10:28, "There shall not a hoof be left behind." The lesson was along the line of entire consecration and strict obedience to God's commands.

On the 4th inst. Luke Woodard, Fountain City, Ind., was present, and spoke with his old-time vigor upon the subject, "What Think ye of Christ?" Thirty-six years ago this month he spoke upon the same subject at this meeting, the occasion being the first "general meeting" held within the limits of New York Yearly Meeting. His sermon was listened to with deep interest by the entire congregation. The meeting is prospering under the pastoral care of Leverett J. Rugg.

TRUEBLOOD.—To Willard O. and Caroline Clare Trueblood, Poughkeepsie, N. Y., Seventh month 6, 1907, a son, Stanley Foster.

We take the following from the *Herald*, Pasadena, Cal., of the 27th ult.:

"Frank Cornell, the new pastor of the Los Angeles Meeting, and Harry R. Keates, of the Pasadena meeting, made the two principal addresses at the quarterly meeting of Friends held here to-day.

"In addition to the regular reports the committee appointed at the last quarterly meeting to investigate the request of certain members of the Los Angeles church to organize a new monthly meeting, reported favorably on the application, and the meeting will be established near Thirty-seventh Street in the southwest section of Los Angeles. Los Angeles, Pasadena, Long Beach, Bethel and Alamo were represented to-day by pastors and delegations. Alamo is the new church organized at Imperial. Harry R. Keates and Thomas Armstrong, who were appointed for the purpose at the last quarterly meeting, went to the Imperial country on May 4th and organized the monthly meeting at Alamo near Holtville. Albert E. Wright was placed in charge.

"After the business sessions to-day adjournment was taken to meet next at Long Beach Tenth month 26th.

"Harry R. Keates, for the past four years the active and much-beloved pastor of the Pasadena meeting, yesterday handed in his resignation to the clerk of the monthly meeting, John C. Chambers. Rev. Keates has received a call to the South Eighth Street church of Richmond, Ind. His resignation will be acted upon at the next monthly meeting here.

"Harry R. Keates came here from Glens Falls, N. Y., where he labored for seven years. Since coming to Pasadena he has been president of the Ministerial Association for two years, during which time the membership has increased 170, and the church edifice has been remodeled at a cost of \$7,000."

BORN.

BEARD.—To J. G. Whittier and Eldora L. Beard, Economy, Ind., Seventh month 12, 1907, a daughter, Marian Lucinda.

HADLEY.—At Telluride, Col., Seventh month 13, 1907, to Dr. Murray N. and Florence Henley Hadley, a son, Ferderic Murray.

DIED.

KENDALL.—At Danville, Ind., Sixth month 21, 1907. Margaret Kendall, wife of John Kendall. Member of Mill Creek Monthly Meeting, Hendricks County, Ind. She possessed in a remarkable degree, a deep interest in those who were among the suffering, manifesting during her useful life a real Christian character.

LAMB.—At her home near Amboy, Ind., First month 17, 1907, Sarah H. Lamb, in her seventy-eighth year. She was the widow of Edmond Lamb, and daughter of Aaron and Mary Hodson. She was a birthright member of the Society of Friends, and in her younger days was an active worker in church and Bible school.

NEWLIN.—Near Marshall, Ind., Fifth month 18, 1907, John H. Newlin, in his seventy-first year. The deceased was a minister since 1892, was largely instrumental in building up the Friends meeting at Union, Bloomingdale Quarterly Meeting; also was much interested in education, nine years a trustee of Bloomingdale Academy and three years president of the Board.

WOODY.—At her home near Thorntown, Ind., Seventh month 3, 1907, Matilda Ellen Woody, wife of Mahlon Woody. She united with Friends in childhood, and remained a consistent member until death.

Educational Notes

Leon L. Tyler, formerly principal in Fairmount Academy, Fairmount, Ind., has been elected superintendent of the city schools at Three Rivers, Mich.

The academy at Friendswood, Tex., has secured Aulder Larzelere as principal for next year. He is a recognized minister from White Plains Monthly Meeting, Indiana. The school year opens Ninth month 2d.

Frederic C. Vail, Germantown, Pa., has recently been chosen athletic coach at Earlham College. He comes from one of Philadelphia's best families, and attended Germantown Friends' School and Academy. His influence on the boys will be of the best.

Bryn Mawr College will open for its twenty-third academic year, Tenth month 2d. The college looks forward to a very successful year since an unusually large number of students have registered, both in the Undergraduate Department and in the Graduate School.

Charles L. Coffin has been employed as principal of Vermilion Academy, Vermilion Grove, Ill. His home is Pleasant Plains, Iowa. He will have as his assistants June Kersy, Bloomingdale, Ind., and H. Ross Wood, New Providence, Iowa. A prosperous year is anticipated.

Various repairs and improvements are going on at Moses Brown School, Providence, R. I., during the summer vacation, in preparation for the coming year. There will be very few changes in the teaching staff, and the prospects for a large school and a successful year are unusually good.

Damascus Academy, Damascus, Ohio, has prospered for three years under the principalship of Walter S. Painter. The teachers for the coming year are Walter R. Williams, principal, and Ethel M. Hawkins, assistant, with T. C. Kenworthy, Biblical teacher, and S. J. Santee, music teacher. The outlook is good. The quarterly meeting is taking a good interest in the school.

Nebraska Central College, located at Central City, Neb., will open Ninth month 17th. Eli H. Parisho is president. He is assisted in the college work by six regular professors and other teachers and instructors. The enrollment last year was 115, and the management expect a large increase the coming year. Nebraska Central is the only Friends College in Nebraska.

Northbranch Academy graduated two young women and one young man this year. The former expect to teach, the latter to attend college the coming year. There has recently been raised over \$1,200 as a permanent endowment fund. Interest in the school seems to be on the increase. The faculty the coming year will be the same as the past year: D. W. Laurence, principal; Gertrude McClung, assistant, and Piety E. Lawrence, music.

Friends' University has just received a gift of \$25,000 from Andrew Carnegie for its permanent endowment fund. In addition nearly \$40,000 had been secured from other sources. The total endowment now is about \$140,000. Six new rooms are being finished during the vacation, and will be ready for occupancy in Ninth month. It is the purpose to heat and light the university building the coming school year with natural gas, which is now piped to the campus line.

At a recent meeting of the Earlham College Board of Trustees, it was decided to begin at once the erection of a central heating plant. For the present, however, this plant will only be able to heat the Edwin S. Bundy dormitory and the Library Building, owing to limited means. The old buildings will be heated by the old plant as heretofore. It is very much hoped that Friends will make contributions liberally, so that the buildings may be heated without forcing the college to go in debt.

There was more interest manifested in Pacific College at the last Oregon Yearly Meeting than has been shown at any similar occasion in recent years. It bespeaks an awakening throughout the State toward Pacific College, which can only result for good to the institution; also there has been quite a general inquiry among the possible patrons for next year, indicating that a good attendance is assured. With good prospects for completing the endowment as planned, there is every evidence that Pacific College will continue prosperous.

Fowler Friends' Academy, Fowler, Kan., will commence its second year Ninth month 9th. An increased attendance is assured. H. H. and Anna R. Townsend remain as teachers, and Milton Kenworthy will have charge of the Biblical Department. Music will be taught. One hundred dollars has been contributed in memory of Hughie Kershner, for whom the library is named. John M. Watson has contributed 40 volumes from his private library. The school needs a larger library, physical apparatus and a good endowment fund.

William Penn Charter School was founded in 1689, and chartered by William Penn in 1711. The school has just closed its 218th year by the graduation of a class of 52 boys, destined (outside of a small percentage going directly to business) for entrance to Pennsylvania, Princeton, Cornell, Haverford, Williams, Harvard, Yale and the Institute of Technology. In the matter of teachers for the coming year the school is peculiarly fortunate in being able to make up a staff composed exclusively of those in her service at the close of last year. The new academical year begins Ninth month 24th.

The Board of Fairmount Academy, Fairmount, Ind., have thought best to introduce experimental elementary courses in agriculture and domestic science for the ensuing year. They have secured the services of Palmer Edgerton and Arthur Brewer, both graduates of the Agricultural Department of Purdue, for the work in agriculture, and Bertha Latta, daughter of Professor Latta, Purdue, for the work in domestic science. These courses will be given in a special term beginning Twelfth month 2d, and lasting twelve weeks. There is undoubtedly a great need for this, and the time has come, it seems, to meet the need.

Hesper Academy, Kansas, has been in successful operation for twenty-three years, and has graduated about 100 students, many of whom are filling important stations in life. At the last commencement, a class of six, four girls and two boys, received diplomas, under J. D. Miller and Della A. Davis as teachers. J. D. Mills has also served as pastor in the meeting the past year, and will continue to fill both positions the coming year. The academy building is a fine two-story house situated in a beautiful country in close proximity to a prosperous Friends' meeting. Any Friends looking westward would do well to call and investigate.

Laurence Friends' Academy, Gate, Oklahoma, will begin its year's work Ninth month 16th. It has a full four years' preparatory course, also special courses in business methods and music. The building will be remodeled to give a separate

library and recitation room. The library of about 1,000 volumes is strong in history, literature and the sciences.

The new dormitory will accommodate about 25 students and some excellent private dwellings are being built in the neighborhood. Professor Alfred White, formerly of Friends' Wood, Texas, will be associated with the school the coming year. Friends have had splendid crops and the outlook is excellent for another year of growth and strength. T. J. Perry is principal.

The report to the quarterly meeting shows Central Academy, Plainfield, Ind., in the best condition it has ever been in financially. The outlook for the coming year is very encouraging. With Edmond Albertson, principal, and Martha Hunnicutt and Mary Hallowell as assistants, there seems no reason why this should not be a banner year. Professor Albertson is now in the field, and is encouraged with the prospect.

Professor Thomas Newlin has accepted the presidency of Whittier College to begin work with the coming year. Professor Ratcliff will have charge of the History Department. He has been taking post-graduate work at Wisconsin University the past year. Professor Howard will take the Department of Latin. She has just completed a year of post-graduate work at Bryn Mawr. Professor Harris takes a year's leave of absence for study in Europe.

The fifty-first year of Oak Grove Seminary at Vassalboro, Me., opens Ninth month 17th. The outlook is very encouraging. The building will be taxed to its utmost in order to accommodate the large number of applicants. The work on the central power house, which was begun last fall, is now being completed, and it will be in operation at the opening of the school year. This central plant furnishes steam heat and electric lights for the seminary.

At a committee meeting recently held the matter of the new gymnasium was considered. Gratifying additions to the funds in hand are being made, and although a considerable sum will still be needed, it was decided that the work of erection should begin at once. It will be impossible to complete the building before cold weather, but it is expected that the work can be carried far enough so that it will be ready for gymnasium work during the winter.

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Year opens Ninth month 17.

GEORGE L. JONES, Principal

VASSALBORO,

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3. **A Large and Efficient Teaching Staff.**
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SETH K. GIFFORD, Ph. D., Principal.

PROVIDENCE, R. I.

The semi-centennial of the Friends' School, Friendsville, Tenn., was observed in an Old Students' Reunion held Seventh month 26th. Some of the first students, who were in school when David Morgan was principal, were present at this time. A large company of people assembled. Addresses on educational topics were made by S. E. Hill, Knoxville, and D. R. Haworth, of the Jonesboro schools. Interesting messages were read from former teachers—David Jones, Jephtha W. Morgan, Stephen M. Hadley and Jesse W. Marshall, Iowa; Franklin Elliot, Kansas; Wm. V. Marshburn, California; Z. H. Dixon, North Carolina, and Claire K. Hague, Ohio. A poem entitled "Tennessee," by William Russell, was read. Dinner was served in the school building. In the afternoon an organization was effected, to be known as the Old Students' Association of Friendsville Academy. Ruthanna Hadley, Wilmington, Ohio, has been chosen principal for the ensuing year.

The following is taken from the *Wichita (Kan.) Eagle*: "Prof. J. Edwin Jay has decided to sever his connection with Friends university, and will go to Guilford College, North Carolina, where he has accepted the position of head of the Biblical department. Professor Jay has been with Friends university ever since it started, and has done much to make the school a success. It is doubtful if any person connected with the institution has done more than he has to make it popular, and the friends of the institution will learn of his decision with regret. With the exception of President Stanley, Professor Jay was the only member of the faculty that had remained with the school from the beginning. Professor Jay is not only an educator of recognized spirit, but he is regarded as one of the brightest of the younger set of ministers in the Friends church in Kansas, hence his removal to another State is of concern to a good many beside those directly interested in the university."

The past year has been one of blessing and prosperity at the Oakwood Seminary, Union Springs, N. Y. The total enrollment for the year was 74, of which 63 were boarders in the institution. The graduating class numbered six girls and three boys, and the commencement exercises occurred Sixth month 21st. The address to the class was delivered by L. Hollingsworth Wood, Mount Kisco, N. Y., whose remarks

FRIENDS' UNIVERSITY



WICHITA, KANSAS, offers full collegiate course with a wide range of subjects from which the students may select; Biblical courses; Normal Training course; Music courses, Instrumental and Vocal.

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The Normal Department is prepared to give thorough teaching and training for those wishing to prepare for teaching. Students completing this course receive State Certificates, valid in any of the public schools of Kansas, and also recognized in many other states.

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FRIENDS' UNIVERSITY, Wichita, Kansas.

were very helpful and inspiring. The prospects for the coming school year are very favorable. The principal, Walter H. Wood, and seven other members of the faculty of last year are to remain for the coming year. Mary S. Knowles, who has served so faithfully as matron and resident minister for the past three years, has found the double responsibility too heavy for her strength, so she has decided to relinquish her position. The wife of the principal will assume the duties of matron. The prospect for a good attendance is excellent, and there is every reason to believe that the school will continue to develop and progress as it has done during the last few years.

Corinth Academy, the only Friends' academy in the State of Virginia, and also the only one in the limits of Baltimore Yearly Meeting, is located at Conley, Southampton County. It was organized in the year 1888 as a little private school. It has gradually grown from year to year until now the academy building has four rooms, viz.: the main, or principal's room; the primary room, two class rooms, one of which is also used for a library, and reading room. The school is very thorough in its course of teaching, and fully prepares students for college or business life. Students leaving this institution may graduate at Westtown B. S. in one year. Prof. Edgar Thomas Snipes, A.B. and M.A., Haverford College, and LL.B., University of North Carolina, is principal of the school, and Alonzo E. Cloud and wife, Richmond, Ind., are superintendent and matron respectively. A nice, commodious dormitory on the premises furnishes accommodation for the teachers and about 30 boarding students. The school is located in a pretty rural neighborhood, and therefore free from the objectionable features so often found surrounding similar institutions located in a town or village. The moral and religious tone of the school are first class.

Friendsville Quarterly Meeting was held the 26 to 28 ult., Friendsville, Tenn. Annie M. Ray of New England was present, also, Jesse More, a minister and member of the meeting who has been teaching in places away from Friendsville for some time. He had very acceptable service in the ministry. A report from the academy announced that Ruthanna Hadley, Wilmington, Ohio, has been employed as principal for next year. A concern was expressed by several Friends that from

among the young people some may be called and prepared for the work of the ministry.

Haviland Academy, Haviland, Kansas, was organized in 1892 as a corporation, in 1905 it was deeded to Haviland Monthly Meeting and to Haviland Quarterly Meeting in 1906. Since its organization over 50 have completed the course of study. The outlook for next year is encouraging. The course of study has been increased to four years, a music department will be added, and a commercial course. The buildings have been repaired and put into first class condition. The library and laboratory facilities have been increased. Frank H. Clark will be principal and Nellie Benton first assistant. The prospect for a good attendance the coming year is bright.

I. H. Woodward, *President*; W. H. Woodward, *Secretary*.

President Sharpless, Haverford College, announced at commencement that "so far as the material progress of the college has been concerned during the past year, we may mention the completion of the heating, lighting and pumping plant, involving a final payment of about \$25,000; the conversion of the old grammar school gymnasium into a dormitory; many improvements upon the lawn in the way of trimming and planting trees and shrubbery. In addition to these, the college has come into possession of a bequest of Joseph E. Gillingham, amounting to \$50,000—a portion of the income of which, as he requests, is to be used for scholarships for meritorious students, a donation from the heirs of Henry Norris, of \$5,000, without conditions; another friend has given us a nucleus for a pension fund or other means of adding to the perquisites of professors. We are also the recipient of a portrait of John Greenleaf Whittier, given by Samuel R. Shipley, which is interesting as being the choice of the poet himself for the frontispiece of his own edition of his works. The portrait was painted by Bass Otis, in Philadelphia, in 1837. The entrance gateway to the north of Roberts Hall, given by the class of 1906, and announced a year ago, has been completed, and the class would be glad for their friends to view it to-day. A number of smaller gifts for library and elsewhere indicate a continued practical interest in the affairs of the college by many alumni and friends. There has also been added to the resources of the college during the past year a considerable sum derived from the sale of lands in West Philadelphia."

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ABOUT sixty of these were laid out seventy years ago as a park for the new College. They have been improved since then, and now supply every facility for healthful retirement and recreation. Cricket, foot-ball, tennis, golf and skating are the out-door sports for the students, and for these there is every advantage. On this tract there are (a) Founders Hall, opened in 1833, now containing the scientific laboratories and, in a new wing, the College Dining Hall; (b) the Library, containing 49,000 books, and ample space for reading and study, with 273 periodicals and many pamphlets; it is open all day for free use; (c) Barclay Hall, a dormitory for 80 students, opened in 1877; (d) Chase Hall, for recitations; (e) Whitall Hall, for mechanical work and draughting; (f) the Observatory, with two equatorials and a full line of minor instruments; (g) Lloyd Hall, a dormitory; (h) the Gymnasium, a building costing \$50,000 and containing a main room 60x90 feet, swimming pool, bowling alleys, reading room and trophy room; (i) Roberts Hall, containing college offices, an auditorium seating one thousand persons, and fireproof rooms to house the valuable autograph collection of the late Charles Roberts; (j) Merion Cottage, a new dormitory accommodating 35 students; (k) the new power plant.

The Faculty contains the following, all men of learning and experience:

ISAAC SHARPLESS, Sc.D., LL.D., President, and Professor of Ethics.	ALBERT ELMER HANCOCK, Ph.D., Associate Professor of English and German.
ALLEN C. THOMAS, A.M., Librarian, and Professor of History.	LEGH WILBER REID, Ph.D., Professor of Mathematics.
LYMAN BEECHER HALL, Ph.D., John Farnum Professor of Chemistry.	WILLIAM WISTAR COMFORT, Ph.D., Associate Professor of Romance Languages.
FRANCIS B. GUMMERE, Ph.D., Professor of English and German.	FREDERICK PALMER, Jr., A.M., Instructor in Physics.
HENRY SHERRING PRATT, Ph.D., David Scull Professor of Biology.	ALFRED COPE GARRETT, Ph.D., Lecturer on Biblical Literature.
JAMES A. BABBITT, A.M., M.D., Physical Director and Associate Prof. of Physiology.	LEON H. RITTENHOUSE, M.E., Instructor in Mechanics and Electricity.
RUFUS M. JONES, A.M., Litt. D., Professor of Philosophy.	WILLIAM HORTAS JACKSON, A.M., Associate Professor of Mathematics.
OSCAR MARSHALL CHASE, S.M., Registrar, and Instructor in Drawing.	RICHARD MOTT GUMMERE, Ph.D., Instructor in Latin.
ALBERT S. BOLLES, Ph.D., LL.D., Lecturer on Commercial Law and Banking.	THOMAS KITE BROWN, Jr., A.M., Instructor in German.
DON C. BARRETT, Ph.D., Dean, and Professor of Economics.	CHARLES RUGLAS HOOVER, S.B., Assistant in the Chemical Laboratory.

The annual cost of maintaining this Faculty is \$45,000, which is about one-half the total running expenses of the College, including the board of students. The charges, including board, room rent and tuition, are as follows:

Lloyd Hall.....	\$575
Barclay Hall.....	500 and \$450
Founders' Hall.....	400
Merion Cottage.....	375

Board for all students is the same, irrespective of position of the room. Scholarships, won in open competition, may reduce the above expenses.

Haverford is especially a Friends' College, though one-half of its students are members of other denominations, received on equal footing. Its managers desire to make it a headquarters for Quaker scholarship and ideals, and invite the co-operation of all favorable to this conception.

For Catalogue and other Information, address the President, Haverford, Pa.

The International Lesson.

THIRD QUARTER.

LESSON VIII. EIGHTH MONTH 25, 1907.

ISRAEL JOURNEYING TO CANAAN.

NUMBERS 10: 11-13, 29-36.

GOLDEN TEXT.—And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light. Ex. 13: 21.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Israel journeying to Canaan. Num. 10: 11-13, 29-36.

Third-day. The cloud and fire. Num. 9: 15-23.

Fourth-day. God's promise. Gen. 12: 1-9.

Fifth-day. God's mercy remembered. Neh. 9: 7-19.

Sixth-day. Loving kindness. Isa. 63: 7-14.

Seventh-day. The divine Leader. Psal. 107: 1-15.

First-day. My Leader. Psal. 23.

Time.—Uncertain. Scholars vary between 1490 and 1290 B. C. About a year was spent at Sinai.

Place.—Sinai is near the southern part of the Peninsula, and the route was northward into the wilderness of Paran, between Sinai and Palestine.

The book of Numbers takes its name from the subject matter of the first four chapters and the 26th chapter of the book, where the numbers of the children are described. The title is not a good one, and one of the Hebrew titles—"In the Wilderness"—would be much better. The time covered by the book is about forty years. No author is named in the book. The book is a continuation of Exodus and Leviticus. Much the greater part of the book is taken up with the second year after leaving Egypt, and with the fortieth year of the intermediate period almost nothing is related. As in Exodus and Leviticus, the moral standard, while far above that of the other nations, is not up to the Christian standard. This is especially true in regard to retaliation and war. Every enemy must be put to the sword, and a most warlike spirit permeates the whole narrative. It should be said that commentators are by no means agreed as to the actual numbers of the Israelites, as given in the early chapters, which would make the total numbers about 2,000,000, which seems very unlikely, as such a population could not have been supported in the land of Goshen, to say nothing of their support in the desert. Various suggestions have been made to explain the matter, but they cannot be given here.

11. "The cloud was taken up from over." R. V.

12. "The children of Israel set forward according to their journeys." R. V. Whatever the actual numbers were, they were vast, and the movement of so great a multitude was necessarily slow, probably not more than ten miles a day. "And the cloud abode in the wilderness of Paran." R. V. Here it was that the greater part of the forty years were passed. From the central point where the cloud abode we may imagine the people spreading themselves to find pasturage for their herds, and living as other people in the same Arabia would live.

13. Moses was the medium through which Jehovah guided the people.

29. "Hobab." The exact relation of

Hobab to Moses is uncertain; the word translated "father-in-law" simply means a relative by marriage; Raguel (Reuel R. V.) is only a clan name, and, literally, all that can be said is that Hobab belonged to the clan Reuel. "Come thou with us," etc. Moses was satisfied that Jehovah was going to bless the Israelites, and he wished his friends and connections to share the blessing also. There was a friendship between the Kenites and Israelites. See Ex. 18: 12. "Spoken good." Ex. 3: 8; 6: 7, 8.

30. "I will not go," etc. He would rather be chief of a small tribe than be under even such a man as Moses, and the attractions of home, which he knew, were greater than those of an unknown land. Beside this, he probably had not as much faith in the promises of Jehovah as Moses.

31. Hobab was thoroughly familiar with the country, and his expert knowledge would be of great advantage to the moving multitude.

32. The argument of verses 31 and 32 seems to have prevailed; what he would not do for himself he did to help others. Though not mentioned here, in Judges (1: 16) we learn that the Kenites were with the Israelites in Judah, and they are referred to elsewhere. See Judges 4: 11; 1 Sam., 15: 6.

33. "And they set forward." R. V. "Mount of the Lord." Sinai, only so called in this place; but compare Ex. 3: 1; 4: 27. In other places the "mount of the Lord" is Mt. Zion. Is. 2: 3; 30: 29; Ps. 24: 3, etc. "Three days' journey." As it stands in the R. V. the meaning is that the ark during the three days' journey from Sinai was always three days ahead of the people.

34. "The cloud of the Lord was over them by day, when they set forward from the camp." R. V. This expression is somewhat different from that in Exodus (13: 21), where the cloud is distinctly described as leading the people, and also from another place in Exodus (10: 11), where the cloud rests over the Tabernacle.

35. "When the ark set forward." This is as if the ark went forward of itself, like the cloud. The ark was the visible sign of the presence of Jehovah. The two sayings in verses 35 and 36 are poetical. Grammatically they are addressed to the ark. Literally the lines run:

"Arise, Jehovah, that Thine enemies may be scattered. That they that hate Thee may flee before Thee." Compare Ps. 68: 1; 132: 8.

36. "When it rested he said: Return, O Lord, unto the ten thousands of the thousands of Israel." R. V. This was said at evening.

PRACTICAL THOUGHTS.

1. There are two motives for service: good to ourselves; good to others. It is impossible to do real good to others without doing good to ourselves.

2. For all the pillar of cloud, and the ark, Moses did not despise, but sought, human aid and skill.

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Face on face in the city, but never the face of a friend;

Till my heart grows sick with longing and dazed with the din of the street,

As I rush with the thronging thousands in a loneliness complete.

Shall I not know my brothers? Their toil is one with mine.

We offer the fruits of our labor on the same great city's shrine.

They are weary as I am weary; they are happy and sad with me;

And all of us laugh together when evening sets us free.

Face on face in the city, and where shall our fortunes fall?

Face on face in the city—my heart goes out to you all.

See, we labor together; is not the bond divine?

Lo, the strength of the city is built of your life and mine.

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[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR EIGHTH MONTH 25.

FOREIGN MISSIONS: CHRIST IN MEXICO AND SOUTH AMERICA.

EXODUS 20: 1-6.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. A promise to givers. Prov. 11: 25-31.

Third-day. A good example. II Cor. 8: 1-5.

Fourth-day. Willing offerings. Ex. 35: 24-29.

Fifth-day. Lay missionaries. Rom. 16: 3-9.

Sixth-day. Prayer for missions. Col. 4: 1-4.

Seventh-day. Mission schools. Ps. 34: 11-22.

One of the anomalies of our commercial and diplomatic relationships is the incompleteness of communication between this country and the republics to the south of us. To be sure we have our Bureau of American Republics, but its correspondence has a long road to travel if we may judge from the fact that our President Clark, when he had completed his work among the Endeavorers of South America recently and was in haste to reach home, found that his quickest way was to go first to England and recross the Atlantic from that side. China and Palestine are better known to us as mission fields, and are hardly more distant by actual routes of travel.

These remarks do not apply so much to Mexico, yet our people know more of any country of Western or Central Europe than of this our next door neighbor. Though her history covers practically four centuries as against our three, the system of Spanish government and the effects of Catholic influence have conspired to retard her progress. Religious liberty was proclaimed in 1857, but was not established until ten years later, after the overthrow of the French power in that country, since which time it has been maintained in spite of the bitter opposition of the priests. The Catholic party has not ceased, however, to oppose Protestant missions and Protestant influence of every sort, endeavoring to rally its forces by a cry of "Patriotism." But a freer thought and a better enlightenment have come to Mexico with the passing years, and it is to-day one of the most accessible as well as one of the most needy mission fields. The first missionary effort directly made by Protestants in Mexico followed the war of 1846-48. Our own work began there in 1871, and now includes boys' and girls' schools, medical work, a printing press for books and periodicals, and an extensive circuit of stations and outstations.

In Brazil, Argentina, Chile, Paraguay and Uruguay, while Catholicism is the dominant or State religion, others are specifically tolerated. In Peru toleration is not legalized, though practiced to some extent, while in Venezuela the external manifestations of other than the Catholic religion are not tolerated. Ecuador is just beginning to open to missionary influence. In all of these some measure of missionary activity is to be found.

but not enough in the aggregate to remove from South America the title of the "Neglected Continent." Of her more than 6,000,000 Indians, who form about 16 per cent. of the entire population, and who are usually open to missionary effort without outside interference, the vast majority still wait to hear the glad news of a free salvation. The peoples of European descent are hardly better provided for, so that the ratio of mission workers was recently given as but one to nearly 55,000 of the total population.

THE CHRISTIAN ENDEAVOR CONVENTION

Another International Convention has come and gone, meeting for six days in the far northwestern corner of the United States, if we disregard the vast district of Alaska. The attendance was a pleasant surprise to even the enthusiastic Endeavorers who counted confidently on the success of a gathering of which so large a part must be carried across a Continent. The total enrollment has not yet been reported, but a preliminary report showed more than 13,000 registration fees paid, while evening audiences of ten or twelve thousand were usual, with hundreds turned away.

The statistical report shows 69,138 societies in the world, a net gain of 2,366 societies in two years. The present membership is 3,456,900. Gifts for missions and other benevolences from Endeavor sources have aggregated \$4,378,920 in the two years, while reports indicate 446,688 accessions from Endeavor ranks to the churches in the same period.

The *Christian Endeavor World* characterizes the Convention as the "Convention of Patriotism, of Worldwide Fellowship, of Evangelism, of Hope and Promise and Progress," and reports as one result of its action that the International Headquarters Building, proposed at Baltimore, is now assured. St. Paul was chosen as the place of meeting in 1909.

From every indication, those who have been thinking of Christian Endeavor as losing ground have need to revise their opinions.

[FOR THE AMERICAN FRIEND.]

THE VISION OF GEORGE FOX.

This thro' the mind of Fox, the Quaker, passed,

And did not pass before it left its mark:

There is a Sea both terrible and dark,
Swept by the shrill sleet and the bitter blast.

But over all this Ocean dread is cast
A Sea of Love and Peace, on which we hark

To melodies of rapture, care and cark,
No more to render dreary and aghast.

He had this Vision in oh! many a cell;
It was the bird's song wafted thro' the bars.

It was a glory at the gate of hell,
It was a light where all was gloom around.

It was a sceptre, noble, tipped with stars,

It was that truth by which the Saint is crowned.

—N. W. WEBSTER.

YEARLY MEETINGS FOR 1907.

Wilmington Yearly Meeting, in Wilmington, Ohio, Eighth month 15th. Jonathan B. Wright, clerk, Harveysburg, Ohio.

Ohio Yearly Meeting, in Mt. Pleasant, Ohio, Eighth month 20th. Edward Mott, clerk, 3207 Cedar Avenue, S. E., Cleveland, Ohio.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., Treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

NEW USE FOR BUTTER.

PREVENTS BOILING OVER.

Coffee frequently produces biliousness and all of the accompanying distress, such as loss of appetite, dyspepsia, bowel troubles, etc. A lady from Illinois says: "I had used coffee many years, and though I took great care in making it, felt its ill effects very seriously. It made me bilious and robbed me of my appetite for breakfast.

"I always had trouble with dyspepsia while I used it. I was told by physicians that I had catarrh of the stomach, and came to believe there was no help for me. Two years ago I quit the use of coffee and began to use Postum Food Coffee. At first I missed the stimulant, although the taste of the food coffee was delicious.

"In a few days I forgot all about my coffee, in the satisfaction I derived from Postum, and soon found that my appetite returned, the bilious condition and dyspepsia disappeared, so that now I am proud to say that the age of seventy-five years I enjoy my food as well as when young and all my dyspeptic symptoms and stomach trouble have gone.

"These troubles had been with me for most of my life, and it is really remarkable that I am now so perfectly well. To say that I am grateful does not express it. Once in a while I find a person who does not like Postum, but I always find it is because it has not been properly prepared. There is but one way to make good Postum, and that is to make it exactly according to directions, allowing it to boil full fifteen minutes, not after it is placed on the stove, but after the real boiling begins. Use a small piece of butter, about the size of a pea, to prevent boiling over." Read "The Road to Wellville," in pkgs. "There's a Reason."

Publisher's Department.

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We particularly invite the attention of the readers of
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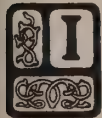
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THE NEW LIBRARY BUILDING. (As it appeared 7th Month, 1907)

EARLHAM COLLEGE.

The illustration shows the progress in construction of the Edwin S. Bundy Dormitory for Boys which, it is hoped will be ready for occupancy by the opening of the Fall Term, September 23d. It is doubtful if there is a better equipped dormitory for boys anywhere in the middle west. The rooms are arranged for the most part in suites of three rooms. Two students will occupy a suite. There are a few single rooms. The building will be heated with steam and lighted with electricity. Earlham Hall will be used exclusively for girls except that the common dining room and students' parlor will remain there. The Earlham dormitories will be given supervision by the following officers: Alfred B. Ware, Superintendent; Lillian Ware, Matron; Prof. Wm. Mendenhall, A.M., The Edwin S. Bundy Dormitory; Clara Brown, A.B., Earlham Hall. Other members of the Faculty will room and board in the dormitories, and the Friends' ideal of a "guarded education" will be constantly held in mind.



THE EDWIN S. BUNDY DORMITORY FOR BOYS. (As it appeared 7th Month, 1907)



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The American Friend

Vol. XIV

EIGHTH MONTH 22, 1907

No. 34

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WHAT I SHARE IS BEST.



I said it in the meadow-path,
I say it on the mountain-stairs,
The best things any mortal hath
Are those which every mortal shares.

The air we breathe, the sky, the breeze,
The light without us and within,
Life with its unlocked treasures,
God's riches are for all to win.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say,
"Heaven is not heaven for me alone."

Rich by my brethren's poverty!
Such wealth were hideous! I am blest
Only in what they share with me,
In what I share with all the rest.

—*Lucy Larcom.*

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AMERICAN FRIEND PUBLISHING COMPANY, 1010 ARCH ST., PHILADELPHIA

Events and Comments.

It is sixty years this year since the United States began to issue postage-stamps. The first regular issue consisted of five-cent stamps bearing a portrait of Franklin, and ten-cent stamps having a likeness of Washington. Both Washington and Franklin have appeared on every regular issue since. Franklin's head is on the one-cent stamp today and Washington's on the two-cent, thus preserving the ratio of relative values with which they began.

Northfield has never held such a crowd as is thronging at the twenty-fifth session of the General Conference. The people are all comfortably settled, either in the Seminary buildings, the two hundred and fifty tents that dot the campus, at Camp Northfield, or the rustic cottages under the pines, or in the restful quarters of the Hotel Northfield, which Mr. Moody added to the equipment here for those who wished a few more of the "unnecessaries" during their Northfield stay. Provision is made for everyone who comes, and everybody wears the Northfield smile.

According to the official health bulletin just issued, Chicago has lost by death during the first seven months of this year 12,000 men, and in the same time only 8,000 women. In other words, about 50 per cent. more men than women have died. Twenty years ago the death rate of men was only 10 per cent. greater than

women. This phenomenal increase of mortality among men has occasioned considerable conjecture and some investigation. Statistics show that in country districts the death rate among men and women is about equal, while all the larger cities show considerable increase among men. Some of the causes suggested are quick lunches, constant exposure to danger and consequent carelessness. The remedy for some of this would be a return to a more "simple life."

NOTICES.

There will be a "home-coming" basket meeting held at the Friends' Church, at New London, Ind., Ninth month 1. A cordial invitation is extended to all persons who have ever lived at New London or attended school there.

The third number of the current volume of the *Journal of the Friends' Historical Society* has reached the American subscribers. The leading article is "Personal Recollections and Remembrances of Some of the American Friends Who Traveled in England on Religious Service From 1828 to 1852." Other articles of interest are: "Episodes in the Life of May Drummond" and "Review of Hancock's Peculium."

The Friends' Foreign Missionary Association of Philadelphia is preparing its annual box for its Girls' Boarding-School and Missions in Japan. The needs are great and the response has been small, so that we are asking for more gifts to be sent to 20 South Twelfth Street before Eighth month 31, 1907.

Please mark articles with the donor's name; it is also a help to have their value stated for the custom's duty and accident insurance.

Some of the articles most needed are: Small pin-cushions and needle-books for work-bags, scissors, spool cotton, tea towels, dimity spreads for three-quarter beds, pillow tubing, aluminum hair pins, ribbon, outing flannel, gingham and dress goods.

Gifts of money will be equally welcomed by the Superintendent of the Box Department.

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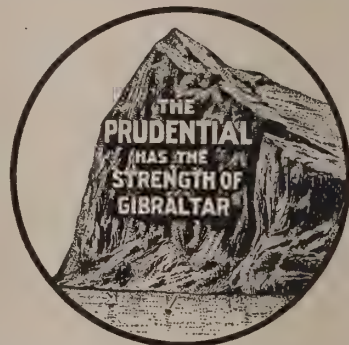
again invite you to a Friends' community in a section of our country unsurpassed in climate, productiveness and opportunities. A new railroad is now building and Friends have plotted a town site to be called

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with irrigated lands on one side and new lands soon to be watered by the United States Government on the other. We'd like to show you our big hay stacks, with second crop of alfalfa, fragrant with abundant bloom in promise of seed crop, apple, peach, prune and pear trees bending under their load of fruit, and watermelons not far away. We want Friends to secure the business opportunities afforded in Greenleaf, as this point promises to become the stronghold of Friends' influence in the



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Information will gladly be furnished upon request.

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WHAT'S THE USE

TO POUR IN COFFEE WHEN IT ACTS AS A VICIOUS ENEMY?

Fasters have gone without food for many days at a time, but no one can go without sleep. "For a long time I have not been sleeping well, often lying awake for two or three hours during the night, but now I sleep sound every night and wake up refreshed and vigorous," says a California woman.

"Do you know why? It's because I used to drink coffee, but I finally cut it out and began using Postum. Twice since then I have drank coffee and both times I passed a sleepless night, and so I am doubly convinced coffee caused the trouble and Postum removed it.

"My brother was in the habit of drinking coffee three times a day. He was troubled with sour stomach and I would often notice him getting soda from the can to relieve the distress in his stomach; lately hardly a day passed without a dose of soda for relief.

"Finally he tried a cup of Postum and liked it so well he gave up coffee, and since then has been drinking Postum in its place and says he has not once been troubled with sour stomach."

Even after this lady's experience with coffee her brother did not suspect for a time that coffee was causing his sour stomach, but easily proved it.

Coffee is not suspected in thousands of cases just like this, but it's easily proved. A ten days' trial works wonders. "There's a Reason."

Read the famous little book, "The Road to Wellville," in packages.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XIV.

PHILADELPHIA, EIGHTH MONTH 22, 1907.

No. 34

TWO PIONEER QUAKER EVANGELISTS.*

Since writing of Luke Woodard's work in the revival movement of our church, I have received and read with deep interest the story of the remarkable life-work of two Friends, who have been in almost continuous evangelistic work for forty years, Nathan T. and Esther G. Frame. They were, in a literal sense, pioneer evangelists, for their public religious activity is bound up with the very origin of the revival movement among Friends. They were both Methodists in their youth, living in Salem, Iowa, where the first steps in their spiritual experience were taken. With fine simplicity, Esther Frame—who was then as a girl Esther Gordon—tells the story of her conversion. Her father had forbidden her to go to the revival meetings which were going on in the neighborhood. She says: "I wanted to go to meeting and my heart was ready to break. I knew that when I wanted anything of my father, all I had to do was to put my arms around his neck and ask for it. So that evening when I saw him coming I ran down the pathway and met him, and, throwing my arms around his neck and kissing him, I said, 'Father, may I go to meeting?' and he said, 'Yes.' I felt like a little bird set free. . . . As I went home that night, though it was dark and the storm was raging without, my soul was illuminated by Divine grace and it seemed to me that I almost flew, and there seemed a light all about me." From the first it became evident to all that this young woman had a peculiar gift, and day by day it developed through faith and obedience, and by a happy leading she soon found her way among Friends, where there was freedom for the exercise of her gift in the ministry. There was a little hitch over her admission. One member of the committee asked if she would wear a "plain bonnet," and she wisely answered that she would change her dress only as the Lord led her, which satisfied Friends' minds.

With striking consecration to her calling, she started off, with her two little children, for Indiana Yearly Meeting, while her husband stayed behind to sell their home and settle up affairs. They burned all their bridges behind them, and, with no assur-

ance of any provision for support or living, they devoted themselves for the rest of their days to religious work. Way opened step by step for them, as it always does for those who have a single purpose. Their first distinct work began exactly forty years ago. It took the form of "Tract Meetings." These meetings were held from house to house. They were free, social gatherings, with no stiffness or formality about them, and, after a half hour of conversation, someone would read a short religious *tract*, which presented some essential Gospel truth. This would be followed with prayer and sometimes there would be speaking.

Before they knew it a deep wave of religious interest broke out and many found new light and larger freedom. They began, even before they were recorded ministers, to hold meetings in work-shops, jails and saloons, and sometimes in the streets with remarkable effect. It must have been a strange sight in the sixties to see Esther Frame standing in the street of Anderson, Ind., speaking to 500 persons! The common people heard them gladly. When the sermon was over a rough man in the crowd came up and said, "If you will stay here I will pay your bills in the hotel."

It speaks well for the Friends of that period that, though they were wholly unused to such public work, they yet put no hindrance in the way of these novel evangelists, but gave them encouragement to visit families and attend meetings as they felt called. They came to Walnut Ridge just after the famous revival which occurred there, and they give an interesting account of what is believed to be *the first series of revival meetings among Friends*. Soon after followed the no less famous "revival" in Richmond, from which great things have come, and in which Esther Frame took a very important part. From this time on the sphere of their work constantly widened and doors opened for them both within and outside their own church. The offer of a good salary came from a Methodist church, and it was unheeded at a time when they were in great financial straits and were at their wits' end over the problem of how to live and do the work they were called to do. One incident of these early days seems almost tragic. They were urged to come to a meeting in New York

*Reminiscences of Nathan and Esther Frame. Published by the authors, pp. 673.

State for a series of meetings. In order to be free for the service, Nathan took their two little daughters all the way to Iowa to their grandmother. The little children, however, revolted at being left so far away and had to be brought back. Then, when they got to the New York Meeting, some Friends thought that "way did not open" for the series of meetings, and when they were leaving to return home they were handed six dollars! It had taken every cent they had in the world to pay the expenses of the trip.

The book, and it is a ponderous one, is full of interesting incidents. They have labored in almost every part of the country, and there have been great fruits from these labors. They have not felt their mission to be distinctly among Friends, and the larger part of their work has been in the towns and cities of the West and South, where there were no Friends' meetings. Esther Frame has never been possessed of that perfect physical health and iron constitution which are needed for the great strain of such work. One wonders how she has held out. Again and again we read that she is "worn out," and the next thing we read is that she is in the midst of a great series of meetings in some distant State! In my youth I knew four women ministers of great power, Sybil Jones, Elizabeth Comstock, Caroline Talbot and Esther Frame. Only the last remains in the visible church, but they all belong to "the General Assembly and church of the first born who are enrolled in heaven."

R. M. J.

CHEAP ADVERTISING.

Not long since we received a booklet containing 100 labels, with mucilage on one side and red letters on the other, reading "Get right with God." It was evidently designed for the convenience of some religious enthusiast who could carry it in his pocket and stick a label here and there, as opportunity offered, on hand-bags, envelopes, books, wash-stands, or wherever he found a smooth, conspicuous surface. We hasten to voice our disgust and disapproval, not because we object to the high and sacred challenge in this "Battle Cry," as it is called in the little booklet, but because it is put forth in a cheap, gaudy fashion, not unlike that used by venders of patent medicine and toilet soap, and also because it is a representative of a whole class of religious, or, we should say, irreligious advertising that is all too common at the present time.

One of the most solemn and blessed themes within the range of human thought is that of man's relation to his Maker. It should fill his soul at his best moments, receive his most careful consideration, and

occasion his highest resolves. But a cheap evangelism flouts this theme before us on the street with "oil-cloth" signs, "Prepare to meet thy God." Nor does the race possess a richer treasure than the power to contemplate the past and future, but who, outside of our own time, could have guessed that this precious gift would be advertised on the tail-end of a weather-beaten hack, "Where will you spend eternity?" Heaven never sent a sweeter message to man than that penned by John, "God so loved the world . . . ;" it should be spoken with reverence and treasured with care, but what shall we say of this text pasted over our business cards or printed under address lines on envelopes.

And there are other forms of this obnoxious fad which crop out in conversation and religious discourses. Many well-meaning people are given to the habit of using such expressions as "Praise the Lord," "Amen," "Glory to God," even some among Friends are guilty. It is serious enough to write about such things, let alone using them; yet we have become so accustomed to them that we scarcely give them a passing thought. No one who thinks seriously and kindly about them objects to the sentiment which the words convey, nor would we wish to disparage an adequate and becoming expression of sincere emotion; but it is unfortunate to say the least, that the name of the Deity should thus be lightly and frequently used. The practice is irreverent and breeds disgust. And what is worse, many who indulge are wont to speak of this looseness as being prompted by the Holy Ghost, thus charging Deity with their most absurd weakness.

Such words and expressions should be used with moderation and care. Better to err sometimes with silent reserve than to flout those things which good people hold sacred in so cheap and common a fashion. A faltering speech may betray reverence and respect, but familiarity is apt to breed disgust. There can be no doubt that these gaudy, irreverent obtrusions are a serious hindrance to the cause of Truth. Some are moved by them to a better life, but more are turned away. On the whole, they dull the conscience, lower the dignity of the Church, and destroy reverence for God. Let us emulate the spirit of aggressive religious work, but let us study to show ourselves approved, worthy disciples of the meek and lowly Nazarene.

Do not draw a line of separation between the house of God and the house of business. The counting-house and shop may be as much the house of God as the holiest shrine where generations have knelt in prayer.—*F. B. Meyer.*

[FOR THE AMERICAN FRIEND.]

IMPRESSIONS OF A CHINESE CITY.

BY ROBERT L. SIMKIN.

The first thing one sees in approaching Chungking by river, as we did, is a great mass of tile roofs reaching from the city wall up over the top of the hill. Unlike New York City, there are no skyscrapers to pierce the sky line, yet here and there may be seen a temple roof or pagoda pointing its horned gables skyward above the level of the other buildings. Besides these a number of three-story buildings of foreign style loom up prominently, especially Dr. McCartney's hospital (American Methodist), the Customs Building, and the post office, in which is the American Consulate. Across the river there are also two large foreign houses, one a dwelling and the other a canteen for the sailors of the three or four foreign gunboats, which usually lie at anchor on that side of the river.

The river, which is here considerably less than half a mile in width, rises in high water up to the very walls of the city, and sometimes sweeps away the temporary huts which have been built outside along the shore. It has been known to rise 40 feet in a single day, and in 1905 it actually reached 107 feet above low-water mark. When we landed, however, we walked across several rods of sandy shore before coming to the walls. At our left were several large pools of water, around which were gathered a small army of women washing out the blue garments for their households. They kneel on a stone or straw mat beside the water and rub the clothes over a stone, sometimes beating them with a short stick or rubbing them between two stones. You can imagine what effect such methods must have upon fine fabrics. Some foreigners teach the Chinese to wash in their homes and to use better methods, but, at best, in this part of China, it is extremely difficult to get one's work done well.

If the women's kneeling position is not enviable it has at least this advantage—that the water costs nothing. As we passed up the stone steps we had to watch sharply to dodge the numerous coolies with their full water buckets and another line coming down with their buckets empty. They carry two heavy buckets up to the heart of the city, over half a mile, for eight cash, or a little less than half a cent. High above our heads towered the city wall, on which houses are built out to the very edge and even beyond, props being used, so that one might almost say the houses were built out upon brackets. We pass into the city through the Tung Swei Môn, or East Water Gate, make two sharp turns like the angles of the letter Z, and continue our climb up a broader and comparatively straight street, the Beat Brass Street, so named from the numerous brass workers' shops located on it. The shops all along have an appearance of considerable prosperity compared with those of other cities along the Yangtse. All these stores are open to the street, so that all the processes of manufacture carried on within them may be seen as one walks along. Here is a black-

smith shop, where the sparks fly from the iron as it is being fashioned into nails, hinges, door-hasps, staples, etc.—work which in America would all be done by swift machinery. In some shops fine fabrics are stretched on frames, and over each bends a man patiently working out beautiful designs in embroidery. Less open to the street is a miller's establishment, where two lean, woebegone-looking ponies walk ceaselessly 'round and 'round, each turning a small millstone. To prevent their becoming dizzy, their eyes are closely bandaged, and they lead a most miserable life. In America if a man ill-fed and overworked his animals, as these millers do, the Society for Prevention of Cruelty to Animals would be after him in a hurry. Nor is there here a humane treatment of dogs such as exists at home. Along every city and village street are to be seen so many ill-fed, diseased and vermin-infested canines that it makes one long for a revolver and the right to use it to put some of these animals out of their misery.

Elsewhere I have spoken of the beggars of Nanking. In Chungking they are fully as great a nuisance, their number reaching probably into the thousands. They are the lowest class of society, yet they have a sort of organization and must be reckoned with. They often extort a sort of tribute from the merchants, who are obliged to give them a few cash to get rid of them. The blind beggars frequently carry at the end of a stick a little drum, at one side of which a ball is attached by a string. When the stick is turned back and forth the ball oscillates at the end of the string, striking both sides of the drum alternately and setting up a most annoying din. With one of these the beggar will stand directly in front of a store and give the proprietor and his customers no peace until the required cash are produced. Probably beggarmdom would not be tolerated were it not that giving to a beggar is considered an act whereby merit may be accumulated for the future life. The worst feature is that the children of beggars follow the profession from infancy and never know anything better than the life of vice in which they have been brought up. At night they sleep in the most wretched hovels, in tombs, or on the open street. I have more than once seen two little fellows who had scraped away the ashes and gone to sleep together on the warm ground where the day before a fire had been kindled in front of a shop.

There are many cases of real need among them, but a large number are simply impostors. We have seen lads who lay groaning on the street with blood streaming from sores, and have found on closer scrutiny that it was nothing but red paint! In Chentu, the capital of the province, there has recently been a vigorous "cleaning house," in which the beggar problem is being dealt with in a really intelligent fashion, the beggars being forced to work if they are able to, part of the proceeds being reserved as a fund to set up each in business and start him on a respectable life. Up to the present, in

Chungking, however, such Christian methods have not made so great progress. Street-lamps and police protection were inaugurated here some months ago, but neither has proved an unqualified success. The lamps have largely fallen into disuse for lack of oil, while most of the police have also been withdrawn until they can be sufficiently trained to become more efficient guardians of the peace.

Chungking, like many other Chinese cities, does have one arrangement which aids in the apprehension of criminals. Besides the closing of the city gates at an early hour in the evening, the city itself is divided into "wards" by strong and high fences of heavy wooden poles, which are built across the streets at intervals. Late in the evening the gates in these fences are shut and locked, so that a criminal cannot escape from one part of the city to another. This custom would not commend itself to such Americans as might be in the habit of returning home in the small hours of the morning, but it does not seem to worry the Chinese. After dark, especially, they are accustomed to look upon home as the place most free from evil spirits, so the tendency is to remain there if possible.

The streets themselves are extremely narrow, so that frequently the eaves of the shops on each side meet overhead. In some streets I can reach out my arms and touch the walls on both sides at once. One day, on my way to the Hill School, across the river, I was riding through the city in a sedan chair when I met another chair in a street so narrow that we could not pass. I had to get out and make my coolies carry my chair back to a place where it was wide enough. In most places, however, the streets are wide enough for two chairs, though they abound in sharp turns and angles where the poles of a good, long chair can scarcely turn. As for wagons, they would be almost as useless in the present Chungking as a kite would be for a deep sea diver. Everywhere there are steps, steps, steps, built of stone, some high, some low, some worn by the feet of many generations, and some half filled with the accumulated dirt of months or years. Except for a few level spaces, therefore, anything with wheels is out of the reckoning. I have not seen a single carriage, cart, or wheelbarrow since we reached the city. Even for heavy merchandise the coolie's shoulder is the only wagon Chungking knows. Some missionaries and other foreigners ride small ponies, but aside from these and the millers' ponies, horses or donkeys are very seldom seen.

The Chinese know very little about caring for a horse. One of the missionaries recently had a pony whose eye became swollen entirely shut. The man in charge was told to bathe the eye with a weak solution of boracic acid, but it was found later that he never used this, but had used tea instead. At last the horse was sent to a so-called "veterinary," who demonstrated his skill by pricking deeply each of the animal's legs until they bled freely. Do you wonder with such treatment the horse eventually became blind?

The people's treatment of their own diseases is

no better. When one is sick a close friend or relative will sometimes cut out a piece of flesh from his own arm or other part of his body and give it to the sick man to eat, believing that this will make him well. A month or two ago, in Chungking, a young Chinese woman, whose mother was sick, actually made an incision into her own body, drew out part of her liver, and cut off a small portion with a pair of scissors, giving it to the mother to eat. Strangest of all, the young woman lived, and at the last report was slowly recovering. This strange case is thoroughly attested by the foreign physician who attended the woman. The Chinese have almost no idea of the commonest precautions for restricting the spread of contagious diseases. At the recent High-school sports, where a large crowd had gathered, a woman stood holding her baby in her arms, when one of the missionaries stopped to speak with her and lifted the cloth from the child's face only to find it all broken out with small-pox. There is a like disregard of other sanitary precautions. Chungking abounds in vile odors from neglected pools and open drains, and yet the Chinese seem utterly oblivious to the danger, not to mention the annoyance, from these sources. A small beginning, however, has been made by the missionary societies, and many of the natives now recognize the value of Western medicine. There are now three hospitals in Chungking with four foreign physicians, besides other work, of which I have not sufficient information to write. But what is this handful among 350,000 people?

The Chinese have a most ingenious method of sending funds to their deceased relatives at small cost to themselves. This is effected by the burning of "cash paper," which is manufactured at wholesale in the shops. Men sit with a great pile of the cheapest bamboo paper on a block in front of them and drive sharp punches through and through the pile until every sheet is punctured all over with holes. When this is burnt, the dead are supposed to receive the money. Thousands of pounds of this paper must be used every year, for all over the city one can see men at work any day punching the holes. One would think the superstition could not hold such sway without some hocus pocus, some blessing of the paper by a priest, but I cannot learn that any such ceremony is necessary. Men simply buy it and burn it or they sometimes scatter it over a path over which a funeral procession is to pass. For sending larger amounts to the after world, hollow imitations of silver ingots are made from silver-colored paper, and these are burned. Near our house in Chungking is a sort of celestial telegraph office, at which are made rude paper models of houses, horses, sedan chairs and other articles, which the surviving relatives burn at the grave and then comfort themselves with the belief that the departed is now in possession of all he needs for use in the other world. Into many hearts the Gospel freedom has begun to enter, but it requires constant teaching to overcome such terrible superstition. It is well that we have come with God's message and not our own.

Chungking, W. China, Sixth month 22, 1907.

[FOR THE AMERICAN FRIEND.]

THE CHURCH AND THE WORLD.—IV.

BY THOMAS NEWLIN.

The Opportunity for Social Service.

Social questions touch every avenue of life. Truth is reached by many roads, and the social question is only one of these roads. The social interpretation of the Divine Immanence is this: "Whatsoever we do, whether we eat or drink, do all to the glory of God." The fundamental problem of civilization is the application of energy, and the setting of energy free so that it may be applied. We cannot by machinery and organization create energy. The church is organized as an attempt to apply the love of God as manifested in the mind of Christ. The attempt to apply Christianity to human needs has created a new spirit in our midst. In order to maintain its integrity, Christianity must be serviceable to men and women.

The largest part of environment is the social conditions, and environment has much to do with the religious life of the individual. The institutional life of a community is an indication of the mental and moral life of the community. We need to study the instincts of childhood and find out the things that interest the child. The social conditions must be favorable for the presentation of religious truth. The soil must be prepared before the seed is sown. Unless the proper conditions are present when an instinct ripens, it will lie dormant for many years, or may never again appear. This fact in a large measure explains adolescent conversion, and it also explains the fact that so many who are not surrounded by religious conditions during adolescence pass lives of irreligion. Now right social conditions, more than anything else, keep young people in Bible-school, young people's societies and church during this critical age. The greatest need to-day is for men and women who can organize and apply our present resources. Themistocles said, "I can not fiddle, but I know how to make a small town into a great city." I am convinced that many communities are suffering more from a lack of social leaders, than from a lack of preaching. Each local church should be a social center as well as a religious society.

There is no doubt in my mind that the teacher in the New Testament sense is sadly lacking in our churches. We have pastors and evangelists, and we train men for these positions, but for teachers, so far very few helps are offered. This, I believe, accounts in a large measure for the drifting away of our young men from the churches. Our pastors are not as a rule teachers, nor are they trained to supervise the teaching functions of the church. The near future will demonstrate the fact that every well-organized church must have a teaching pastor, who will have charge of the Bible-school and the Young People's Society. Here is an opportunity for social and religious service which has been much neglected. If the teaching of the children and the

young people is in competent hands there will be fewer graduates from the Sabbath-school and Young People's Society. Such a teacher will serve functions in the field of education, discipline and nurture. In short, he will have charge of the whole social service of the church, some of the religious service, leaving to the pastor his own proper functions.

This, to a large extent, in most places for a while, must be voluntary service, yet if the church will only look after such talents, and appreciate more such service, I believe it will be forthcoming in many places. Such a leader would organize and co-ordinate the social work among the children and youth. One reason our work in Sabbath-school and Young People's Societies is no better is because no one with authority and intelligence is looking after it. It is not a result of ignorance or lack of talent, but merely of carelessness. If the churches would take it in hand the schools could be graded, the libraries could be increased, the teachers could be trained, and the social and religious life could be much increased. The teaching and organization in the auxiliary functions of the church must be better done before we can rightly expect any great awakening in the church.

And then it is a sad pity that in many communities the young people have to seek the social life, which they need and will have, outside the church, and away from all religious and Christian influence. In seeking Christian and social activity in the past there have been formed the Y. M. C. A., W. C. T. U. and Y. W. C. A., three organizations performing work that at the time of their inception would not be allowed in the church. The conservatism of the church will again cool the ardor of the enthusiastic and cause them to seek associations outside the church.

The spirit of helpfulness and sympathy in social service is what is meant here, rather than a complex system of appliances. In order to reach more people on Sabbath the church must reach more people socially and helpfully during the week. Every effort to reach the people is social service. "If you want to catch a rat put the bait inside the trap;" this is a wise saying, but it is also wise to see that the trap is properly set, as well as baited.

I have known parents to refuse amusements and entertainments in the home, thus compelling their children to seek social pleasures in questionable places and of questionable kinds, and then blame the dispensations of Providence for wayward children. Some churches seem to be unconscious of the presence of children and young people who are looking to them for culture and nurture.

The dear Christ dwells not afar,
The king of some remoter star,
But here amidst the poor and blind,
The bound and suffering of our kind,
In works we do, in prayers we pray,
Life of our life, He lives to-day.

—Whittier.

WORK AS A SECRET OF JOY.

The workers of the world are not pessimists, not only because they have no time for unprofitable speculations, but because this particular notion does not fit into their mood. They are getting too much of the good of life to join in the cry, "Who will show us any good?" It has been well said that most of the estimates of human life as a poor and unsatisfactory affair ignore the joys of activity. Such estimates are formed by people who sit still and criticize. It is a fine and true touch of the Psalmist, when he speaks of "the seat of the scorner." Let the cynic be up and about the real work of life, and there will be an end to his scorning. Scorn is the rust upon an unused tool.

To be hard at work is the normal and wholesome state of man. Some of the older writers used to hold that no man will work except under the constraint of necessity, on the ground that labor is a disagreeable and even undesirable exertion. But it was "for man's sake," for his growth in wisdom and happiness, that the earth was made to bring forth thorns and briars after the Eden-time, so that man must eat his bread in the sweat of his brow. The "man with the hoe" is far less to be pitied than the man without the hoe or some equivalent to it. For the latter man the solid joys of life hardly exist. To him the hunger and thirst and weariness of the toiler are inaccessible, and along with them the full enjoyment of food, drink and rest. He cannot delight in the simple joys of life as do those who have earned them with bent back and tense muscles.

"All work and no play makes Jack a dull boy," the proverb reminds us. True enough, but when Jack comes to be John and emerges out of the boy's immaturity, there should be for him no such contrast of work and play. He should find his best enjoyment in doing his work, as mature persons do. They rise every morning with the thought of the good they have the chance to do before they lie down again at night, regarding their employment, not merely as a means of earning an honest living, but as one of the many means by which God is serving men through men.

Jesus combined constant work with a divine contentment in life. His teaching was simple enough to be fully recorded for us, with his repetitions of it in adaptation to time, place, and hearers. But one thing the Evangelist John could not undertake to record, and that was the "many other things which Jesus did." "If they were written every one," he says, "I suppose that even the world itself could not contain the books that should be written." So Christ's life impressed the one who stood the nearest to him, and saw it the most intimately. And our Lord's call to us is to a life of active energy in the service of the kingdom. His teachings represent the kingdom as a warfare to be waged, a vineyard to be kept, a business to be carried on, a field to be tilled, a harvest to be reaped, a building to be constructed, a flock to be tended, a net to be drawn to land, and whatever else belonged to the honest employments of

men in His day. Thus He summons us to enter into His own joy—the joy of lifting up the fallen, strengthening the weak, comforting the sorrowful, feeding the hungry, and guiding the astray.

There have been periods in the history of His church when a different idea of His call upon men prevailed. Christian work was relegated to the ministry, and believers had little to do with it beyond giving money for its expenses. The literature of that time is not joyful. It is made up largely of journals in which good people wrote hard things of themselves and of the church at large. Its hymns are not triumphant: "Oh for the blessedness I felt when first I knew the Lord!" is the burden of many. But the literature of the world contains no collection of books more full of joy and rejoicing than are the 27 which make up the New Testament. They are the record of the life of churches which were as busy as beehives or anthills, with every man and woman possessing a gift for service, and finding an appropriate field for its use. Folks were joyful then because they were at work in ways which suited their several powers, under the eye of a Master Who had called and was training them for such a service.

There is a significant correction of the new rendering of a verse in Ephesians (4:12). The Old Version reads that certain gifts of apostles, prophets, evangelists, and teachers were bestowed "for the perfecting of the saints, for the work of the ministry," as though these were two distinct purposes. The new rendering reads, "For the perfecting of the saints, unto the work of ministering." It is that every saint may be taking part in the great work of ministering to human needs that men are raised up to fill great offices in the churches. The apostle or pastor honors his own office, not by taking on him the whole work, but by training and inspiring others to take their share. It was exactly in this spirit that Mr. Moody said he would rather set ten men at work than do the work which belonged to ten men. The former is the greater service, as it puts the ten in the way of being cheerful and triumphant Christians, where they might have moped and mourned all their days without their share in the work which gladdens the heart.

Let us seek in work the cure for our depressions and our discontents. We shall meet our Master there. He is still as busy for the good of His people as when He was ministering to the Twelve. He is still as ready to guide, bless, and cheer His workers as when He heard with joy the report that the Seventy brought Him after their mission. He waits to say to us, not at death only, but at the close of every well-spent day. "Well done, good and faithful servant! Enter thou into the joy of thy Lord!"—*S. S. Times*.

"Those glorify God most who look with keen eye and loving heart on his works; who catch in all some glimpses of beauty and power; who have a spiritual sense for good in its dimmest manifestations, and who can so interpret the world that it becomes a bright witness to the Divinity."—*Channing*.

Some Views on Present Day Topics.

SHOULD FRIENDS HAVE A TITLED OR AN UNTITLED MINISTRY?—IV.

BY STELLA FRANCES JENKINS.

In this article, I wish to discuss a bit more fully the suggestion in the last paragraph of the previous article concerning doing the work of the ministry without titles.

A little observation or reflection will surely make it clear that the bestowal of titles is so imperfectly done as to demand our attention. The discipline itself treats the question inadequately; it says, "Positions in the organization relating to spiritual matters result from the official recognition of gifts in the ministry by the body, rather than by appointment to office."

This, it occurs to me, is a distinct weakness and a serious mistake. The Society, however, very properly, appoints elders and overseers to specific and special duties in the meeting, for a certain length of time; the appointments are made because of supposed special gifts for those positions.

Why may not the Society as well appoint persons possessing a certain gift or gifts in the ministry to a certain work suited to that gift or gifts? To illustrate this point, let me take a concrete situation. It has frequently happened in the past that a meeting has seen that certain persons or a person had a gift or gifts in the ministry, and "after due consideration" such a person or persons were recorded; *there* very frequently the matter rested. Now why not proceed the other way about? Instead of recording as minister a person who has a gift in the ministry, that of evangelist for instance, why not first look about for a field, for an avenue of work, for such an one and put him into it and let the bestowal of the title be the last consideration; or, indeed, why would it not be better simply to *appoint* such an one to a service in a certain place for such time as seemed desirable and profitable? When the specific work was done or his services no longer desired he could be released; if no other field of labor for such an evangelist was ever opened, he would, at least, be spared the embarrassment of a title when not engaged in the work for which the title calls.

Then, too, in the past, there has often been too much loss between the converts "made," so to speak, through evangelistic effort and those permanently added to the Society. The reason for the loss is not far to seek. The loss has come, largely, because the work of the evangelist was not followed, as it should have been, by the ministry of exposition and teaching. Here again, instead of recording a person as minister who possesses the gift of exposition or teaching, why not first find a field for him, let him follow an evangelist and supplement and strengthen the work already often well begun, and again let the bestowal of the title be the last consideration; or, better still, why not *appoint* such an one to follow an evangelist and keep him at that kind of ministry as long as it seems helpful to others?

Surely nobody is benefited by having a large number of persons with titles with no specific duties or field for service for which the titles call. The natural, all-demanding, all-compelling field for both the evangelist and the ministry of exposition and teaching is, of course, the unchurched, unchristianized world.

The aim, end and goal of both the evangelist and the ministry of exposition and teaching is to collect and develop new groups of people, so that in the end the group or groups may become "Friends" in the largest, truest sense, and produce their own ministry from their own group, and the evangelist and teacher already developed may then be free to go on to other new fields.

Our missionaries on foreign fields are telling us that the largest hope of spreading the Gospel on foreign fields is through the native worker in his own immediate group. There may be some suggestion in that for us in meeting conditions at home.

To work out a ministry effectually, however, with or without a title, will require much unselfishness, much prayer that, because of its earnestness will lead into fasting, it may be.

We ought to remember that George Fox stood for vital things; if he were here now he would have to know the vital things, if he were to be a George Fox—that is a leader—in this day. A true Friend must grasp vital things. As true Christians and Friends, we have, at least, two things to do: to show fellowship and sympathy, not mere authority over each other in matters of religion, to the end that we may in some measure fulfill Christ's prayer that "They all may be one"; and to lessen the distance between the church and the world, and to bring many to Him, Who gave Himself for them.

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LIVING IN THE PRESENT.

BY JESSE I. PHILLIPS.

The writer is a Quaker in spirit through and through, and there are none of the younger generation of Friends, perhaps, to whom the original principles of Friends are more dear or stand for more in genuine spiritual life. The writer has been a silent student of the facts and conditions existing among Friends for something like ten years. He has noted the tone of the many articles upon the different phases of Quakerism occurring in the columns of *THE AMERICAN FRIEND* from time to time. Many of these have been excellent. But many have seemed to come short of what one might expect, in some respects. So, from a deep sense of concern for the best results that may come to pass among us are these suggestions given.

It seems that a great many of us, especially among the older heads, are exceedingly fond of the relics of early Quakerism. Hence, many of the articles contributed to *THE AMERICAN FRIEND* contain little more than histories of ancient meeting-houses long since deserted, eulogies upon the relation of early

Friends to our present educational system, or the rehashing of the long since "past record" of those early Friends and the persecution through which they went. That is to say, columns are given to school-houses and meeting-houses and old landmarks and the records made "long ago." These are all right and good in their proper place and proportion. But the thought constantly provoked in the mind of the reader is, what are we, the Quakers, doing *to-day*? What feats of heroism are we performing *now*? What progress are we making to compare with the record of those ancient fathers in the rays of whose lives so many of us are content to bask? It seems that these are questions that should concern us as much and even *more* than those others.

Not a few have seized upon the thought that the early Quakers were *protesters*. And a number have not been slow to call down their gavel upon a great many things in general, if not too many, in particular. And it is possible for one to so imbibe the spirit of the "protester" until he may come to be known as an out and out *knocker*. But let us recall, for a moment, the fact that, while the early Friends were protesters because of the very condition of the environment in which they found themselves, yet protesting was only the incidental part of their mission. While it would seem to one reading Fox's *Journal* that he spent most of his time protesting against the many customs of the people, yet the deeper current reveals the fact that Fox's greatest mission and service to his day were his teachings of the larger lessons of truth and Christianity. Fox protested against war, injustice, slavery, immorality, etc., that he might teach the largest lessons of peace, justice, love and brotherhood, which was his primary mission and service. But shortly after Fox, the great vitalizing force of the Quaker movement, died the Quakers turned their attention inward to the matters of organization in contrast with the optimistic spirit of *otherism* that had actuated Fox. Then they became, as it were, distinguished protesters. And not a few of their descendants are still upon the earth. But from the time they assumed the *negative* position of protesting *against* war, slavery, intemperance, etc., instead of proclaiming themselves *for* peace, brotherhood, equality and temperance in the larger conception, the Quakers began to decline in their power. And the movement was no longer the power that moved the world as it once had been. It failed of its *positive* mission. And, summing up the situation, an able Methodist leader has said, "If the Quakers had done their duty, there would never have been any Methodism."

In becoming thus self-centered, many of our number have seemed to lose that spirit of *otherism* that so characterized the life and work of Fox. These, in many congregations, have become interested in walling up, as it were, this stream of life, come to us from other unselfish lives, for themselves and their own use, forgetful of the many to whom these streams of living water should rightfully come. This is plainly manifest in the conservatism that

spends all its concern and effort to "*preserve*" the meeting rather than to propagate the message and the movement. Such Quakerism has become little more than some select order in which some consider themselves birthright beneficiaries, but into which few others are to be admitted. This is but to miss entirely the conception and purpose of the movement. In fact, it is no Quakerism at all. But such an attitude serves only to bring the *true* Quakerism into disrepute among wide-awake and serious-minded people.

To maintain classes in the study of Quaker history is a very helpful thing. We need to face the future with the most wholesome experience of the past. But to emphasize the past as a Golden Age to the obscurity of the present; to relegate the benefits of such knowledge to ourselves as some legacy not to be passed on to others, is to miss an important lesson and to use opportunity to selfish ends. There was never a more glorious age in which to *live* than to-day. And there was never a greater need of emphasis upon *living* than to-day. But to waste our time upon relics to the oversight of present necessity is to misread Christianity, Quakerism and life itself.

The report of the New England Yearly Meeting savors of relicism. And the article on the Distinctive Message of Quakerism emphasizes the above-mentioned thoughts of "few numbers" and that we are still "protesters." Other articles of earlier date dealt with the old-time question of dress, garb of the clergy, externalism, etc. These are cited only as instances typical of the trend of thought in some, at least.

If Christianity ever meant anything to the world, and the writer places Christianity before Quakerism, since Quakerism was but an interpretation of Christianity, it meant an optimistic and philanthropic spirit coupled with an evangelistic concern for humanity. And, while experience teaches that the higher the standard maintained the fewer will be the number that attain it, yet this does not teach that ministers nor churches holding such views shall not strive to reach the masses with that standard and message. Jesus advocated the highest standard possible for man to conceive and yet He was zealously concerned in reaching the multitudes. And had it not been for that spirit and concern on the part of others where would we be to-day? Only in the sense that the masses reject the message and fail to attain to the standard can there be the condition for "few in numbers" in our organization. Too many are content to live in the shadow of some "past record" made by another life in former days, rather than turn the telescope of their vision toward the starry present and the future to discern the messages and method for reaching and perfecting the multitudes. On the other hand, the message of Quakerism will never reach the masses as it *ought* to reach them until more of the laity are willing to forget, as it were, that Quakerism has a record, and get into active service as if all record is yet to be made. There is a

deplorable lack of initiative and zealous activity upon the part of many who claim for themselves the name, Quaker. And no wonder New England Yearly Meeting, as well as many other yearly meetings, are facing the disheartening facts and conditions of to-day. No wonder we don't accomplish more than we do, but allow other denominations, in many instances, to put us to shame in these matters.

For these and other reasons, the church is making it ever harder for the ministry to do its best and most effective work. Time and effort are expended upon mere "preservation" of meetings where the same should have been given to extending the border lines and the building of strong, flourishing plants for the propagation of Christianity and the principles that make for Christian citizenship. For these same reasons, too, the church is offering little or no inducement to its young people who may have ever looked forward to the choice of the ministry as a life calling. There is little encouragement for such to sacrifice time and means to properly prepare themselves for such a calling. Together with a serious lack of proper support over the field, the field does not offer a promising outlook for those who contemplate devoting their entire time to the work of ministering. The result is a poorly-equipped ministry, a lack of real church vitality throughout the territory occupied that would maintain flourishing churches at home, to say nothing of the support of foreign missions, and, lastly, there is an inevitable decline manifest which anyone may see with half an eye.

The indications seem that unless many who call themselves Quakers wake up to the present needs and do something we will not only continue to decline and thus lose our place among the people as messengers, but we shall crystallize into monuments of departed power. The people of our fold will perish for the living message which it was ours to minister, and the streams of life will burst forth through the fresh soil of other Christian movements.

Kansas City, Mo.

CHRIS.

City Editor Clarkson, of the *Herald*, found a note lying on his desk when he arrived at the office one morning. He always found notes there, for that matter, but something about this one singularly attracted him. It had been very carefully folded, but the hand which had held it must have been far from clean, for a dark streak showed plainly where the finger had been drawn across the folds. It was addressed in a broad, irregular scrawl:

"MISTER HENRY CLARKSON."

The city editor unfolded it with impatience, but, had he guessed its contents, he would not have begrudged the time it took to attend to it. He read:

"Deer Mister Clarkson.—The doctor said to-day I can't get well, and I heerd him tellin' father, on the sly, that I would peg out before to-morrow. Can't you come and see me? I know you're awful busy, but I didn't know but what you'd come just to look

at me. A feller hates to write 'good-bye,' you know, when he's never comin' back again, and when he's goin' a long ways. If I should die before you see me, don't forget that I love you, and that there wan't nothin' I wouldn't have done for you.—Chris.

"No. 91 Mulberry Street."

Clarkson put his hat on and left the office. As he rode down to the street in the elevator, he found time to think how often the hand that had penciled the note, he still held, had rested on the rope at his side and governed the elevator until it landed him in safety on the seventh floor.

There was little sentiment about Clarkson, but he told himself he was sorry that Chris was so sick.

"Billie," the reporter of prize-fights and hangings, had received just such another note as Clarkson's. Chris had always shown a particular fondness for these two, and they had always been kind to him. They remembered this, now, with joy.

Side by side these two entered the dirty hovel at No. 91 Mulberry Street. Chris tried to raise himself on his pillow as they entered the room, but he lacked the strength. On the wall before him hung a crude lithograph of the crucified Lord.

"Halloo! Mr. Clarkson and 'Billie,'" was his greeting, "you didn't mind my sending for you, did you, as long as the doctor says I can't run the elevator no more for you?"

"No, we didn't mind," they said.

"You see," said Chris, "I've always loved you two, and when a feller's dyin' he likes to have all his loved ones around him."

The newspaper men made no remark. They felt like leaving most of the conversation to Chris, who now continued:

"Besides, I thought you must both of you feel friendly to me, for I never played no tricks to bother you. I never filled your ink-wells with water nor plugged your typewriters so you'd wonder what ailed 'em. And then, too, you'll remember how eager I allus was to fetch in news."

"Yes," said the man who lacked sentiment, "we did feel friendly toward you."

"We loved you," said the man who reported prize-fights and hangings.

Here Chris strayed from his subject. Pointing to the picture on the wall, he remarked:

"I got that at Sunday-school for learning the names of all the books in the Bible. You see, I went to Sunday-school every Sunday, and that's why I ain't afraid to die."

Both men nodded.

"You see, I learned all about God and how He loved me and allowed His only Son to get nailed to the cross there (pointing to the picture) to save me from sin. I'm goin' to Him; He ain't no respecter of persons, but loves me even if I am a poor boy that ain't never done nothin' but run an elevator in the *Herald* Building for \$3 a week. And God'll take these hands, all sore and rough from pulling that elevator, and He'll teach them to play on a harp."

The men made no reply, but nodded to show Chris that they followed him. Suddenly Chris asked:

"Why don't you go, 'Billie'?"

"O, I don't know," replied Clarkson.

"Used to, didn't you?" asked Chris.

"Once," answered Clarkson.

"Why did you stop? You must have had some reason."

Clarkson did have a reason. He thought how he had dropped into evil ways and bad companionship until he had been drawn away from the church and all the good influences of an early religious training.

"Why don't you go, 'Billy'?"

"Billie" shifted uneasily in his chair, and looked at the little pinched face without making any reply. He saw the old family pew in a little country church and a blue-eyed little chap sitting there with his parents. Then he thought how worldly that same boy had grown.

"Religion does a lot for a feller," Chris went on. "It's made a new man out of me. Why, I used to swear once before I got into the church."

Chris looked to see if his audience was duly impressed.

"I used to be just like other boys, but now I wouldn't swap places with any of 'em."

Clarkson and "Billie" rose to go. As they did so, Chris leaned forward on his elbow. "Good-bye," he said, "thank you for comin'."

Then he fell back on his pillow, dead.

Clarkson, the man without sentiment, picked up one dirty hand and kissed it as he turned away. "Billie" sobbed and tenderly brushed the hair back from Chris's forehead.

"He's run the elevator for the last time," said Clarkson.

"Yes, but it didn't stop at the seventh floor," said the other.

This was "Billie's" crude way of saying things. He meant that Chris was in heaven.—*Louis E. Thayer, in the Christian Intelligencer.*

NORTH CAROLINA YEARLY MEETING.

In its 210th annual gathering, North Carolina Yearly Meeting met again this year at Guilford College under favorable auspices.

The presence and power of the Lord manifestly presided from the opening minute on Fourth day, the 7th of Eighth to Second day the 12th, when the closing minute expressing gratitude to God for his guidance and blessing throughout all the sittings of the meeting announced the close, to meet at the same time and place next year if the Lord permit.

Prayer expressed and unexpressed seemed to prevail the people and prevail among them in the opening session of Meeting on Ministry and Oversight and of the opening session of the Meeting at large. The same may be said of the sessions daily, until the last which in addition was characterized by much tenderness and expressions of praise and thanksgiving to God.

Ministers from other Yearly Meetings were Mary S. Kimber and Robert E. Pretlow, New York City; Lewis E. Stout, Indiana, accompanied by his wife; Parker Moon, Missouri, a member of Kansas Yearly Meeting.

David Coppock, accompanied by his wife, a Christian worker from Indiana—they are sojourning and serving in N. C.—and George L. Carr, a Christian worker from Indiana. These had credentials. Emery Pearson, a minister from Kansas without credentials, was, like all the others acceptable in his presence and service. These ministers with those of the

Yearly Meeting and elders, overseers and others assembled, gave forth much truth claiming that Friends had come to the parting of the ways and think they have taken the right hand. Pastors have gathered the flocks which need feeding, teaching and training for service.

North Carolina Yearly Meeting seemed to take a stronger grasp of the importance of the ministry and of its essential service in bringing the church out of the wilderness into a more conspicuous place of power. To that end we were told a two-fold consecration—that of the ministry on the one part and of the balance of the church on the other part is necessary. That we may have strong leaders, expert, ambidextrous, as it were, stalwart, brave, lion-like, courageous, meek, sweet spirited, humble, oracular in utterance, exemplary in life is very desirable. It seemed readily accepted that we should honor the ministry for its work's sake, support and sustain it by our prayerful sympathy, words of encouragement and wisdom, and material contribution. It was pressed upon all that the gospel should not be preached for money nor hindered for the lack of it.

It is quite apparent in reports and requests from various sections of the field, the harvests are white and the laborers few. Prayer was offered to the Lord of the harvest to send laborers. There is a very increased and still increasing disposition to expect more responses to the divine call or command "preach the gospel to every creature," and that those who respond shall study to show themselves approved by proper preparation and equipment and that they shall be approved and encouraged by the church in this.

The spiritual condition of the year from reports appears to be of a higher order on a higher plane, besides ministers, elders, overseers, Bible school superintendents and teachers, college teachers and other teachers are more saturated with the love of God and human souls, and realize more largely that their gifts, callings and opportunities are called to service in the vineyard of the Lord. The thought of personal work of all Christians for all Christians in their spiritual growth and edification and conversion of all who have not accepted salvation through Jesus Christ, is more beautifully manifest among the older and the younger than heretofore in this generation. And this has characterized the membership at large throughout our Yearly Meeting.

EVANGELISTIC AND CHURCH EXTENSION WORK.

Some one said: "Nothing more clearly shows what we are doing or whither we are tending than Evangelistic and Church Extension Work."

The fullest and clearest report on this subject we have ever had, received signally glad greeting in the Yearly Meeting. The report showed a wider geographical area covered by the committee than heretofore, a large number of professed conversions; a number of meeting houses built and others under way; more money was used in furthering the work this year than has been used before. In connection with this subject and what became part of it was a paper previously prepared on his own motion by a member of the Yearly Meeting and read to the Meeting on Ministry and Oversight and by that body forwarded to the Yearly Meeting where it was read, fully endorsed and adopted.

The paper asked for a more systematic organization of this department of work; more work in this fruitful field and more money to sustain it. It reviewed somewhat the history of the Yearly Meeting since the War of 1861 to 1865, showing in 1870 there were 3,779 members; 1880, 4,545; in 1890, 5,504; in 1900, 6,110; in 1906, 6,411 and in 1907, 6,678, with a total gain the past year of 267.

It was arranged so that a strong committee was appointed to stand permanently, perpetuated with the expiration of a small fraction thereof at regular intervals, and the appointment of new members to fill the places of members of the committee whose time had expired. The Friend who presented this proposition agreed that if \$1,500 were put at the disposal of this committee he would give \$500. Promptly the proposition was more than met, and over \$2,000 is at the command of the committee.

Eli Reece, for some years a minister at High Point, is set apart as the Superintendent of the Evangelistic and Church Extension Work of North Carolina Yearly Meeting. On this subject the yearly meeting reached the high water-mark of quiet, Quaker religious enthusiasm.

Bible-school work, as reported by its superintendent, Jabez R. Mendenhall, Greensboro, N. C., showed the usual interest, increased number of schools, increased enrollment and increased amount of money raised by the schools for missionary and other religious and charitable purposes.

On First-day, at 9.30 o'clock A. M., in New Garden Meeting-house, Hollingsworth Wood, New York City, spoke to a full house on the Bible-school lesson for the day, and Robert E. Pretlow, minister, New York City (Brooklyn), conducted a "round-table" on Bible-school work. At the same hour, in Memorial Hall, Stephen Myrick spoke on the lesson for the day. A paper was presented to the yearly meeting, endorsed and directed to the Five Years' Meeting, asking it to devise some better helps for Friends' Bible-schools.

Peace and Arbitration Committee reported, by Franklin S. Blair, its chairman, that a member of the committee had delivered more than 30 lectures, mostly in North Carolina and generally to schools and colleges, on "The World Peace Movement"; that the chairman attended the National Peace Congress in New York City in April as a delegate from the committee, also as delegate of the State Interdenominational Sunday-School Convention, and as representative of the State, appointed by the Governor; that, at his suggestion, the five other delegates from North Carolina met and effected a tentative organization in New York City of the North Carolina Peace Society, with the Hon. Hoyne Davis, secretary of the American branch of the Association for International Conciliation, as president, and Franklin S. Blair, secretary; that these six delegates, with others in North Carolina, organized this society for North Carolina, in the city of Wilmington, N. C., on Fifth month 4, 1907, with the Hon. Hoyne Davis, president; Franklin S. Blair, first-vice-president, and Thos. H. Wright, Wilmington, N. C., secretary, and subsequently organized local Peace Societies in Raleigh, with Governor Glenn president, also in Durham, Greensboro, Salisbury, Ashville and Guilford College, with well-known, prominent, leading men as officers. Thus North Carolina became the first State of the Union thus organized for peace. Prof. J. Franklin Davis, a member of the committee, addressed the yearly meeting, further elaborating the world peace movement and The Hague Conference. The Yearly Meeting seemed gratified that the committee made and entered an open door for the expansion of peace work in North Carolina. Some lectures from our distinguished Friend, Wm. G. Hubbard, were given in the State the past year under the auspices of the committee.

THE SUPPRESSION OF THE LIQUOR TRAFFIC.

The committee on this subject failed to do as much work the past year as usual, owing to the chairman's inability to direct the work. Two members attended and participated in the State Anti-Saloon League Convention in Raleigh, and one member looked after the Legislature on the liquor question somewhat. Judge Artman, Indiana, was secured to deliver his profound and celebrated lecture on the unconstitutionality of liquor license. The like of his logic on this liquor iniquity was never before heard in North Carolina.

Robert E. Pretlow spoke on the liquor problem in a manner gratifying to the committee, in the place of R. L. Davis, a Methodist minister and field lecturer and State organizer for the Anti-Saloon League. He was detained by a railroad wreck, but arrived just as the meeting closed.

FOREIGN MISSIONS

have a stronger hold upon the yearly meeting than ever before, and in Cuba, under the care and conduct of this yearly meeting, it is growing in success and interest. Arthur Pain and wife came to North Carolina last year for the health of the family. Such has been the evidence of Divine approval on the work there that, in the absence of the aforesaid ministers, the work prospered and 30 professed conversions are reported. Now that the missionaries have returned it is confidently expected to increase in blessed results. A few acres of land have been secured in a rural community, where it is expected the health of Arthur Pain and family will be better when they get into the house to be built on this land. Another important reason for this home is a saving of money over high rents.

A commendable, a growing and spreading interest is reported from the various meetings which have missionary organizations, study, classes, addresses, etc., where increasing contributions are made to the work in foreign lands. High Point Friends lead in this work, for they have agreed to support a native Cuban missionary. Stephen Myrick, late from the China Inland Mission, Singapore, spoke at length and impressively on what Christianity has to give the new Christian world—that is an abundance of good, to impart to the heathen world—illustrating from his experience by incidents and observations, thus making his discourse more interesting.

EDUCATION—GUILFORD COLLEGE.

The reports from the president and trustees of the college were more satisfactory than usual, because a larger number

of students were enrolled and attended the past year than ever before—because more satisfactory results were obtained in the progress and scholarship of students, because of the religious work of faculty and students, and because of the financial showing.

The receipts the past year were \$51,521.13; the disbursements, \$49,456.31.

The value of the building and grounds is \$105,000; the endowment, \$178,793.50; total, \$283,793.50. The New Garden Hall, a new dormitory for girls, is rapidly approaching completion. The slate roof is on. Fifty girls will be accommodated in it. More money is needed to finish a few rooms and furnish them.

The spirit of education is more fully awakened in all Friend communities, and in almost every individual Friend than in the past. A committee of the yearly meeting on education, with branches of the committee in quarterly and monthly meetings, looks after the local and individual needs. The college report showed 256 students last year—160 boys and 96 girls. One hundred and twenty-three of these were Friends. The gain was 44 per cent. in the college department.

Hollingsworth Wood, New York, gave a strong address to the Association of Old Students of New Garden and Guilford College, rather a historical address on "Education in the Society of Friends."

FRIENDS' MISSION

has had good success in many ways the past year, and is continued again under the superintendency of Miles Reece and wife next year.

The Orphanage, at High Point, is directed to put the children there now into good homes as rapidly as such can be done, and take in no more for the present till a better plan is devised. It seems a case of letting go to get a better hold.

CHRISTIAN ENDEAVOR

report and exercises gave as much, or more, interest than usual. This yearly meeting showed more interest in the younger people and children than usual and has more faith in them as Christian workers than ever before. The program for next year gives children greater recognition.

Other committees were heard from and continued—on "Indians and Negroes," "Books and Tracts," etc.

Delegates to Five Years' Meeting.—J. Elwood Cox, Geo. W. White, Mary M. Hobbs, Mary C. Woody, Jabez R. Mendenhall, John L. Worth, Nereus C. English, David Farlow, Jr., Eula Dixon, Alice N. White, Annie E. Williams and Joseph H. Peele.

Alternates—Lyndon L. Hobbs, John W. Woody, Mary E. Davis, Annie Petty, Cyrus P. Frazier, Louise Bridges, Eli Reece, W. Alpheus White, Josiah Nicholson, Calvin G. Welch, Mary Dixon and Eugene Coltrane.

Chairman of Standing Committees.—Education, Lyndon L. Hobbs, Guilford College, N. C.; Bible-schools, Jabez R. Mendenhall, Greensboro, N. C.; Suppression Liquor Traffic, David E. Sampson, Graham, N. C.; Peace and Arbitration, Franklin S. Blair, Guilford College, N. C.; Evangelistic and Church Extension Work, Geo. W. White, Guilford College, N. C.; Christian Endeavor, Alice Cartland, Greensboro, N. C.; Foreign Missions, Mary A. Peele, Guilford College; Annie E. Williams, field secretary, Lewisville.

The weather was good, the order excellent, the preaching in three different buildings, both forenoon and afternoon, was very satisfactory. The college campus was in fine condition. Everything seemed to aid in the interest and success of the meeting.

Things of Interest Among Ourselves.

George C. Levering and wife will return to their work in Mexico next month.

Anna J. Winslow is now doing pastoral work at El Modena, Orange County California. Her mail should be directed to that address.

Van Wert Quarterly Meeting was held at Van Wert, Ohio, the 2d inst. The attendance was larger than usual for this time of year, and an unusual interest was manifest in the business. Ethel A. Jay was the only visiting minister present. Her services were much appreciated.

The meeting at Van Wert, Ohio, is moving on nicely, notwithstanding the hot season. A large chorus took part in the song service last First-day evening. The company of young workers have been kept busy this summer and have held some most helpful services with large audiences present.

Dr. Benjamin F. Trueblood, Secretary of the American Peace Society and Editor of *The Advocate of Peace*, sailed from Boston for Europe on the 21st of Eighth month on the "Bohemian" of the Leyland Line. He will go by way of London, The Hague, Berlin and Dresden, spending a day or two in each of these cities, and arriving at Munich for the opening of the Congress on the 9th of Ninth month. The return will be made by way of Venice, Florence and Rome, and from Naples home on the 20th of Ninth month on the "Konigin Luise," of the North German Lloyd Line.

Alexander Peckover is the first member of the Society of Friends, says the *London Friend*, upon whom a peerage has been conferred. "The new peer is, and always has been, a staunch member of the Society of Friends, and thoroughly in accord with their views of Peace. Indeed when he took the position of Lord Lieutenant, it was on the understanding that no military duties should devolve upon him. He obtained special leave from the king, then Prince of Wales, to appear on state occasions in court dress instead of military uniform. During the Boer war he braved a good deal of misunderstanding by refusing to take part in any movement of a military nature."

Denver Quarterly Meeting was held at Denver, Eighth month 3d, and 4th. Representatives were present from each of the four monthly meetings. The annual reports from the various departments of the work were very encouraging and showed advancement which is of a permanent nature. We were very much favored by having with us throughout the different sessions, Dr. William L. Pearson, Wichita, Kan. He preached two very strong and helpful sermons. His lecture "The Principles of Friends Tested by Persecution" was a very scholarly effort and was listened to by a well filled house. After quarterly meeting he made a little visit to the Friends at Boulder and Colorado Springs.

The Evangelistic and Church Extension Committee of New York Yearly Meeting has given J. Lindley Spicer leave of absence for two months (Seventh and Eighth) to enable him to study social and economic conditions in New York City. He has roomed at the N. Y. Colored Mission and his particular work has been in connection with the N. Y. branch of the International Christian Police Association, which he helped to organize fifteen years ago. He attended the "Summer School of Philanthropy," and upon First-days was in attendance at Friends' meetings at Twentieth Street or in Brooklyn. Some of the results of his observations we shall print from time to time in *THE AMERICAN FRIEND*.

The summer session of Rhode Island Quarterly Meeting was held at the old meeting-house in Newport on the first day of eighth month. The attendance was good and the occasion was a marked season of divine favor. There were sixteen approved ministers present. Enos Harvey, formerly from Fairmount, Ind., and Elam Henderson, of West Falmouth, Mass, bearing credentials from Sandwich Monthly Meeting, were largely used in the ministry of the word and the truth was presented in a forcible and convincing manner. Wm. J. Sayers, of Winchester, Ind., followed in a brief exhortation which tended to emphasize the messages which had preceded it. There was also much liberty in prayer and praise. There was much interest manifested in the business by the young as well as the old. The evangelistic committee made an encouraging report of the work accomplished, and an offering of \$24.00 was taken in the meeting for the use of the same.

William C. Allen writes from Aalborg, Denmark, to the *Friend* Seventh month 27th:—"After ten weeks of hard work subsequent to Dublin Yearly Meeting, I was taken very unwell and obliged to leave the Irish climate for a time. After two weeks of rest, at a Friend's house and in a hotel, we resumed work on the continent and are now almost through Denmark. We have been much off the usual course of English-speaking travelers, but find this little country as interesting and wide-awake as any I have seen. About first of Eighth month we expect to proceed towards Norway. Afterwards we hope to return to Ireland and conclude work there.

"Johan Marcussen has been most helpful as guide and interpreter through Denmark. We have accounted it a great blessing to have him with us. The work is slow because of the way Friends are scattered. In a country where about ninety-five per cent. of the population belong to the established church, and where dissenters, like Friends, are esteemed disloyal and suffer many trials of a social and legal nature, these

Friends certainly are entitled to our deep sympathy. They give us a hearty welcome.

"The Yearly Meeting lasted two days and its sessions evidenced that Friends feel their isolation and difficulties. But it also seemed as if because thereof, they all the more prized the fellowship and spiritual intercourse which the meetings afforded. The spirit of love was in their midst, and not a few seasons of tenderness, even to tears, were witnessed."

A correspondent writes from Kokomo, Ind., as follows:

Kokomo Monthly Meeting, at its session held the 8th inst., perfected arrangements with George H. Moore, now at Paoli, Ind., for pastoral care of its Union Street congregation for the coming year. This meeting has had the untiring service of Richard Haworth the past three years. His labor in all the different activities of the church, as well as in the city of Kokomo in connection with the Ministerial Association, has been without stint. The Sabbath School, with a total enrollment of 149, has flourished under the superintendency of Aubrey Delon. Although he lives in the country, his punctuality and unflagging interest is reflected in the attendance and efficiency of the school.

The congregation of Courtland Avenue has retained Josephine Hockett for pastor another year. She, with the assistance of her husband, Julian Hockett, has done excellent work in that meeting. In their new church building in South Kokomo, surrounded by a small army of young people, they are a "light to be seen."

Women's ministry has not died out in this quarterly meeting. Among them Emily Ellis, of our own meeting, with her aged mother, Asenath Nixon, are frequently to be seen riding around to gether, conducting funeral services and religious services in the city jail and county infirmary. She is often called upon to fill pulpits in times of emergency, not only in our own church, but by other denominations with whom she is held in high esteem. This is also the home meeting of Nathan Pickett, president of the Howard Co. National Bank, now nearing his "four score years and ten." He and his wife, Catherine Pickett, take an active interest in both Sabbath School and meeting.

Of the 554 members of this monthly meeting (76 of whom are non-residents) the majority are among the "average workers," alluded to in a recent issue of *THE AMERICAN FRIEND*. They are of those who "think" and are "perceiving," in sympathy with our beloved editor, desiring to do what they can to help alleviate that "lump that rises in his throat" as he endeavors to unify the cross currents so they may become one useful, harmonious stream.

BORN.

SWAN.—To Frederick A. and Helen Wood Swan, New York City, a son, Frederick Wood, Seventh mo. 20, 1907.

MARRIED.

STANLEY-HENLEY.—At the home of the bride in Greentown, Ind., Eighth mo. 7, 1907. Francis C. Stanley and Sarah E. Henley. Francis C. Stanley is a prominent minister in Indiana Yearly Meeting. They will reside in Greentown for the present.

DIED.

COPPOCK.—At Wabash, Ind., Fifth mo. 24, 1907, James Coppock, in his 93d year. The deceased was a life-long Friend. Few have lived consistent lives from youth, but of these few James Coppock can be numbered as one of the most consistent. In an early day he hauled coin for the Government to distribute to the Indians at Wabash, Ind., often without guard, being a trusted member of the Society of Friends. He was an elder for many years and prominent in church and community.

STANTON.—At the home of her son, in Louisiana, Sixth month, 1907, Sarah Stanton, in her 87th year. She was a life-long Friend and for many years active in church work.

WEST.—At Martinsville, Ohio, Seventh mo. 23, 1907. Marianne McPherson West, daughter of John and Maria (Bonsel) McPherson, and wife of James H. West, in her 68th year. She was a woman of strong religious convictions and of deep spiritual experience, a member with Friends since early childhood, a devout and earnest student of the Bible.

The International Lesson.

THIRD QUARTER.

LESSON IX. NINTH MONTH I, 1907.

THE TWO REPORTS OF THE SPIES.

NUMBERS 13: 17-20, 23-33.

GOLDEN TEXT.—The Lord is with us: fear them not. Num. 14: 9.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Reports of the spies. Num.

13: 17-25.

Third-day. Reports of the spies. Num.

13: 26-33.

Fourth-day. Report of the spies. Num.

14: 1-12.

Fifth-day. Intercession by Moses. Num.

14: 13-25.

Sixth-day. Judgment. Num. 14: 26-39.

Seventh-day. Evil example. Num. 32:

6-15.

First-day. Wise confidence. Psalm 46.

Time.—Uncertain; authorities vary from B. C. 1490 to 1290. It was about two or three months after leaving Sinai.

Place.—Kadesh Barnea. This place was not far from the southern border of Judah, but in Arabia. It was only eleven days' journey from Sinai. Here and in its neighborhood the Israelites lived thirty-eight years. Next to Sinai, it is the most memorable spot in the wanderings.

What ordinary travelers could do in eleven days took the multitude of Israelites nearly three months.

The land of promise was before them almost in sight; all they had to do was to go forward and take possession. In Deuteronomy (1:22) we are told that the people asked Moses to send men "to search the land." In Numbers (13:1, 2) it is stated simply that "Jehovah spake unto Moses saying, send thou men that they may spy out the land of Canaan." There are a number of apparent inconsistencies in the narrative of the spies, which there is not space to consider. The spiritual lesson to be learned from the story is very clear. The list of the men chosen is given in verses 4-16.

17. "Spy out the land." The object was to find out as much as possible about the land, the way to approach it, and what preparations should be made. "Get you up this way by the South, and go up into the mountains." R. V. "South" is used just as we speak of "The South." It has nothing to do with direction, which, in this case, was actually north. The word is, literally, "dry."

19. The idea is to find out whether the inhabitants lived in camps, or fortified places.

20. "Fat or lean." Rich or poor land. "Be ye of good courage." Some would translate this, "And exert yourself to obtain some of the fruit of the country." This seems clearer and better. "Time of the first ripe grapes." About the middle of July.

23. "Valley of Eschol." R. V. This place has not been identified. "Bare it between two." This was probably to keep it perfect, not because it was so heavy.

25. "And they returned from spying out the land at the end of forty days." R. V. It is not likely that they went in

a band, as that would have aroused suspicion, but in twos or even singly. They were gone forty days: a round number frequently used, as may be seen by consulting a concordance.

26. "Kadesh." Kadesh Barnea, the first mention of this place. The site was practically settled by Henry Clay Trumbull in 1882.

27. The spies bring a truthful report of the character of the land. "Floweth with milk and honey." A figurative expression for great fertility.

28. But there was another side to the question—"Howbeit the people that dwell in the land are strong, and the cities are fortified and very great?" Amer. R. V. "Moreover we saw the children of Anak there." Giants, see verse 33, called in R. V. Nephilim. Exactly what this word means is not known; the only other place it is used is in Gen. 6:4, Amer. R. V. There it would seem akin to the Greek demigod, or hero. At any rate, they were people to be greatly dreaded.

29. "Amalek dwelleth in the land of the South, and the Hittite, and the Jebusite, and the Amorite dwell in the hill-country, and the Canaanite dwelleth by the sea, and along by the side of the Jordan." Amer. R. V. The Amalekites were a nomadic people, who wandered in the south of Palestine and adjacent territory. The Hittites were a powerful Aryan people, who seem originally to have come from Cappadocia, in Asia Minor. They are first heard of in some inscriptions of Thothmes III about 1500 B. C. Though considerable light has been thrown upon them by the recent discovery of monuments and inscriptions, we are still very much in the dark concerning them. "Jebusites." These were a local tribe, at this time in possession of Jerusalem (Jos. 15:63; Jud. 1:21), which they held till the time of David (2 Sam. 6:5-9). The Amorites lived in the northern part of Palestine. This term Canaanite is often used of all the inhabitants of Palestine west of the Jordan. Here, it seems to indicate a special tribe, or tribes dwelling in the lowlands.

30. "And Caleb stilled the people," etc. This verse would seem to come better with verse 6 of the next chapter, for nothing is said here of the murmuring of the people, whereas verses 14:1-5 give a full account. Caleb's words are based on his faith in God, and confidence that He will be with them.

31. "But the men that went up with him." No mention is made here of Joshua. The excuse was, so far as outward signs indicated, a valid one. Was it likely that they could take fortified cities, or overcome "giants"?

32. "Evil report." A discouraging report. "A land that eateth up the inhabitants thereof." Not able to support the people. It would seem as if their fears destroyed their judgment, notwithstanding the grapes, pomegranates, and figs, and what they said, verse 27.

33. A repetition of the statement in verse 28.

PRACTICAL THOUGHTS.

1. The facts were the same to Caleb and Joshua as they were to the ten fearful men, but the two said, "We are

well able," because they knew God would be with them.

2. "Disappointing facts do not always warrant disappointing conclusions."

3. One of the greatest glories in life is to overcome obstacles.

YEARLY MEETINGS FOR 1907.

Iowa Yearly Meeting, in Oskaloosa, Iowa, Eighth month 27th. Stephen M. Hadley, clerk, Oskaloosa, Iowa.

Western Yearly Meeting, in Plainfield, Ind., Ninth month 13th. Thomas C. Brown, clerk, Plainfield, Ind.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., Treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

My friend, have you heard of the Town of Yawn,

On the banks of the River Slow,
Where blooms the Waitawhile flower fair,

Where the Sometimeorother scents the air,

And the soft Goeasys grow?

It lies in the valley of Whatstheuse,

In the province of Letherslide;

That tired feeling is native there,

It's the home of the listless Idontcare,
Where the Putitoffs abide.

PASTY FOOD.

TOO COMMONLY USED.

The use of pasty cereals is not advisable. A physician says: "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves."

"Cereals, such as wheat and oats, can be cooked long enough and well enough to fit them for human use, but the ordinary way of cooking leaves them in a pasty condition."

An Indiana man says: "My physician prohibited the use of oats and wheat, for I was in a bad condition physically, with pronounced dyspepsia. He said the heavy paste was indigestible, but that Grape-Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into a form of sugar, is very easily digested."

I have become very fond, indeed, of Grape-Nuts, and all the uncomfortable feelings have disappeared. I have gained nearly 12 pounds in weight and have none of the distressed feeling after my meals, which I had formerly. Grape-Nuts food has done the work." "There's a Reason." Read "The Road to Wellville," in packages.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR NINTH MONTH 1.

"I CAN" AND "I CAN'T."

ISA. 35: 3, 4; 30: 15-18; HEB. 3: 14.

(Consecration meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Caleb's "We can." Num. 13: 26-30.
Third-day. The spies' "We can't." Num. 13: 31-33.
Fourth-day. Saul's army. I Sam. 17: 1-11.
Fifth-day. David and Goliath. I Sam. 17: 28-32.
Sixth-day. Paul's "I can." II Cor. 12: 7-10.
Seventh-day. Jesus' promise. John 14: 10-14.

I recall a sentence that I can not place, found in one of the Latin texts we had at school, which may be freely rendered, "They are able because they think themselves able." Now the writer, probably, did not mean to minify the difficulties, nor to assume an undue influence of the mind over external conditions. We are nowhere taught that God works His deliverances by our thinking unrealities. The old Roman spoke the very truth that is illustrated in the story of the spies: Israel was unable because she thought herself so. She failed to count God in. Caleb's "We are well able," was conditioned on his further word, "Jehovah is with us," and with that fact in hand it was only the unbelief of the Israelites that kept them back from Canaan.

How much suffering and disappointment and loss these men might have spared themselves if only they had not been so cowardly and unbelieving! We read the story and wonder at the weakness of the ten, and glory in the heroic confidence of the two—and yet how do our own lives total? Do the "I can's" so outweigh the "I'm afraid's" that we feel ourselves unhesitatingly to belong to the order of Caleb and Joshua? It ought to be so, but is it? The Bible story comes to us from the standpoint of its outcome, and the folly of error is written plain. But it is none the less foolish and destructive where its end is veiled, or when we refuse to read the logic of cause and effect through to the end of the chapter.

It isn't self-confidence that our Scripture selections commend. When God sent the message of comfort through Isaiah it was a message of recompense and deliverance—not by swift horses and flight, but by a returning to the place of duty and there abiding in quietness. Many a carefully planned escape has been a plunge into a snare because a fancied shrewdness, begotten of cowardice and unbelief, has taken the place of "We are well able."

But the great motive is not expediency, though resolve based on God's word is of the highest expediency; nor is it assurance of success, though to avoid shipwreck of our lives is a vast work. But the motive is love,—ours answering to God's, and the key to our lesson is the verse from Hebrews; for holding fast the beginning of our confidence makes us partakers with Him who said "I have overcome the world," and proved it by the pathway of love no less than of victory.

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The American Friend

Vol. XIV

EIGHTH MONTH 29, 1907

No. 35

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SHUT IN.

My window opens on a world
Illumed by all the light of day,
The homes and haunts of birds and men
And children in their play,
And how much God can do I see
Wrought in each passing day.

Since yesterday a swelling bud
Has burst into a fragrant flower.
The clematis has nearer crept,
The maple leaves hang lower;
And sod and fern have laughed beneath
The sunshine and the shower.

Another world is mine, where I
Must lightly toil, or idly lie.
When sometimes weary of my lot,
I fear my heart will sigh,
I turn, and in the world without
I see God passing by.

I watch, I wait. The outer glimpse
Is presage of the coming Guest,
Familiar, sweet, He enters in
The waiting door. My breast
Grows light with the full tide of peace,
Companionship and rest.

—Charles P. Cleaves.

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Events and Comments.

The annual convention of the National Anti-Saloon League will be held just after the middle of next month in Norfolk, Va. The dates are Ninth month 16th to 19th, inclusive. This will be the twelfth in the series, and the speakers will be men of greater political prominence than have in former years been available for the program, showing incidentally the advance which temperance reform is making in public life.

A great story comes from Long Island to the effect that a meteorite some 75 feet in circumference fell into the ocean a short distance off shore, causing huge waves, which did considerable damage. Another report tells of a meteorite falling near Bristol Notch, Vermont, which shook the earth for several miles around. The earth has been visited with these curious fragments of stars ever since men have been able to record events; but the interesting thing in connection with the phenomena is that, in all that time, there is no case on record where men or animals have been killed, or property destroyed directly by the falling stones.

The following comment is interesting, since it comes from the editorial page of a so-called secular paper: Some one has with contemptuous intent applied to the conference the name, "The Interna-

BAD DREAMS.

FREQUENTLY DUE TO COFFEE DRINKING.

One of the common symptoms of coffee poisoning is the bad dreams that spoil what should be restful sleep. A man who found the reason says:

"Formerly I was a slave to coffee. I was like a morphine fiend, could not sleep at night, would roll and toss in my bed and when I did get to sleep was disturbed by dreams and hobgoblins, would wake up with headaches and feel bad all day, so nervous I could not attend to business. My writing looked like bird tracks, I had sour belchings from the stomach, indigestion, heartburn and palpitation of the heart, constipation, irregularity of the kidneys, etc.

"Indeed, I began to feel I had all the troubles that human flesh could suffer, but when a friend advised me to leave off coffee I felt as if he had insulted me. I could not bear the idea, it had such a hold on me, and I refused to believe it the cause.

"But it turned out that no advice was ever given at a more needed time, for I finally consented to try Postum, and with the going of coffee and the coming of Postum all my troubles have gone and health has returned. I eat and sleep well now, nerves steadied down and I write a fair hand (as you can see), can attend to business again and rejoice that I am free from the monster, coffee."

Ten days' trial of Postum in place of coffee will bring sound, restful, refreshing sleep. "There's a Reason." Read "The Road to Wellville," in packages. Some physicians call it "a little health classic."

tional Parliament of Good Intentions." Well, if it be no more than that, if it shall become no more than a common meeting ground for the representatives of the Powers, great and small, the forum for the preaching of doctrines of peace and arbitration, for the exchange of views as to ways and means to make wars unnecessary, or, when begun, more humane, the institution is one to be encouraged and sustained by the enlightened public opinion of the civilized world.

There is a general impression, which we believe could be supported by facts, that the average wages paid to telegraph operators by the Western Union and Postal Companies are scarcely commensurate with the duties and responsibilities of that employment. Unfortunately, however, for the workers concerned in the present strike, they appear to have rushed impetuously into a conflict with the powerful corporations by which they are employed, scarcely stopping to inquire the reasons for their discontent, and certainly failing adequately to prepare for the task before them, and the growing evidence that the strike will fail simply justifies a hope that the inevitable will be recognized as quickly as possible.

In a recent address before the International Housing Conference, George Cadbury, well known among Friends on both sides of the Atlantic, gave some interesting figures regarding the close relation which exists between the physical condition of children and housing accommodations. He made the statement that in Bourneville, an improved industrial settlement near Birmingham, the death rate for the last six years had been 7.5 per 1,000, against a death rate in Birmingham for the same period of 17.9 per 1,000. The infantile mortality at Bourneville during the period was 78.8, as compared with 170 per 1,000 in Birmingham. The boys at the Bourneville school, on an average, are four inches taller than those in Birmingham, and their chest measurement is three inches greater. An investigation in Edinburgh along the same line shows, beyond question, that the boy or girl bred in one room is invariably, on the average, distinctly smaller and lighter than the child who is bred in a two-room dwelling, and the child coming from three rooms is more robust than one coming from a two-room house. According to the Edinburgh report, it cannot be an accident that the boys from two-room houses should be nearly twelve pounds lighter, on the average, than boys from four rooms, and nearly five inches smaller.

NOTICES.

Ministers from other yearly meetings, with credentials, expecting to attend Western Yearly Meeting, may inquire regarding board and lodging of

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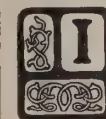
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"That they all may be one."

VOL. XIV.

PHILADELPHIA, EIGHTH MONTH 29, 1907.

No. 35

EVERY MAN HIS PENNY.

Doubtless many of us have been deeply puzzled as we have read this remarkable parable of the vineyard-workers. It seems to put a premium on late-arrival, and to show scant recognition of the hard and patient toil of the early comers, who have endured the strain and the heat of the long day. It is not surprising that the socialist has seized upon the parable and has claimed that the great Master is here teaching equal distribution of goods—share and share alike for all—a division according to *need* rather than according to rights and service. But the perplexity is due to a superficial reading; it clears away when one examines the parable in the light of its context. It was not spoken to encourage men to delay until the eleventh hour, nor was it written to furnish a panacea for social and economic ills.

It is a luminous illustration of the spiritual principle that sacrifice and service are not things to be paid for by the hour, but have their worth wholly in the *motive* from which they are performed.

Peter had just been seeing the "great refusal" of the rich young man who was suddenly brought to the strenuous test of devotion, and who was so anchored to his great possessions that he could not cut loose to follow Christ, and, as the young man "went away," Peter drew a somewhat self-satisfied picture of the great sacrifices which he and his friends had made. He thought of the boats and the nets, and the happy fishing days on Galilee, and he pointed out the contrast between the decision of this young man and their great surrender: "Lo, *we* have left all and followed thee!" And then he spoiled it all with the blundering question: "What then shall we *get*?"

It indicated a religion of double entry book-keeping—so much sacrifice for an even amount of reward, a giving-up in one place for an equivalent or more in another place. "How much pay is coming to us for such sacrifice and service as we have exhibited?" The great parable of the laborers is the answer. Those who went to work in the early morning, struck a bargain before they began. They had asked, "What shall we get?" and were told, "A penny." They were working for a definite reward, and all through the heat and toil they had their eye on the stipulated amount. As they wiped the sweat

from their faces they comforted themselves with the thought that a recompense was coming in the evening.

The later-comers said nothing about pay. They were simply eager to work, and seized the first chance that came to them with no haggling or bargaining. They trusted the "householder" and were thankful to work on any conditions. In the evening, the bargain-ers got just what they had been working for. They had sweated and toiled for their penny, and they got it. The men who had seized the chance to work with no thought of bargain or reward, who had come in as soon as they were asked and had worked faithfully until leaving-off time, were surprised to find what a high estimate was put upon their service. The bargain-ers grumbled, as mere hirelings do, to find that their "sacrifices" were not appreciated—"only a penny for all this burning heat!" But the reply is, "You have received what you were working for." One hopes that Peter saw the point of the story, but, unfortunately, many miss it. The "Kingdom of Heaven" has too often been a scheme of rewards, a bait to induce men to give up ease and pleasure here in the hope of heavenly pay. The religion of double-entry bookkeeping is not quite dead, and men still point with pride to sacrifices, and say, "Think what I shall get for that!" They will get their "penny," but they miss, alas, the real meaning of religion, the vital heart of it, which is uncalculating love and devotion, joyous self-giving that knows nothing of bargain or return, a spirit of consecration that is even forgetful of the sacrifice and would never dream of cashing it in.

"Love is only
Perfect when itself transcends
Itself, and one with what it loves
In undivided being blends."

R. M. J.

BUT.

Many are the things we find in every walk of life which are excellent, beautiful, just what we want, "but"; and this awful "but" destroys their value. Here is a beautiful rug, the right make, the desirable pattern, and harmonious in color, exactly what we want, "but" the size, and it will not do. We may be buying a new suit of clothes, "but" the sleeves are a

little short. With some alteration they can be made to do, but they are short nevertheless; and every time we wear the suit our hands protrude unduly.

Quantity and quality make little difference things are not perfect. With crude materials "buts" are the rule, and with the most finished they are ever in evidence. The best work we ever did is the occasion of one or more. If we could only do it again we could do it better. The best place we ever lived had some drawbacks, too wet, too hot, or too high, Ah, if it were only so and so, "but."

The powers and capabilities of men are not exceptions. Let a vacancy occur in a responsible position with a business house, school, or elsewhere, and the applicants are numerous, their range of experience is extended and their qualifications are various, but ask any business man or school board why the position is not immediately filled, and they will tell you that out of the hundred or more applicants not one has all the qualifications required.

The same may be said of those seeking employment; nothing quite suits. There are many good positions—"but." And thus our work and our qualifications are more approximations to our ideals. We may improve and rise, but the little exceptions are ever with us.

These difficulties and exceptions come from two sources. On the one hand they are part of a world where readjustment is an everlasting process. They grow out of the very nature of things, and as such they are more often a blessing than a curse. Calamity sometimes comes, but, as a rule, "buts" are merely index fingers pointing to paths of improvement and reform.

On the other hand, "buts" are due to the negligence and maliciousness of men. They are moral, rather than physical defects—little, mean exceptions in a capable soul. Many a business man with a fair reputation, who stands high in the community and church, is tempted in some little detail to stoop to methods which he dare not name even to himself; and many a woman who is pure and capable, moving in the best society, cannot look her associates in the eyes and speak the truth. It may be a little sin, but it does not belong to the life they pretend to live. Outside all is bright and hopeful and happy—"but" inside this fair exterior are secret faults—awful, little sins that dwarf and kill out spiritual life. We may try to "reason them right," while they remain with us, yet all the while we know they are wrong. And just here is the sad, sad tragedy, because these little dark secrets can never be covered without sprouting and bringing forth fifty or a hundred fold.

A double life has begun, and it clutches like a vampire at the heart. Retreat becomes very difficult, and reform unlikely. Woe be unto the man with a "but" in his moral purposes, a hidden evil in his heart. Let him hasten to square old accounts at any cost, and start aright. A sin discovered is the first step to reform, but a cherished fault is a way to destruction.

[FOR THE AMERICAN FRIEND.]

A HISTORICAL SKETCH OF CONGREGATIONAL SINGING.

BY EMILY JANE HART.

Part I.

Pre-Reformation Congregational Singing.

[A recent series of articles on "The Quaker Idea of Music in Its Relationship to Worship" seemed not unnaturally to raise the question as to what has been the *general* history of congregational singing from the earliest times onward, and especially as to what data exist regarding the practice of singing as a part of worship among the early members of the Society of Friends. In the following papers, I propose very briefly to trace the history of congregational hymn-singing up to the end of the seventeenth century.]

The definition of a hymn is "a spiritual meditation in rhythmical prose or verse," and Augustine said "a hymn must contain praise, must praise God and be sung." In the New Testament three terms are used for Christian songs: "Psalm," "Hymn" and "Spiritual Ode."

The word "*hymn*" was a common one among the Greeks, and "*hymns*" to their divinities, and, in honor of celebrated men, are found in the works of Homer and other classical writers. Paul, in his sermon on Mars' Hill, quoted the words "For we are His Offspring," from a "*hymn*" of Aratus of Cilicia, written in the third century, B. C., and from very early times songs of praise have been used as part of religious services. "The earliest writings of the Sanskrit race are its Vedic hymns, none of which, according to Professor Max Müller (*Ancient Sanskrit Literature*, edition 1859, p. 481), are of later date than 800 B. C. These show a belief in God, a perception of the difference between good and evil, and a conviction that God hates sin and loves the righteous, but are rather the fading echoes of departing truth than the voice of a living and growing religion" (*Ibid*, p. 538 and p. 528). To find hymns glowing "with true devotion we must turn from the Rig-Veda, and even from those beautifully chanted utterances to the gods in the choruses of Euripides and Sophocles, to the book of Psalms. The singing of Psalms had an important place in the Jewish worship, for example, the sequence of Psalms from the 113th to the 118th was sung several times during the Passover week, and is probably alluded to in Matt. XXVI: 30. The Christians very naturally kept up this Jewish custom and made use of hymns at their 'feasts of love' and other meetings. Sev-

"eral passages in the epistle to Timothy and Titus "are thought to contain fragments of these, among "others the glorious statement in I Tim. 1:15, "Christ Jesus came into the world to save sinners." (See Liddon's Bampton's Lectures, p. 327, note, "citing I Tim. 3:16; II Tim. 2:11-13, and Titus "3:4-7, as examples.) The earliest of the Christian "hymns were in Greek. . . . 'Early in the "morning,' according to Pliny, 'the Christians sing "a hymn of praise to Christ as to a God.' This hymn, "handed down from the second century, and known "in the Latin form as the 'Gloria in Excelsis,' is de- "lightful in its simplicity. It begins with the angelic "anthem, 'Glory to God in the Highest, and on Earth "peace, Good-will Towards Men,' and continues in an "outburst of prayer to Christ, 'O Lord God, Lamb of "God, Son of the Father, that bearest the sins of the "world, supply our need. Thou who sittest on the "right hand of the Father have mercy upon us, "For Thou art alone holy, Thou Christ Jesus art "alone Lord in the glory of God the Father.' It is a "striking fact that the earliest Christian hymns set "forth most clearly the divinity of our Lord."*

Paul, in his first epistle to the Corinthians, gives a vivid picture of the meetings of the earliest Christian communities. The brethren seem to have had three distinct meetings, the first of which was for the purpose of edification by prayer and exhortation, in which hymn-singing played a distinct part. It has been thought that the hymn in the public assembly was sometimes (like the prophecy and discourse) the spontaneous product of the moment, but Professor Lindsay,† in his remarkable study of the methods of worship of the Primitive Church, considers that there may have been some previous selection, either of hymns already in use, or specially composed by members of the congregation. He says that Paul's description of the meeting for edification "introduces "us to an earnest company of men and women full of "restrained enthusiasm, which might soon become un- "restrained. We hear of no official appointed to con- "duct the services. The brethren fill the body of the "hall, the women sitting together, in all probability "on the one side, and the men on the other; behind "them are the inquirers, and, behind them, cluster- "ing round the door, unbelievers, whom curiosity or "some other motive has attracted, and who are wel- "comed to this meeting 'for the Word.'

"The service, and probably each part of the service, "began with the benediction: 'Grace be to you and "peace from God our Father and the Lord Jesus "Christ,' which was followed by an invocation of "Jesus and the confession that He is Lord.‡ One of "the brethren began to pray; then another and "another; one began the Lord's Prayer, and all "joined; each prayer was followed by a hearty and "fervent 'Amen.'§ Then a hymn was sung; then

* Wm. Charles Braithwaite: "Early Hymns," published in *Friends' Quarterly Examiner*, First month, 1887.

† Prof. T. M. Lindsay: "The Church and the Ministry in the Early Centuries," Cunningham Lectures, 1902.

‡ I Cor. 12:3.

§ I Cor. 14:16.

"another and another, for several of the brethren have "composed or selected hymns at home which they wish "to be sung by the congregation.* Several of these "hymns are preserved in the New Testament, and one "is embodied in one of our Scotch paraphrases:

"To Him be power divine ascribed,
And endless blessings paid;
Salvation, glory, joy remain
Forever on His head.

"Thou hast redeemed us with Thy Blood,
And set the prisoners free;
Thou mad'st us kings and priests to God,
And we shall reign with Thee.

"To Him that sits upon the throne,
The God whom we adore,
And to the Lamb that once was slain,
Be glory evermore."†

"It is likely that the singing was antiphonal; there "are alternate strophes in the hymns in the heavenly "worship, and Pliny says that the Christians 'carmen "Christo quasi Deo dicere secum invicem.' (Ep. 96, "97). After the hymns came reading from the Old "Testament Scriptures and readings or recitations "concerning the life and death, and sayings and deeds "of Jesus. Then came the 'instruction'—sober words "of edification, based on what had been read, and "coming either from the gift of 'wisdom,' or from "that intuitive power of seeing into the heart of "spiritual things which the apostle calls 'know- "ledge.'"

It is evident, from heathen as well as Christian sources, that singing formed an important part of the Christian services in the post-apostolic times. Pliny's evidence has already been noted, and so general and popular was the custom of singing hymns in the third century that one of the charges brought by the Council of Antioch against Paulus of Samosata‡ was that he had put a stop to it. After the third century it is convenient to distinguish between the hymns of the Eastern and the Latin churches. The number of Greek hymns is very large, and if those that have been published were collected they would fill nearly a score of volumes, and those existing only in manuscript are also numerous.

The father of Christian hymnody in the Syrian Church was Ephraem Syrus (*circa*, 378). He wrote in Syriac and appears to have been inspired by the religious songs of the Gnostic poet, Bardesanes. Theodoret says Ephraem's hymns were sweet and added much to the solemnity of festal occasions in his day. They were commemorative of the great facts in Christ's life and the deaths of saints and martyrs.

In the formative period of Greek sacred poetry the two chief hymn-writers are (1) Gregory Nazianzen (d. 390), and (2) Anatolius (d. 458). The latter wrote the well-known hymn beginning "Fierce was the wild billow."

In the next period (which the great authority, Dr. Neale, dates from 726 to 820) the best hymns of the Eastern church were written. From this century of

* I Cor. 14:26.

† Scotch Paraphrases, 65:7-11.

‡ Patriarch of Antioch, A. D. 260-270.

hymnology we get, in translation, the following familiar and beautiful hymns:

(1) "Tis the Day of Resurrection," written by John of Damascus (d. before 787).

(2) "Art Thou Weary, Art Thou Languid?" written by Stephen of St. Sabas, a convent in Palestine, near the Dead Sea, who died 794.

(3) "That Fearful Day, that Day of dread,"

(4) "Jesus, Lord of Life Eternal,"

(5) "Jesu, Name All Names Above," written, respectively, by Theodore (d. 826), Joseph (d. circa 830), and Theoctistus (d. circa 890), whose names have made the Convent of the Studium, at Constantinople, famous for all time.

Latin hymnology was founded by Hilary, Bishop of Poitiers (d. 366) and the famous Ambrose, Bishop of Milan (d. 397), the contemporary and friend of the great Augustine. Hymn singing was very popular in Ambrose's church at Milan, and the "Ambrosian style" became largely prevalent throughout the Western Church. It was founded on the Greek system of music and had been introduced by Ambrose into the great church at Milan A. D., 386. Ambrose adopted for his hymns the most rhythmical form of Latin verse that was then in use, and for his tunes a popular and congregational style of melody, and both spread rapidly through the Western Church and became a powerful engine for affecting the minds of the people of all classes. In a well-known passage of his "Confessions" Augustine says: "How did I weep in thy hymns and canticles, touched to the quick by the voices of thy sweet attuned church. The voices flowed into my ears and the Truth distilled into my heart, whence the affections of my devotion overflowed and tears ran down and happy was I therein. Not long had the Church of Milan begun to use this kind of consolation and exhortation, the brethren zealously joining with harmony of voice and hearts. For it was a year, or not much more, that Justina, mother to the Emperor Valentinian, a child, persecuted thy servant Ambrose. . . . The devout people kept watch in the church, ready to die with their bishop. Then it was first instituted that after the manners of the Eastern Church, hymns and psalms should be sung, lest the people should wax faint through the tediousness of service. And from that day to this the custom is retained, almost all thy congregations throughout other parts of the world following therein."

Ninety hymns belong to the Ambrosian school, of which about a dozen were written by Ambrose himself. The "Veni Redeemer" ("Redeemer of all Nations, Come") and "Deus Creator" ("Maker of All Things, Glorious God") belong to this group and the universally-known hymn beginning:

"Jerusalem, my happy home,
When shall I come to thee?"

(written in this form at the beginning of the sixteenth century) was founded on the twenty-fifth chapter of Augustine's "Meditations."

A good many hymns were written in Spain in the fifth century. Those by Prudentius, a Spanish

layman (d. 405), are among the finest Latin hymns, and Sedulius, a native of Scotland or Ireland, wrote some beautiful hymns in the fifth century.

In the sixth century, what is known as "Gregorian" music was introduced by Gregory, Bishop of Rome, and it superseded the "Ambrosian" music, which had been universally used in the Latin Church for two centuries.

There is no doubt that in the course of time church music had become deteriorated by the introduction of a more secular style, and that this was one cause of the reaction under Gregory the Great. But the change had the very important result of transferring hymn-singing from the congregation to the choir of priests, the people being henceforth restricted to the responses. The Ambrosian style had been an essentially congregational style of singing, which made it possible for the whole congregation to bear a part, and that not a small one, in the service, while the Gregorian, which had less melody and rhythm, and was much more difficult to acquire, was necessarily restricted to the clergy and trained choir, a method more in harmony with the hierarchical principles of Gregory. From this period onwards, as the hierarchical element in the church gained strength, this system rapidly supplanted its rival, and from that time until the present day, in the Greek and Latin churches (with some recent exceptions), the singing of hymns in churches has been restricted to the choir and the clergy.

The mediæval hymns have quite different characteristics to those of the earlier period. "The joyful, jubilant tone of the Ambrosian and Prudentian hymns is no longer so prominent; they are set in the key of mystic fervor. Begotten in the cloister, they ring with the soft and subdued, but ardent, tones of contemplative devotion. The singers linger near the cross and gaze upon the suffering agonies of its scenes, rather than breathe the clear air of the resurrection morning, or celebrate the triumphant exaltation and reign of Christ."* Some of these hymns were by the most subtle theologians and devout saints, amongst whom may be mentioned the Venerable Bede (d. 735), who was not only the "father of English learning," but the first English hymn-writer; Notker, a monk of St. Gall (d. 912), having, it is said, been kept awake in his dormitory by the groaning of a water-wheel, whose supply of water was running short, conceived the idea of setting its moaning to music, and produced a new kind of hymn, known as "Sequences." He succeeded so well that he produced the "Sequence on the Holy Spirit," which, being sent by him to Charles the Fat, King of France, led the latter to compose the famous "Veni Creator Spiritus" ("Come, Holy Ghost, Our Souls Inspire"), a hymn which has been in constant use in the West for nine hundred years, and has been translated by Luther, Dryden, Bishop Cosin and numerous other singers.

The greatest of mediæval poets, Adam, of St.

* See Schaff-Herzog Encyclopedia of Religious Knowledge: Article on "Hymnology."

Victor, near Paris (d. 1172), made that monastery as famous by his hymns, as his teacher, Hugo, of St. Victor, near Paris (d. 1135), had done by his writings, which were the foundation of French mediæval mysticism. Two other convents are closely linked with hymn-writing, Clairvaux and Cluny—the former through Bernard, of Clairvaux, the greatest man of his period and one of the devoutest saints of any age, from whose writings are taken the three hymns, “Jesus, the Very Thought of Thee,” “Jesus, Thou Joy of Loving Hearts,” and “O Jesus, King Most Wonderful.” Another Bernard gave renown to Cluny, by a satire of 3,000 lines in length, from which Dr. Neale has extracted three hymns, beginning, respectively, “Jerusalem the Golden,” “Brief Life is Here Our Portion,” and “For Thee, O Dear Dear Country,” which, in his free translation, have become extremely popular. It is significant of the difference between the centuries that the twelfth century satirist is overwhelmed by the awe of heaven and the horror of hell, whereas his nineteenth century adapter sings exultantly of heaven alone.*

The greatest of all mediæval hymns is the “*Dies Irae*,” said to have been written about 1200 A. D. by Thomas, of Celano, the friend and biographer of Francis, of Assisi. Sir Walter Scott’s version of it begins:

“That day of wrath, that dreadful day,
“When heaven and earth shall pass away,”

and another world-renowned hymn of the Middle Ages, which has come down to us is the *Stabat Mater* (“At the Cross Her Station Keeping”), of Jacapone da Todi, or Jacobus de Benedictus (d. 1274), while the other greatest hymn-writers of the mediæval period are Thomas Aquinas (d. 1274), and Bonaventura (d. 1274).

The Flagellants of the thirteenth and fourteenth centuries on the Continent “sang hymns in the Latin or vulgar tongue.” The Lollards of England, in the fourteenth century, and the Hussites of Bohemia, in the fifteenth century, revived the use of sacred song among the people, and the Protestant Reformation, under the lead of Luther, himself a devoted singer and vigorous hymnist, vindicated the right of the people to the use of hymns, and “congregational singing” became once more identified with public worship.

(To be continued.)

Scalby, England.

Prayer may not bring money, but it brings us what no money can buy—a power to keep from sin and to be content with God’s will, whatever else he may send.—*George Eliot*.

To grow old patiently, bravely, even joyfully—that is the supreme art of living. And if you and I are to ever learn how, we must begin now when life is strong and full of vigor. Impatience and fretfulness now can hardly culminate later in serenity and content.—*Selected*.

* See “Hymns that have helped,” ed. W. Stead.

[FOR THE AMERICAN FRIEND.]

THE HONEY OF GOD’S WORD.

BY THEODORE L. CUYLER.

A singular incident in the old Hebrew history illustrates the sweetness and light that flow from God’s blessed Word. Jonathan was leading the army of Israel in pursuit of the Philistines. When the troops reached a forest where the bees had laid up their abundant stores, several honeycombs were lying upon the earth. Jonathan put forth the rod in his hand and dipped it in a honeycomb, and put it to his mouth, “and his eyes were enlightened.” Refreshment came to his hungry frame and enlightenment to his eyes, which were dim with faintness and fatigue.

What a beautiful parable this incident furnishes to set forth one of the manifold blessings of God’s Word! In the superbly sublime Nineteenth Psalm David pronounces that word to be sweeter than honey and the droppings of the honeycomb. In the same passage he declares that “it is pure, enlightening the eyes.” Again the Psalmist says, “The entrance of Thy word giveth light.” It is not the careless reading or the listless hearing of the book, but its entrance into the soul, which produces this inward illumination. There is a sadly increasing ignorance of the Scriptures; when read publicly in the sanctuary thousands give but little heed. They do not take the vitalizing, heaven-sent truth into their souls as Jonathan took the honey into his system.

But when the Word is partaken of hungrily, and the Holy Spirit accompanies it, there is a revelation made to the heart like that which the poor blind boy had after the operation of a skilful oculist. His mother led him out of doors, and, taking off the bandages, gave him his first view of sunshine and sky and flowers. “Oh, mother,” he exclaimed, “why did you never tell me it was so beautiful?” The tears started as she replied, “I tried to tell you, dear, but you could not understand me.” So the spiritual eyesight must be opened in order that the spiritual beauty and wisdom and glory of the divine Word may be discovered. Many a poor sinner has never found out what a glorious gospel our gospel is, until he has swallowed the honey for himself.

The growing Christian never outgrows his Bible; in that exhaustless jewel mine every stroke of the mattock reveals new nuggets of gold and fresh diamonds.

Even as a mental discipline there is no book like God’s book. Nothing else so sinews up the intellect, so clarifies the perception, so enlarges the views, so purifies the taste, so quickens the imagination, strengthens the understanding, and educates the whole man. The humblest day laborer who saturates his mind with this celestial schoolbook becomes a superior man to his comrades—not merely a purer man, but a clearer-headed man. It was the feeding on this honey dropping from Heaven which gave to the Puritans their wonderful sagacity as well as their unconquerable loyalty to the right. Simply as an

educator the Scriptures ought to be read in every schoolhouse, and there ought to be a chair of Bible instruction in every college. As the honey strewed the forest for Jonathan and his soldiers to feed upon, so the loving Lord has sent down His Word for all hungering humanity, high or low. As the sunlight was made for all eyes, so this book was made for all hearts.

It was more than light; for it is an enlightener. Not only does it reveal the grandest, the sublimest, and most practical truths, but it improves and enlarges the vision. It makes the blind to see and the strong sight all the stronger. Who of us that have been sorely perplexed about questions of right and wrong, and puzzled as to our duty, have not caught new views and true views as soon as we dipped our rod into this honeycomb? Poor Cowper, harassed and tormented, found in the twenty-fifth verse of the third chapter of Romans the honey which brought light to his overclouded soul. John Wesley made the most signal discovery of his life when he thrust his rod into this verse: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Even Paul had not learned his own sinfulness until "the commandment came" and opened his eyes.

Ah! there is many a one among my readers who can testify how the precious honey from Heaven brought light and joy to his eyes when dimmed with sorrow. The exceeding rich and infallible promises were not only sweet, they were illuminating. They lighted up the valley of the shadow of death; they showed how crosses can be turned into crowns, and how losses can brighten into glorious gains. In a sick-room I almost always dip my rod into the honeycomb of the fourteenth chapter of John. It brings the Master there with His words of infinite comfort. One of my noblest Sunday-school teachers so fed on this divine honey that on her dying bed she said: "My path through the valley is long, but 'tis bright all the way."

Nothing opens the sinner's eyes to see himself and to see the Saviour of sinners like the simple Word. The Bible is a book to reveal iniquity in the secret parts. If a young man will dip his rod into this warning, "Look not upon the wine when it is red," he may discover that there is a nest of adders in the glass. If the skeptic and the scoffer can be induced to taste some of that honey which Christ gave to Nicodemus, he may find hell a tremendous reality to be shunned, and Heaven a glorious reality to be gained.

The honey from Heaven lies abundant on the ground. May God help us to show it to the hungry, the needy, and the perishing!

Brooklyn, N. Y.

Contentment abides with truth. You will generally suffer for wishing to appear other than what you are; whether it be richer, or greater, or more learned. The mask soon becomes an instrument of torture.—*Arthur Helps.*

[FOR THE AMERICAN FRIEND.]

THE PROBLEM OF THE JEW.

SABBATH DAY IN NEW YORK.

BY J. LINDLEY SPICER.

[J. Lindley Spicer is doing some work among the Jews in New York this summer and gives us an idea of their life and worship as he finds it.—ED.]

The Sabbath day of which I write was not First-day (the Lord's day) or Sunday, but the literal Sabbath day—the Seventh-day as kept by the Jews.

A devout Hebrew, who was graduated at Yale and is a prominent worker in educational and philanthropic lines, invited me to go with him. At 9 A. M. I was rapping at his door in the university settlement building in Riverton Street. I was on the border of a new Jerusalem, for there are 1,000,000 Jews in Greater New York, and 332 synagogues in the square mile of territory immediately about me.

We went into a small room a short distance away, and in the Oriental-like room were some 70 people—old men and children. The prayer robe, called the "Tallith," was worn by most of the men, and, of course, all kept their hats on. From a raised platform, where seven men stood behind a desk, upon which were spread scrolls of the law, the "ruler of the synagogue" intoned the sacred words. He swayed to and fro in the fervor of his service. Others in the congregation swayed their bodies in unison, and at times would respond in a murmured deep note, musical and solemn.

A golden light, interspersed with crimson bars, filled the room from a large window in the front. We stood in semi-darkness. Tears were streaming from the eyes of some. The long, gray locks straggling from under quaint, tall caps looked like fine spun gold, while the long, white beards were crimsoned by the colored lights.

Suddenly all stood up and the voice of the leader seemed fuller and deeper, more solemn than ever. Then all responded with a quick, loud prolonged intonation, which broke off into a sibilant note, the whole like the boom of surf along shore, and the musical after-ripple along the silver sand.

The impression of devout worship, intense religious feeling and spiritual exaltation lingered with me.

Here in the heart of the great metropolis, in a district more densely populated than any other in the world, was a group of God's chosen people. They had been driven out from the small village in Russia. Every one had seen the violent death of loved ones, the racking of homes and the nameless horrors perpetuated upon their wives or daughters.

Hunted, distressed, humiliated strangers in a strange land, they, the remnants of many broken home circles, were gathered here in a land of freedom.

Here, under the folds of the stars and stripes, they worshipped the God of their fathers in their own time-honored way.

It was the "day of revelation." They were reading the second time the Ten Commandments, as given in Deuteronomy.

Then they sang "Comfort Ye, Comfort Ye, My People" with tears in their voices. Tears were in my eyes also as we silently withdrew.

The professor turned to me when we reached the street and sadly remarked, "You see there were no young men there, we have lost them."

"Yes, I noticed only old men and lads."

"And later we must lose the lads! Do you know the blessings of American freedom seem to be almost curses to those fathers in Israel?"

I had not supposed such a thing possible, so, in earnest discourse, he told me in effect as follows:

"In the old home life the patriarchal ideal still obtains. All the most holy associations cluster about the Sabbath day. The family is the unit of Hebrew existence, the father is as a king in his household.

"The love of music is satisfied in the use of the psalms of David and intoning the words of scripture.

"Our national existence centers in the synagogue. The Sabbath is the pearl of days. We rest. We worship in the morning. In the afternoon we hear the Scripture expounded. A portion of the Law and the Prophets is considered, and all that is written in the sacred scroll is heard during the year. In the evening the Sabbath lamp is lighted. The entire family is grouped about the board. The feast is spread. The father extols the mother, his beloved wife, as the queen of the household. The children recite portions from the Holy writings. The scene is one of hallowed associations. Care and toil are forgotten for the time, and the day is anticipated with joy. A young man comes to America, and as soon as he can afford a new suit of clothes he has his picture taken and sends it home. If he is married and has children he teaches his little son to write a few words in Yiddish to his old grandfather. They think America is a land of prosperity and religion. Others are induced to come to the land of promise. Then comes the awakening. The emigrant is misinformed. Sharpers, often of their own nationality, fleece them out of their money.

They must get work. The son gets a place. He must work on our Sabbath day or lose his job. The daughter gets into a factory. She must do likewise. They lose their regard for the Sabbath. Sunday is spent in pleasure, cheap theatres, the beach, the dance. The young folk pick up the vices easily. They become the supporters of the family. Shall they not have their say? The father can do but few things. His trade is not accounted here, where each one does a certain piece of work in the factory, so he runs a push-cart. There are more than 22,000 licensed in the city. The children in school pick up bad words. They learn English, and despise Yiddish and Hebrew. The old people cannot learn the new tongue and are soon despised, and the two elements in the family grow apart. Liberty becomes license, they are so newly emancipated. Our young men learn to get money in dishonest ways. Our girls are misled by the glamour of life, love of dress and display, and some are drawn from virtue's path. The old restraints are *all* removed. The home life, and synagogue or

religious life is gone. They become ashamed of their old world names and take new ones. So the blessings of freedom become curses."

Here we entered a large and commodious synagogue. It was quite like a church in construction, with galleries along the sides without lattices, where the women sat.

Men, middle-aged and aged, and some lads, were going and coming. A policeman in uniform was detailed at the door to prevent disorder. This was a strict orthodox synagogue, but somewhat Americanized.

The reader's desk faced the east, where, under a half dome-like window of golden glass, was the sacred ark, in which the valuable scrolls of the Law were kept. In front of these swung a lighted lamp, which is never extinguished. The worshipers here wore silk hats and expensive silk "talliths," with elaborate "fringes" or "hems," over expensive clothing. The "cantor," who led the singing alone, wore the peculiar high, black silk cap. One year ago he was driven from Russia by the awful persecutions. His voice is high tenor of surpassing power.

We took the lower seats—those back of the readers. Five times during the service we were courteously approached by different persons and invited to the "chief seats in the synagogue"—those in front of the readers. Here there was a trained choir of superb male voices, men and boys, and the antiphonal singing suggested what the singing in Solomon's Temple may have been.

The "scrolls" were borne in solemn procession amid glad alleluias. They were most reverently handled and unwrapped. The reader kissed the page before he uttered the words there inscribed. The jeweled knobs or top-pieces, which adorned the sticks upon which the scrolls were rolled, were taken off and placed upon projections provided for them upon the rail along the rear of the central reading platform.

One interesting ceremony was the calling of a lad of thirteen to the desk. He read clearly the portion of Hebrew from a small scroll he carried, much to the satisfaction of all, especially his bewhiskered father and a family group, who were watching from the gallery.

When finished, he went up to them, and an aged grandmother fell upon his neck and kissed him. Then the mother, then the sisters. Then he came back to the main floor, and now, as a fully-accepted "son of the law," he passed around extending his hand for congratulations. He came to me as a "stranger within the gates." Then the professor said a few words in Hebrew, and his proud father escorted him to the rabbi.

The singing was unique, unlike anything I had ever heard, unaccompanied by any instrument. It rose and fell, swelled, and died away to a whisper in one grand, impassioned harmony of worshipful sound.

Out into the din and glare, the dirt and suffocation of the great city, we came.

Parting from my kind friend, I followed his directions and visited the "Roumanian" section of the city.

Here I went into a neat cellar restaurant and had my dinner. It cost me seven cents. My dessert was chopped nut meats and prunes, rolled in a crust and baked. My hostess proudly assured me, "Goot! mad heem mysel." Then I went to the "Slav," the "Austrian" and the "Russian" quarters, successively. The streets swarmed with people, mostly children in holiday attire. Push-carts, loaded with all imaginable merchandise lined the sidewalks. Impossible hens, ducks and geese were painted with yellow paint upon the "Kosher" butcher shops.

Solemn-faced men, in long, black coats and high hats, were returning home from synagogue worship. Little girls were fondling "Teddy bears" or mothering smaller girls. Lovers were treating to fruit or one-cent soda water. Stout matrons were gossiping from cellars and upper windows. Boys were hopping on chalked squares on the sidewalk. The writer was a stranger in a strange city.

School teachers say their most promising, alert scholars are Jewish children. In the Museum of Natural History, the Metropolitan Art Gallery and Public Library they swarm in groups, noting wonder-eyed and with keenest interest all the gathered treasures. Some of the sections of the city most desirable for residences are almost pre-empted by the wealthy Jews. American names have disappeared along Broadway and Fifth Avenue and in the shopping districts. The influence of this powerful factor in the public school system is driving out all reference to Christmas. The Y. M. C. A. and Columbia College clubs have been forced to discriminate against them, in a measure, or risk being monopolized. If there could be a large synagogue erected in this city, with all the features according to the Hebrew idea, and from this place Christ the Messiah be proclaimed, it would become a mighty power in the solution of the problem of the Jew.

New York City, Eighth month 14, 1907.

[FOR THE AMERICAN FRIEND.]

FRANCIS MURPHY.

Upon thy grave still fresh, would that we might
Plant a tree that ever beareth fruit; in memory
And symbolic of thy work for justice and the right;
Deep penetrating roots within the humane soil, lifting laden
branches to the light of day.

A patient pilgrimage was thine in an unpopular path,
Glanced at askance by the worldly-wise and great;
But ever honoring the way by earnestness and holy faith,
A higher, broader sense of brotherhood that knew not hate.
We will not call thee *hero*, it is too commonplace
For one, who, of the galling yoke of sin aware,
Did struggling break it; then sought thy burdened brother,
face to face,

Drawn by that keen sympathy born of despair,
Which in its largeness did embrace
All sinners,—he who offered as well as he who partook
Of the enchanting, maddening cup. A sympathy which won
The love and confidence; and quickened, men their sin forsook.
Thou didst thou lead men up, thou true Emancipator,
Until each discerned within the power and image of his
Creator.

Thou didst, as one before, under the shadow of a mighty
wrong, declare

"With charity for all and malice toward none."

St. Louis.

A. T. D.

Some Views on Present Day Topics.

THE BIBLICAL INSTITUTE.

BY EDGAR L. REQUA.

The Bible Institute, held at Plainfield, Ind., Seventh month 22d-30th, was well worth attending. The attendance was not large. This is traceable to three causes: First. Two joint conferences have been held since the last Institute; these call for time and money on the part of the pastor. Second. There are those who, had they urged people to attend as zealously as they advised them to stay away, the attendance might have doubled. Third. There is a feeling over the territory supporting the Institute that there is a combination, which year after year has handed out a certain type of teaching at these institutes which the average pastor is suspicious of, to say the least, and which he doesn't believe in, to say more, and which he would not have if he could have his way.

The Institute lasted eight days, one day for rest. It cost the three yearly meetings, Indiana, Western and Wilmington, \$450, quota money. It cost another \$150, board and car-fare for those attending. This makes \$600, or \$85.71 per day. This is not expensive, but the money could have been divided among those attending, and each could have spent two weeks at Winona Lake and then had money left. This would have relieved the three yearly meetings of all responsibility as to theology, and left the hearers free to have chosen the kind of theology they wished to "listen at." There were many excellent things on the program, in fact it was all excellent. "Evangelism" was discussed by pastors representing the Disciple, Presbyterian, Methodist and Friends. The two latter declared for the "new evangelism," which seems hard to define, and seems to be more a matter of ethics than a message of Redemption. The two former declared for "Evangel" and to preach the "Word." All were agreed that the ideal church was one where there are daily additions.

President Kelly, of Earlham, gave a most interesting talk on peace. He showed that the Government spends more on a single battleship than it takes to endow a great university. President Kelly gave some lectures on the limitations of "Rationalism." He showed that reason is but one of the many functions of the mind; that religious instinct and feeling enable one to apprehend God and leave reason behind. He pleaded for a balanced Christian, who should not spend more time in sharpening his tools than in doing his work.

Richard Haworth gave a good lecture on "Immanuel," and in his lecture on "An Opportunity and a Suggestion" he gave some valuable statistics. There are 41,000 Friends in Indiana, Western and Wilmington Yearly Meetings. There are 21,000 scholars in the Bible-schools of these three yearly meetings. Of these 1,200 do not belong to Friends, 600 of these Bible-school scholars are in our primary departments. These 1,200 children should be made

Christians and Quakers, and we are responsible if they are not reached. Here is a great field at our very door.

President A. J. Brown, Wilmington, in his lectures on "Quakerism" and "Toleration," showed very plainly that Friends did not originate the doctrines and principles for which they stand, but they took these doctrines and principles, which others held as mere theories of the Gospel, and made them a working, practical reality.

Professor Russell, of Earlham, lectured on the "Minor Prophets," "The Sermon on the Mount," and "Theology and Life." These were given in his characteristic way.

Professor Stranahan, Wilmington, gave a series of lectures on "John." These were helpful. He showed plainly that John wrote the Gospel which bears his name.

The chief lecturer, at least from the point of the impression he made, was Dr. George H. Schoddie, Columbus, Ohio. I have heard many of the best speakers in our land, but I never have heard one who could say more or say it better in the same length of time than Dr. Schoddie. He is a graduate of Leipzig University, Germany, and has given his life to the study of criticism and speaks with authority.

In his first lecture, Dr. Schoddie clearly showed that there is no discrepancy between Gen. I and II, as commonly held by "Science" and the "New Theology." He said, "One critic accepts the conclusions of another critic in a very superficial way." "Bible analysis is a craze that needs revision." In speaking of the "present crisis in Old Testament criticism," Dr. Schoddie said, "a critic is one who judges; a Bible critic is one who judges that which has been judged." There are 4,000 manuscripts of the New Testament, which have some 300,000 variances, the vast majority of which are minor ones, as a word plural in one place and singular in another. "But these do not affect a single fact or doctrine of the New Testament."

Dr. Schoddie clearly showed that the early manuscript idea, so glibly quoted by our would-be critics, is hardly worth the notice of an intelligent person.

For the past generation Germany has been the fountain-head of theological thought. More than 300 of the best scholars of America go annually to Germany to study under the 250 theological professors in the 16 theological Faculties of Germany.

In his fourth and last lecture, Dr. Schoddie said the world of thought is battling with two great problems. (1) What are the Scriptures? (2) What do they teach? Who is Christ and what is He? is the outgrowth of these two questions. He said, "The Scriptures are not a philosophy, not a dogmatics, but a history of redemption." "What kind of a religion is it that the Bible wishes to teach?" "For an old-fashioned believer, the Scriptures teach a divine, God-given religion." "We are saved through Christ by the grace of God."

Dr. Schoddie then related that when he returned from Germany at the end of his studies he had an

Old Testament that was a "pack of lies and a mass of contradictions." This he could not preach. He reviewed his ground, studied *for himself*, preached the Evangel, and, after years of patient research "came back to the faith of his father and mother." He declared that radical criticism was at heart "unbelief," and that Christianity was a supernatural religion or none. I had several talks with Dr. Schoddie privately—he accepts the historicity of Gen. and believes in the literal journey of Israel and the literal tabernacle, as described in Ex., and he fully accepts all the Bible miracles.

In every gathering of people there is that peculiar and well-nigh indefinable thing, called "atmosphere." While outwardly there was the best of fellowship, yet there was energy enough spent in lining up the "other fellow," to have brought about a thorough understanding of those things which are now misunderstood. There were those who had spent the last six months in talking against the Institute, and whose presence indicated a prejudiced and fault-finding spirit. Others dropped in for a day or two, already alarmed and prejudiced by the misrepresentations of the first class mentioned. These brief visitors will go home and talk against the Institute and judge the entire proceedings from a small fragment. If such men are drawn on a jury they ought to be given full pay and a vacation, but they should never be allowed to sit on a case more grave than gossip or trespass. I am sorry to say that, without a single exception, these people all make the highest possible profession of religion.

There was evidently a feeling of uneasiness as to the "doxy" of certain men. This feeling is based almost entirely upon "rumor." It is pitiable to relate that these who are given offices in the church are guilty of prejudice, and, upon so shallow a basis that were it a case for a jury, they would find themselves disqualified in any State in the Union. The main cause of uneasiness seems to be the fact that some of our ministers and professors went to an institution which is largely endowed and which you and I help endow every time we light our "lamps." It is not our purpose to define "orthodoxy" other than to say that it is possible for one to strenuously hold to a "sound" form of words and "pet-stock phraseology," which pass at par in certain localities and yet be very "unsound" in spirit.

Which is the greater unsoundness, a minister with an "orthodox" theology and an "orthodox" spirit, or a minister with an "unorthodox" theology and an "orthodox" spirit? I am greatly mistaken in my Bible study if the Jews did not crucify Christ for the latter.

There may be those among us who are "unsound," but until the matter is proven through the regular channels of the church those who are using their influence to prejudice others and are keeping students away from our colleges are guilty of nothing more or less than the high crime of treason against our Society, and should be tried. If the minister who is

"unorthodox" in theology should be tried, why not try those who are "unorthodox" in spirit?

What can be more damaging than for would-be authorities to use their God-given-church-sanctioned powers to tear down instead of building up? That there is some uneasiness over the "new theology" we do not deny, but the only way the church has made progress is by facing issues and not by running away from them. The men who were willing to go on record that they "would have nothing whatever to do with the 'new theology,'" by that very act, declared they were in process of fossilizing, and the best place for a fossil is the museum, otherwise it might become damaged.

Whatever we may think about it, or how little we may like to hear about it, the Friends' church to-day is in the midst of a great struggle. It is the struggle of birth-throes, however, and not death-throes. Some are already seeing the vision of a *world-wide* Quakerism, one that reaches beyond "me and my experience" and "me and my relatives."

Much of the antagonism to the "new theology" is traceable to those influences which have come to us from the "Calvinistic," "Arminian" and "Holiness" schools of thought. If the "new theology" can deliver us from these influences—I, for one, welcome it.

And now for a word as to the future.

There is in the Friends' church to-day a band of men whose hearts God has touched. These have been given a vision world-wide and humanity-wide. These men know the "signs" of the times and the spirit and thought of the age. They have prepared to tell the Gospel story to their generation in a language "it" can understand. They may be "modern" in thought and expression, but they are "orthodox" in spirit and are willing to die for the great fundamental principles of the Gospel the Friends' church has always stood for. These men are being drawn together by "affinity of spirit," for those of similar vision and motive are held together by a stronger bond than the mere outward expression of "theology."

It takes no "son of a prophet" to say that in ten years, if the church opens the way as she should, these men will be found at the head of a movement in this country similar to that inaugurated in England by G. Fox and his "60 preachers." The time is at hand, the long-awaited-for vision has arrived, their "eyes" have "seen" it, their "ears" have "heard" it.

Shall we present the sad spectacle so prominent in history of allowing "prejudice" and "stupidity" to block the way of "intelligence" and "righteousness"?

The "fire" in the "council" lodge is burning. Let us assemble and smoke the "peace-pipe" and plan a world-wide campaign of Gospel propaganda. Instead of wasting our energies in arousing jealousies and suspicions let us as one man go to the world with the message of Jesus Christ, and in that mighty work forget our petty differences and our peculiar individualisms and be bound together by that love whose length and breadth and depth and height are past understanding. Then shall the "New Quakerism" be realized.

Westfield, Ind.

Correspondence.

TO THE EDITOR OF THE AMERICAN FRIEND:

The missionary situation has been prominently in the minds of the missionary workers among Friends in America now for about a year. The matter was brought forcibly before us through the columns of THE AMERICAN FRIEND by the editor and others. The time seemed ripe for action, and, through the good offices of the Missionary Board of the Five Years' Meeting, a conference was called at Richmond to consider the matter and to formulate plans. The conference did more than most of us thought could be done, and drew up a plan of union which was unanimously approved by all present, a plan which would at once unify the administration of all our missionary work and conserve every agency for arousing interest and raising the needed funds, which we now have. So much for what has been done.

Now, after making such a glorious beginning, it seems that we are halting between two opinions. New England, New York, Canada and California have either laid the matter on the table or passed it by altogether, and even in the central yearly meetings of Ohio and Indiana, while all seem to feel that the proposed union will surely come, somehow, sometime, yet there seems to be no concerted effort to bring that desired end about, this fall or winter. And why not? Is it necessary that all the yearly meetings should combine before any of them do so? Is it not more logical that the central yearly meetings should combine first and form a nucleus, before asking the extreme East and the extreme West to fall into line? If Indiana and Western and Iowa and Kansas and Wilmington and Ohio and North Carolina and Baltimore will consolidate their missionary work by adopting the plans proposed by the Richmond Conference, does anybody doubt that this would be a long step toward the complete consolidation of all the foreign missionary work of American Friends?

And why should not this action be taken at once? The wastefulness and inefficiency of our present lack of organization is admitted by all who have studied the situation. Not only so, but the attention of the membership at large has of necessity been called to the present unsatisfactory situation. This has naturally resulted and is resulting in a temporary decrease in the substantial support of mission work on the part of many. People of sense are waiting to know what is going to be done to remedy existing evils. Why should we keep them waiting longer? Must the Africa people and the Cuba people and the Mexico people and Jamaica people and China people continue in well-nigh hostile camps for another year? Must the fruition of the glorious promise which was made by the Richmond Conference be longer deferred? Must the order for retrenchment be sent out in every direction because of our failure to sink our petty schemes and pet projects for the common good? The answer to this question lies with the yearly meetings which will meet this fall.

And let us not make the mistake of deferring action until after the five years' meeting. That meeting can do nothing more than the Richmond Conference has already done, until the yearly meetings have acted in the matter. Let the yearly meetings take action upon the recommendations of the Richmond Conference, and then the five years' meeting will be in position to bring about at once the actual consolidation of missionary administration for which we are all working and praying.

GEO. C. LEVERING.

East Northfield, Mass. At General Conference.

EDITOR OF THE AMERICAN FRIEND:

I have received a number of letters asking for particulars of the embryo society of "Descendants of Pioneer Quakers." The plan is simply for a "landmarks club," similar to that in California, for the preservation of missions, and the various patriotic societies, for the preservation of Revolutionary relics. Its object is to see that the deeds of the old Friends and the historical places are not forgotten. I am a very busy man and have not had the time to mark out the places but it would seem that each State should have a society, raise its own money, and see that its own historical places were marked. The central point should be Philadelphia. If all the American Friends would join such a movement and contribute one dollar a year, every historical place in America could be marked. "The Hollow," Christopher's Hollow at Sandwich where the Friends first met in America, is to-day marked by dead horses, at least this is what a livery man told me. I

saw the spot—a beautiful ravine which should belong to Friends, and have a big granite boulder appropriately marked, on Boston Common, where, I believe, Mary Dyer and others still lie, their bodies having been thrown literally to the dogs. There is not a stone or tree to mark their memory, while the Endicott birthdays are celebrated, I understand every year in Salem. The only real recognition these martyrs have had is the monument at the old manor house at Shaker Island where the late Prof. Horsford of Harvard, has left a monument on which are the names of "George Fox, Founder; Executed in Boston, Mary Dyer, William Robinson, William Leddra, Marmaduke Stephenson; Despoiled, Lawrence and Cassandra Southwick; Lashed, David Gould; Scourged, Edward Wharton; "The mutilated, Christopher Holder;" "The branded, Humphry Norton;" "The maimed, John Rous;" "The Champion, Ralph Goldsmith;" "The Shipmaster, Samuel Shattuck." "These Heroes are a Testimony."

The interesting feature of this is that Prof. Horsford was not a Friend. Every school of Friends should have memorials of its great men and women, and the old meeting houses should not be torn down, as I saw one for firewood. Those who have done most seem not to have the close touch with Friends of to-day. F. T. Holder of Yonkers has given about \$100,000 to the Clinton, Massachusetts, Historical Society for a beautiful building, a "Holder Memorial," in which has been placed all the historical data relating to Christopher Holder and his family. The frieze around the big hall is to be made up of sixteen historical mural paintings which I had the honor of designing. Each painting will be about five by six feet and each will tell the story of some notable event of interest to "Descendants of Pioneer Quakers." Mr. Holder's niece is a lineal resendent of the Southwick girl who was offered for sale on Boston Common by Governor Endicott because she insisted upon being a Friend. Whittier refers to this in his poem "Cassandra Southwick," though he was mistaken in the first name. Nearly all these sixteen pictures for the Holder Memorial which was completed last year, relate in some way to the work of Christopher Holder, and especially to all the Friends of the time. My Sixth great grand-father on my mother's side, Edward Gove, of Hampton, in whose old manor-house Whittier died, and who made history for New England as a Quaker and who spent four years in the Tower of London for his convictions, is to have a monument at Hampton, and I believe the descendants have contributed the entire amount, Miss Gove of Hampton having it in hand. If those not so closely in touch with Friends to-day, due to marriages out of the Society and other causes, can do so much, how much more could those in close touch with Friends accomplish if they would? The letters I have received from all parts of the country, show that there is a deep interest in the movement and I hope young Friends can take it up. One enthusiast calls upon me to take the field but I am not a minister, I am only a layman who appreciates the principles of the Pioneer Quakers, and who considers it a reflection on all of Quaker blood that something more is not done along the lines indicated.

CHARLES FREDERICK HOLDER.

Pasadena, Cal.

No. 21, A. Haining Road.
Shanghai, China, Sixth month 20, 1907.

My dear Brother and Friend,

JOSEPH ELKINTON:

Thy most valued favor dated the 24th of Fourth month, I found awaiting me upon my return from the interior where I had gone to see a part of the famine districts.

Having thy fund on hand which I wished to see properly distributed, I thought of sending my own man whom I could be sure would apply the contributions of kind-hearted friends where they would do the most good.

I went with my man as far as Chin Kiang; here I saw enough of the intense misery that the heart of the famine district must be suffering. In Chin Kiang there were hundreds of thousands of famine victims who could be seen and we could have distributed all the money right there, but we thought better to go further into the Interior. In Chin Kiang I saw several who had just been to the heart of the famine districts and from what I heard from them I can assure thee that the money sent did a vast amount of good.

Reports say that the scene in those districts are simply heart-rending and we who are situated far away from scenes of such distress, should be most thankful to our kind Heavenly Father who has shaped our lot so differently! Those who

have seen a battle field after the conflict had taken place, say that the suffering in the famine districts are even more intense; in some places one can see as far as the eye can reach, perishing bodies of men, women and children lying about in the withering sun just as if the weapons of warfare and destruction had swept over them.

There are here in Shanghai many who are very destitute, apparently they must have made their way from the famine districts in the North. I am giving a part of the money to charitable institutions in Shanghai as these institutions do a very good work and every year they distribute over sixty-one hundred taels in charitable work; this money is generally contributed by local Chinese gentry. There is a very cherished scheme I wish to lay before thee and thy friends for approval and assistance. In China the people suffer a great deal from the want of good medicine and that they appreciate good efficient drugs there can be no question, for when I was in Sze Chuen, on the borders of Thibet, the population from far and wide came to our mines to get medicines that I dispensed very freely among the poor. Thou hast no idea how the people appreciate the blessing and the gratitude that they showed made me ever desirous to give more ample and wide spread assistance when my means would afford. I have interested a few Chinese friends who think very highly of the scheme of establishing a general dispensing depot here in Shanghai, from whence we can send our remedies into the Interior and surrounding country.

Our prime motive is to furnish the needy with good medicine free of charge if necessary, but if the patients are able to pay something we shall charge a reasonable sum; by so doing I propose soon to make the enterprise self-supporting. To inaugurate the undertaking we shall need about ten thousand taels (\$7,000). This amount shall be used principally for buying medicine and a small part for sending our representatives into the Interior, where it may be necessary to rent a place for dispensing. In connection with this I would like to start a high-class hospital in Shanghai for Chinese patients. The American Doctor (Dr S. A. Ranson) has urged me to undertake the opening of such an institution, as last year my wife having a very delicate operation to be performed, there was absolutely no first-class hospital to which I could take her, so the Doctor urged me to open one, and in his opinion it would be a most paying institution. He thinks that ten-thousand taels would bring it to a paying basis.

If Friends of our Society would support such an institution it could be styled "The Friends' Hospital."

Thy sincere Friend and Brother,
TONG SING KOW.

N. B. Any funds for the above use sent to Joseph Elkinton, Media, Penna., will be duly forwarded.

Things of Interest Among Ourselves.

Enos Harvey goes to High Point, N. C., to do pastoral work in the meeting.

Emma Coffin is visiting a number of quarterly meetings in Iowa Yearly Meeting.

Friends at Fruitland, Kan., have just organized a Home Missionary Society, with 11 members.

H. C. Fellow has been selected to the chair of History and Civics at the State Normal School, Alva, Ok.

Henry C. and Malissa S. Fellow are visiting relatives and friends in Indiana during the summer vacation.

A tent meeting is now in progress at Freedom, Okla., at which place Alva Friends have been working the past year.

Irving Kelsey has been elected acting-president of Pacific College. We have not been informed whether or not he has accepted the position.

Chas. L. Jessup addressed the Friends at the First Meeting in Indianapolis, the 18th inst.; at Plainville, Ind., the 25th, and will be with Friends at Plainfield, Ind., the 1st prox.

Clifton Cummings, a graduate of Stella Academy, and a former student of the Alva Normal was elected Superintendent of Alva Bible-school and is proving himself fitted for the position.

A little more than \$2,000 have recently been added to the Endowment Fund of the Bloomingdale (Ind.) Academy. W. J. Reagan is principal. His assistant teachers are Florence Lindley and Hugh Lawrence.

Susie E. Allen is Superintendent of a Union Bible-school five miles north of Alva, where Friends hold appointments as occasion offers. Her aged father attends and is an inspiration to those in younger walks of life.

The American Sunday School Union at a recent meeting of its Board of Managers elected A. F. N. Hambleton as one of the Iowa vice-presidents for the ensuing year. There are between 15 and 20 Iowa vice-presidents selected from the different sections of the state.

Della W. Jenkins, formerly of Guthrie, Okla., writes, "I am traveling in evangelistic work and for the Oklahoma Rescue Home. Speak for State-wide prohibition when opportunity affords. At present am engaged in a special service in the Presbyterian Church here."

Elsewhere we publish a letter from Tong Sing Kow to Joseph Elkinton, who has been handling the Chinese Famine Relief Fund for THE AMERICAN FRIEND and others. Many of our readers who have contributed to this cause will be interested in the account from our friend.

Early on the morning of the 13th a terrific stroke of lightning struck the "minister's home," at Fruitland, Kan. The upstairs rooms were covered with shattered timber and broken glass. The sleeping inmates were spared. The Friends very promptly went to work and the repairing is almost completed.

The new "Minister's Home," Alva, Okla., is nearing completion and Samuel and Lula Jackson will occupy it. They are doing good service in that town. He was called upon when the appointee was absent in a recent union meeting held in the open court of one of the churches. Friends seem to be better understood now than ever before in that place. Their work has been done so quietly that many knew not of it.

Judge Samuel A. Artman, Lebanon, Ind., has been secured to deliver the annual address at "Western Yearly Meeting on Temperance and the Suppression of the Liquor Traffic," on the evening of the 16th of Ninth month. Also, Culla J. Vayhinger, State President of the Indiana W. C. T. U., who has been appointed a fraternal delegate by that organization to the yearly meeting, will be given twenty minutes to address the meeting.

Prof. J. K. Jenkins and family will locate at Youngstown, Ohio, where he will engage in business with the "Provident Life and Trust Company," they will be missed at Alva and other stations of pioneer work for the Master. Their three children have been an inspiration to other children to live for Christ. Their untiring work in the Bible-school, Busy Bee and Sunbeam Bands has not been in vain. Good fruits are being gathered because of timely care.

On 11th inst. the West Side Friends' Meeting, Chicago, was able to start its new regime at Forty-fourth and Park Avenues. The better part of a hundred were present. Charlotte Vickers, Mary Hill, David Tatum and Richard Simm took part in the vocal service. A casual visitor would have noticed the frame building, newly painted and shingled on the exterior and freshly varnished on the interior and the floor covered with cocoanut matting. The move has necessitated the re-forming of the Sabbath-school, and the moving of some of the members. Expenses are about met up to date, but \$3,000 will be required to finish the good work begun.

Lindley A. Wells, who attended Oregon Yearly Meeting, accompanied his uncle, Anson Cox, to Idaho, where he held several meetings at Mountain View Meeting, near Caldwell, at Boise and at New Hope Meeting, near Star. Many Friends in these various meetings were deprived the privilege of attending the yearly meeting and were very happy in having this much of the yearly meeting brought to them. These meetings were evangelistic in their nature and tended to lead the individual and the meeting into deeper experiences. Many were definitely helped, and all who sat under the ministry of the brother were blessed. Throughout the ministry was sound, clear and deeply spiritual. Lindley Wells expressed himself as having great faith in the future of the Friends' work in the great and promising field of Idaho. Friends were encouraged to plan wisely and for great things.

Bloomington (Ind.) Quarterly Meeting was held the 16th to 18th inst., with a good degree of interest in all departments of work. Noah C. Dixon was appointed Superintendent of Evangelistic Work for the coming year; C. F. Morris, Superintendent of Peace and Arbitration; Martha N. Lindley, of Social Purity; David Commons, on Suppression of the Liquor

Traffic; Mira Jenkins, of the W. F. Missions; Alma Coleman, of Christian Endeavor, and Alice Cowgill, of Bible-schools and Education. The meeting was favored in having Edwin Morrison, of Earlham College, present throughout the sessions. While his concern was principally for the maintenance of Bloomington Academy on the high plain where it has so long stood, yet he brought other helpful messages. Robert L. Kelly spoke before the Bible-school Conference on "Education" to the edification of all who were favored to hear him. Eunice Furnas, Plainfield, presented the Social Purity Work on Sabbath evening.

Charles L. Jessup and his wife, Hannah Pratt Jessup, 3208 North New Jersey Street, Indianapolis, Ind., are two of Friends' strongest ministers. For several years they have been "prisoners of the Lord," in a sense, by being shut away from the responsibilities of the public work of the ministry, on account of the ill-health of Charles L. Jessup and of the long invalidism of his mother-in-law, Martha E. Pratt, whose last years of helplessness were passed with them. At the termination of this fully-met obligation Hannah Pratt Jessup finds herself with impaired health, the result of her long care and labor of love. During all these years they have maintained the warmest interest in the church and its work of extending the Kingdom of God in the world, and have kept fully abreast with all of its interests. Charles L. Jessup rarely passes a First-day without preaching somewhere, and his wife, occasionally, as her health will permit, and always most acceptably to the audiences favored by their ministry. He has a most able address on the subject of "Peace," which he delivers as opportunity offers, and invariably with the best results.

BORN.

PAYA.—To Philip and Adella Paya, Alva, Ok., Seventh month 24th, twin daughters.

MARRIED.

NEWMAN-BROOMELL.—At Park Avenue Meeting-house, Baltimore, Md., Eighth month 15, 1907, Herman Newman and Emma Judith Broomell.

SMITH-LAWRENCE.—At the home of the bride's parents, Daniel and Hannah Lawrence, Spiceland, Ind., Eighth month 15, 1907, Marv E. Lawrence and Fred E. Smith, pastor in Friends' Meeting at that place.

DIED.

KENDALL.—At her home, Danville, Ind., Sixth month 21, 1907, Margaret Kendall, wife of John Kendall and daughter of Judah and Ruth Pike Roberts, Westfield, Ind. (both deceased), and formerly from Highland County, Ohio. Truthfully it may be said of her life, "She hath done what she could."

STEWART.—At Hadley, Ind., Eighth month 6, 1907, Jane Stewart, daughter of Erasmus and Elizabeth Nichols, aged 72 years. She was a birthright Friend, and will be much missed in the Meeting and community.

TOMS.—At her home, Westland, Hancock County, Ind., Charity B. Toms, in the sixty-first year of her age. She was converted in early childhood, and was ever faithful in life's duties, both in the church and at home.

WINSLOW.—At Fairmount, Ind., Seventh month 25, 1907, Mary Winslow, widow of Milton Winslow and daughter of Walter and Hannah Johnson Roberts, Richmond, Ind., aged 84 years. She served almost fifty years as elder, and was a most worthy example.

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The International Lesson.

THIRD QUARTER.

LESSON X. NINTH MONTH 8, 1907.

THE BRAZEN SERPENT.

NUMBERS 21: 1-9.

GOLDEN TEXT.—As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. John 3: 14, 15.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. The brazen serpent. Num. 21: 1-9.

Third-day. The serpent destroyed. II Kings 18: 1-7.

Fourth-day. The book of faith. Isa. 45: 20-25.

Fifth-day. Pray for us. I Sam. 12: 1-12.

Sixth-day. Take warning. I Cor. 10: 1-12.

Seventh-day. Christ's teaching. John 3: 5-17.

First-day. Behold the Lamb of God. John 1: 29-36.

Time.—Uncertain, authorities vary from 1450 to 1250 B. C., or about thirty-eight years after the time of the last lesson.

Place.—A valley south of the Dead Sea, known as the Arabah. "Arad" (verse 1) was a city, or region, in the southern part of Palestine, through which the Israelites would pass.

Little is told of the thirty-eight years in the wilderness, and that little is chiefly concerning the various murmurings. Kadesh seems to have been the center around which they journeyed, living as the Bedouins in Arabia still do. Miriam had died, and also Aaron; Moses had sinned in bringing forth water out of the rock and was not to be allowed to lead the Israelites into the promised land. Chapter 20 should be read.

1. "And the Canaanite, the King of Arad, which dwelt in the South, heard tell that Israel came by the way of Atharim." R. V. "Atharim," translated "spies" in A. V., is probably a proper name, though it may mean the "tracks" or "ways," in which case it would mean that the King of Arad heard that the Israelites were to try to enter Palestine by the regular caravan route. Hence, he attacked the Israelites and took some captive.

2. "Destroy." Literally "devote," that is given over to Jehovah (see Lev. 27: 28, 29 R. V.).

3. This verse anticipates what is related in Joshua (12: 7, 4). "And the name of the place was called 'Hormah.' That is, 'a devoted thing.' Whether a city or a district is here meant is not clear. A city, 'Hormah,' was about 20 miles south of Hebron.

4. 5. Mt. Hor was where Aaron died. Num. 20: 23-29. "By the way to the Red Sea to compass the land of Edom." This was to turn their backs on Palestine, follow the range of mountains to the sea-coast, where they could go around the end of the mountains, and then go around the land of Edom. "Discouraged" or "impatient." It was very natural that the Israelites should be impatient. Probably many of them thought they were going in exactly the wrong direction. They might as well have been in Egypt as die in the wilderness. I Cor. 10: 9; Heb. 3: 9. "And the people

spake." They gave voice to their impatience. "Against God and against Moses." The latter was the visible agent of Jehovah, and so he was included in their complaints. "Light bread," or "vile bread." Manna was meant. There was no doubt great scarcity of water.

6. "The Lord sent fiery serpents." "Fiery" relates, no doubt, to the character of the bite or its results, rather than to the serpents themselves. There are many serpents in Arabia, and of a venomous class. Some think that the one mentioned is the cobra, which is also common in India.

7. The suffering and deaths wrought by the serpents brought the Israelites to a sense of their condition, and they came to Moses confessing their sin and praying him to intercede with Jehovah for them. They also acknowledged their sin against Moses. Modern travelers tell us that the country through which the multitudes must have passed is of an extremely trying nature; it is, first, "an expanse of shifting lands, broken by innumerable undulations, and countersected by a hundred water-courses." Farther on there is a wide plain, blackened over with countless pebbles of basalt and flint, patches of sand, and withered vegetation.

8. Though it is not mentioned, it is implied that Moses, as he had so often done before, pleaded with Jehovah for his brethren. The command was given to make a "fiery serpent." The idea is that an image of the "fiery serpents" should be put upon a pole or "standard" R. V., high enough for all to see the image. Note that the evil was not removed, which would seem to have been the simplest way, but a means was provided which would destroy the power of the evil worker. Temptation is not taken away, but a means is provided by which temptation can be resisted.

9. "Made a serpent of brass." This should be of "copper," or "bronze," for brass is a modern alloy. Copper was doubtless the material. Note, that it was needful for the sufferer to look—he must have faith to do this, or he would not be healed.

The remarkable reference to this incident in John should be rightly understood. Our Lord did not mean that "the image itself was in any sense a type, or even symbol, of Himself. It was lifted up; He was to be lifted up: it was to be looked upon with the gaze of repentance and faith; He is to be regarded, as He hangs on the cross, with the contrite believing look; the uplifting, the healing, are symbolic. The serpent-image fades out of sight. He is the power of God unto salvation. With Him we die that He may live in us."

There is a striking reference to the "brazen serpent" in the Apocrypha—"He that turned toward it was not saved because of that which was beheld, but because of Thee, the Saviour of all." (Wisdom 16: 7)

In II Kings 18: 1-7 is described how, at the command of Hezekiah, "the grazen serpent that Moses made" was broken into pieces, "for unto those days [eighth century B. C.] the children of Israel did burn incense into it." This means that it had become an idol. Hezekiah called it "Nehushtan"—a "piece of brass," and destroyed it.

YEARLY MEETINGS FOR 1907.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, averford, Pa.; Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

Few men are as happy as their neighbors think them, or as miserable as they believe themselves to be.—*Town Topics.*

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Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR NINTH MONTH 8. GOD'S OMNIPRESENCE.

PSALM 139: 1-12.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. God greater than all. I Kings 8: 22-27.

Third-day. Maker of all. Isa. 66: 1, 2.

Fourth-day. "A God at hand." Jer. 23: 23-32.

Fifth-day. "In Him we live." Acts 17: 22-28.

Sixth-day. "In the midst of them." Matt. 18: 19, 20.

Seventh-day. Ever present. Matt. 28: 19, 20.

What the fact of God's presence with us everywhere means to us depends on our attitude toward Him. The child who loves and is obeying his parents delights in their observant presence, while disobedience and dislike would shut it away. Then, too, if we believe in the friendliness of God, it means one thing, while, if we think of Him as watching over us for an opportunity against us, it means quite another. "Remember, God sees you," has been made a terror to many a child, when it ought only to be a joy and consolation.

It is told of a prisoner during the French Revolution that he was confined in a cell, where he was under the constant scrutiny of an eye that watched him through an opening in the wall, so that no motion of his escaped his glance. He fell asleep with this hostile gaze fixed upon him, and his first waking impression was that he was still beneath its observation, until the sensation came to be one of the most exquisite torture. But not so is the Christian's thought of God. His eye "runs to and fro throughout the whole earth, that He may show Himself strong in behalf of him whose heart is perfect toward Him."

"As birds, wheresoever they fly, always meet with the air, so we, wheresoever we go, always find God present." And the figure is good not only in the fact of the presence, but also in the fact of the beneficence. Without the air, the bird could not fly; without God, we could not be.

A striking illustration of the potency of an omnipresent element is found in wireless telegraphy, which is now so developed that ships crossing from shore to shore of the Atlantic are never beyond its reach. Like every other adaptation of material things to man's needs, it is but the discovery and working out of the qualities placed in them by the Creator. The inventor is only "thinking God's thoughts after Him." His omnipresence is newly credentialed by this witness of His working across the intervening miles of space to carry the thoughts of man to man. So He has chosen to make Himself known to and to abide with us, beneficiaries severally of His universal and yet individualizing care.

"Among so many, can He care?
Can special love be everywhere?
A myriad homes, a myriad ways,
And God's eye ever every place.

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"Over, but in? The world is full;
A grand omnipotence must rule;
But is there life that doth abide,
With mine own living, side by side?

"So many, and so wide abroad:
Can any heart have all of God?
From the great spaces, vague and dim,
May one small household gather Him?

"I asked; my soul bethought of this:
In just that very place of His,
Where He hath put and keepeth you,
God hath no other thing to do!"

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The American Friend

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For What We Missed

Not what we have, O Lord, but what we missed :
For shining eyes to-night Death might have kissed.
For loving hands so dear we might not hold,
For lips we love which might to-night be cold.

For what we missed, O Lord, for what we missed ;
The child who might have wandered, Judas kissed,
The sin which might have found us unaware
And entering in our hearts have flourished there.

For what we missed, O Lord, for what we missed,
We give Thee thanks ; for days no blight has kissed—
For hearts and homes to-night that by Thy grace
Rejoice that there is not an empty place.

—*Ruth Sterry, in Scribner's.*

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Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR NINTH MONTH, 15.

GOD'S OMNISCIENCE.

ISA. 40: 12-31.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. The deep things. Job 12: 22-25.

Third-day. No hiding from Him. Job 34: 18-25.

Fourth-day. "Looketh from Heaven." Ps. 33: 12-22.

Fifth-day. "In every place." Prov. 15: 1-3.

Sixth-day. Gives wisdom. Dan. 2: 19-22.

Seventh-day. No escape. Amos 9: 1-4.

A perfect knowledge from which nothing can be hidden is one of the most obvious attributes man can ascribe to his Creator. "He that planted the ear, shall He not hear? He that formed the eyes, shall He not see?" asks the Psalmist, and the answer can be but one. In His omnipresence He is intelligent, so that there is nothing hid from His sight. "The darkness hideth not from Thee, but the night shineth as the day." Mohamet tried to say this more impressively (but failed) when he wrote, "He sees all things, even the steps of a black ant on a black rock in a dark night."

More dignified is the pagan Seneca, when he declared, "Nothing is shut up from God, who is in the midst of our minds and mingles with our thoughts"; while the sense of awe and dread rested

FEET OUT

SHE HAD CURIOUS HABITS.

When a person has to keep the feet out from under cover during the coldest nights in winter because of the heat and prickly sensation, it is time that coffee, which causes the trouble, be left off.

There is no end to the nervous conditions that coffee will produce. It shows in one way in one person and in another way in another. In this case the lady lived in South Dakota. She says:

"I have had to lie awake half the night with my feet and limbs out of the bed on the coldest nights, and felt afraid to sleep for fear of catching cold. I had been troubled for years with twitching and jerking of the lower limbs, and for most of the time I have been unable to go to church or to lectures because of that awful feeling that I must keep on the move.

"When it was brought to my attention that coffee caused so many nervous diseases, I concluded to drop coffee and take Postum Food Coffee to see if my trouble was caused by coffee drinking.

"I only drank one cup of coffee for breakfast but that was enough to do the business for me. When I quit it my troubles disappeared in an almost miraculous way. Now I have no more of the jerking and twitching and can sleep with any amount of bedding over me and sleep all night, in sound, peaceful rest.

"Postum Food Coffee is absolutely worth its weight in gold to me." "There's a Reason." Read the little health classic, "The Road to Wellville," in packages.

upon Cicero, as he asked, "Who then would not fear God, who sees all things clearly and knows them?" Socrates used the argument of the Psalmist: "Let your own frame instruct you. Does the mind inhabiting your body dispose and govern it with ease? Ought you not then to conclude that the Universal Mind with equal ease actuates and governs universal nature?"

But in two respects at least the Christian's thought of an omniscient God transcends that of the heathen: He can say with David, "Let us come before His presence with thanksgiving," feeling joy in the thought of His knowledge; and he believes that the true recognition of this divine knowledge lies not in philosophizing about it but in conforming the life to the known will of God. The most sublime thoughts of the pagan seem to have left him unchanged from the evil practices of life of his corrupt age.

But our own view often stops short of its most practical outcome. Since He knows far beyond our possibility of knowing, should not we gladly intrust to Him the issues of our own lives? Nothing is more reasonable to our thought, yet often nothing seems more remote from our purpose. Principles of righteousness are dismissed as not applicable to our conditions,—"beautiful ideals," but not practicable in our place and time. And so finiteness is set over against Him whose "understanding is infinite."

Some have perplexed themselves with the idea that God's knowledge of things "from the beginning" takes away the freedom of human choice and action, and so destroys our responsibility. But we have only to remember that our own knowledge does not determine the fact, but the fact determines knowledge. It does not rain because I know it: I know it because it rains. So God shuts up no life by decree of unchanging fate, though He may know all its choices to the end.

CHRISTIAN ENDEAVOR MISSIONARY STUDY.

It has been very gratifying to note the growth of interest in a definite line of study among the young people this year, and especially the tendency towards a systematic knowledge of foreign countries where American missionaries are sent to carry the Gospel. "The Christian Conquest of India" by Bishop Thoburn has certainly opened the eyes of many to the true conditions and great needs of India. Every band of young people ought to take up the study.

The coming year's work bids fair to equal in interest the Indian study, and will be greatly helped by it. One new text is on China,—"The Uplift of China," by Arthur H. Smith, who was thirty-five years a missionary in China. Every phase of Chinese life is treated here as in the other texts, and a set of ten reference books, at a cost of \$5.00, is prepared for those who wish them. This reference library adds much to the interest and value of the work, and if a society can not afford to purchase it, individuals could club together and secure parts of the set for private libraries and use in the class.

This notice should catch the eye of every Christian Endeavor missionary

superintendent or chairman, and arouse them to organize classes for study. Any of these supplies may be obtained of Ellen Moore, Carmel, Ind. Let us make the Friends' Church first in interest in missions, and in order to secure this place study is necessary. May the Great Missionary bless the coming year's work.

ANNA KENDALL McBANE,

Supt. Young People's Missionary Work, W. F. M. Union.

Thorntown, Ind.

Events and Comments.

The native tribes of Morocco are in a state of turmoil. Warring factions among themselves are causing considerable blood-shed; while opposition to French rule is the source of considerable concern. The French troops stationed at Casablanca have been attacked several times, and many killed. The French government is not attempting to do much more than preserve order and protect property along the coast.

Negotiations are pending at Mexico City for the purchase, in Mexico, of a tract of 150,000 acres of land to be colonized by Russians. Twenty thousand "Molakanos" are to leave western Russia soon, and they will be joined at Mexico City by 2,000 of the brethren who are now at Los Angeles, Cal. All the people are from the Moscow district, and their purpose in emigrating is to escape further persecution. The colony may be located in the plateau region of northern Mexico. This migration is said to be the largest to a foreign land ever known.

The plan to commemorate the birth of the peace ideal by the erection of a monument designed by Frederick MacMonnies, the American sculptor, in front of the Carnegie Palace of Peace, is being cordially canvassed by the delegates to the conference.

This design shows a group of three figures of heroic size—not less than 25 feet high—expressing the idea of peace intervening among the warring elements of the world.

The cost would be about \$100,000, and it is suggested that this sum could readily be obtained by international contributions.

Lack of sufficient rain in China is causing a shortage in the rice crop in many provinces, while excessive floods are destroying the rice crop in Japan. Both foreigners and Chinese complain that the Japanese are securing business throughout the Empire by means of trickery, principally by imitation of trademarked articles.

The Empress Dowager has been in secret conference with a number of her chief advisers for some time. The ruling dynasty is becoming alarmed on account of the opposition which the Chinese feel to the Manchus, and on account of the secret designs of the Japanese who are paving the way for a coup in China similar to that exercised in Korea.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XIV.

PHILADELPHIA, NINTH MONTH 5, 1907.

No. 36

UNDER BONDS TO TRUTH AND UNITY.

We have had many testimonials expressing appreciation of THE AMERICAN FRIEND, but no word of approval has touched our heart more deeply than this letter just received: "I thought I could not afford to take THE AMERICAN FRIEND this year, but I sold some chickens with the intention of getting a pair of new shoes for quarterly meeting, and then I decided to wear my old shoes and take the paper." It is in homes like the one from which this letter comes that THE AMERICAN FRIEND finds its real mission. Many of our readers take a dozen papers and have access to all the books they can read, and they feel only a mild interest in the arrival of THE AMERICAN FRIEND, but there are other homes where it is the sole and only periodical literature and where little else is read except the Bible; and in these homes its coming is like the coming of a friend. So long as we have readers who prefer the paper to new shoes we can go on working with courage. Fox, in his "Book of Martyrs," speaks with joy of the "fervent zeal" of Christians in England; when the new truth of the Gospel was breaking out, how "they sat up all night reading and hearing," and how "some would give a load of hay for a few chapters of St. James or of St. Paul in English," and this "fervent zeal" is evidently not all a thing of the past.

It means, however, that THE AMERICAN FRIEND is *under bonds* to utter the living truth. If its readers are ready to barter chickens for it and are willing to go without new shoes to have it, we cannot give them stones for bread, nor can we thresh old straw and ask them to take the chaff. We are sometimes tempted, almost to the limit of endurance, to enter into discussions, and to answer controversial articles, written to injure us and misrepresent us. But how much food is there in the hot polemics of a religious controversy? Who gets any balm of consolation out of a mean attack on another man's faith? "Love constructeth" is Paul's word for the Corinthian wrangles, and he set a luminous example in his way of dealing with party strife. If he had gone down into the controversial arena, nobody would be feeding on his epistle now. Instead, he rises far above all the petty issues of the parties and utters an eternal message, caring only for what would *construct*. "I may know all mysteries

and possess all knowledge and be an infallible oracle of orthodoxy, but if I have not love which constructs I am nothing," is what he is telling us.

There may be a few who flourish on the old straw which comes from controversial flails, but the hungry multitude "look up and are not fed." For steady diet it is much like a diet of "griddle cakes made of wind, with fog for syrup." It does not produce a spiritual people, nor does it *construct* a powerful, working church. We have had one deep and abiding aim, and nothing shall turn us from it, to help unify the church and to help construct the faith and spiritual life of Friends. The times have been extremely difficult. There have been disturbing storms and eddies, and almost waterspouts, but we have always kept faith in that great principle expressed by George Fox's father: "He that will but stand to the truth, *it will bear him out.*" It has sometimes looked as though unity were hopeless and as though the beautiful name of "Friends" was to cover only groups of warring factions, but at least there shall be one voice for unity, and there shall be one tent with the banner of love floating over it. "The truth is the highest thing a man may keep" has been printed on every copy of THE AMERICAN FRIEND ever issued, but the truth can be taught in love, and under that motto as our frontlet we put each week the other badge: "That they all may be one." They are our two guiding ideals. Is it worth while to work on and trust the issue? It is, so long as there are homes like the one from which our letter comes where THE AMERICAN FRIEND is welcomed each week as spiritual food.

R. M. J.

"WHAT I HAVE WRITTEN I HAVE WRITTEN."

And the accusation was written "Jesus of Nazareth, the King of the Jews." It was just what the rabble had reported, but when they saw the words on the cross in Hebrew and Latin and Greek they felt keenly its reflection upon themselves and besought Pilate to change them, but Pilate answered, "What I have written I have written." The deed was done. The opportunity for reflection and decision had been squandered. The time for alteration had

passed. The lesson was learned with regrets—"What I have written I have written."

This is a minor tragedy in the shadow of that supreme tragedy on Calvary, and it is often overlooked; nevertheless its sad lesson has a message for the ages. Fortune, health and opportunity are over and over again squandered in thoughtless haste only to leave the adventurer with bitter memories of better days. It seems that men should learn, but they do not. Every generation has its prodigals who heed not the precept of their elders, nor profit by the wisdom of the past. It is only after their substance is gone that they begin to think. They may repent and reform, but they cannot retrace their steps, nor efface their deeds—What they have written they have written.

Recent scientific research is making this fact more evident. We not only help or hinder bodily functions by the things we do and eat and wear, but all these are registered in nerve cell and brain tissue in such a way that they tend to repeat themselves with similar associations. Forgotten deeds, distant scenes, and sounds long ago lost, linger in the submerged sea of conscious life only to be revived in some unbidden moment with fresh and new power. And thus the past is being thrust upon the present for good or ill—to help or hinder, to build up or tear down; and we cannot escape it—What is written is written.

Nor is this the only place of record, for everything we do bears the stamp of its author. We can tell a man by his hand-writing, so that forgery is easily detected. The style of the author, the work of the smith, even the field of the farmer bear unmistakable marks of its maker.

We "write" on everything we do, but most of all upon the hearts of those with whom we live. They are happy or sad at our varying fortunes, they are stronger or weaker according to our purposes and desires. They may resist the impact of our personality to some extent, but knowledge and memory remain and often their fortunes, their physical well-being, and their modes of thought, are all permanently modified. Our lives for weal or woe are reflected in the lives of others. This is a necessary and fixed part of existence.—"What I have written I have written."

We are continually writing on God's great present the things which are preserved in God's great past. The future is the only plastic state, the present the only time to act. We follow our whims and procrastinate, thinking there is time for reform. Somehow we expect to atone for the past, but we come back from our wandering to find what is written is written. No magic touch, no remedy, can revoke or

undo the past; wasted strength, squandered fortunes, lost opportunities, all are gone forever.

It is just here that a soft theory of religion has wrought havoc. Many have imagined that the church had a magic power that could restore their losses and cover or efface their deeds—"a divine medicine" for all defects. They look upon mercy and forgiveness as an easy escape from sin and its results. Somehow they tell us all will be made right. But let us not be deceived. "God is not mocked, for whatsoever a man soweth that shall he also reap."

The mercy of God is boundless and free and His heart ever yearns for His wandering children. A Saviour ever bids us to a banquet feast, however far we stray; but no amount of love or mercy can restore our wasted powers, or bring back a lost opportunity. Out of the wreckage that is left at any time in life God has promised to make a "new creature," but there is no promise to turn back the dial hands on the face of time so we can undo what we have done: What is written is written.

[FOR THE AMERICAN FRIEND.]

THE BEGINNING AND DEVELOPMENT OF QUAKERISM.

BY JOHAN MARCUSSEN.

One Sabbath-day, some nineteen hundred years ago, a young man, known as "Joseph's son," went, as was his custom, into the synagogue of Nazareth. He was a good reader. The Scriptures always had a special ring about them when he read. This morning the book of the Prophet Isaiah was handed to him. He opened the book and read this part:

"The spirit of the Lord is upon me.

"Because He anointed me to preach good tidings to the poor. He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Having read thus far, he closed the book.

The reading had a great effect. The eyes of all in the synagogue were fastened upon him. Then he began to speak and said: "To-day hath this Scripture been fulfilled in your ears."

One early morning not long after, that same young man was standing by the lake of Gennesaret. He was speaking, and a crowd of people thronged him. Seeing two boats standing empty by the lake, the fisherman having left them to wash their nets after the night's toil, he went into one of them, asking the owner, Simon, to push out the boat a little from the land. Being now in a somewhat more easy position, he continued his speaking. What he said made a strong impression. *The spirit of the Lord was upon him.* When he had left off speaking, he said to Simon, "Put out into the deep, and let down your net for a draught." Simon, being under the influence

of the speaking, saith: "Teacher, we toiled all night and took nothing, but at thy word I will let down the nets," and he and his helpers did so. But what in the world was this? As they pulled the rope and hauled in the net it was found filled with a great multitude of fishes, and that on the very spot where they had toiled all night without getting anything.

The impression of the speaking had been great, but this was more than poor Simon could bear. The value of the fishes became as nothing to him; another power entered in and broke him completely. He fell down at Jesus' knee, saying: "Depart from me, for I am a sinful man, O Lord." Since that morning Simon and some others from that throng followed Jesus and went where *He* sent. Others came and left, but these stayed with Him. They understood that "He had the words of eternal life." And they believed and *knew* that He was the Holy One of God.

A day came when they saw this "Holy One of God" for the last time. Once more He spoke to them, and that was the last they ever heard with their ears. "All authority hath been given unto Me in Heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo I am with you always, even unto the end of the world." A few days after they became *filled* with a wonderful power. Ever since it was a continual filling, and as they were filled they partook of that same authority.

Was this the beginning of Quakerism?

* * * * *

In 1647 George Fox wrote in his journal: "But as I had forsaken the priests, so I left the separate preachers also, and those esteemed the most experienced people; for I saw *there was none among them all that could speak to my condition*. When all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could I tell what to do, then, O! then, I heard a voice which said, '*There is one, even Christ Jesus, that can speak to thy condition;*' and when I heard it, my heart did leap for joy."

In the year 1652, one fast-day, there was to be a lecture in Ulverstone "steeple-house." Margaret Fell and her children had arrived early and sat in their pew. During the singing before the lecture George Fox came in, and, when they had done singing, he stood up on a seat or form and asked permission to speak. He that was in the pulpit said he might. Then George Fox said: "He is not a Jew that is one outwardly; neither is *that* circumcision which is outward; but *he* is a Jew that is one inwardly, and *that* is circumcision which is of the heart. . . ." "Christ is the light of the world, and lighteth every man that cometh into the world. By this light all may be gathered to God." Margaret Fell stood up in the pew wondering at this doctrine. It was perfectly new to her. George Fox went on: "The Scriptures are the words of the prophets, the words of Christ and of his

apostles, and what they spoke they enjoyed and possessed and had it from the Lord. You will say, Christ said this and the apostles say this, but what canst thou say? Art thou a child of light, and hast thou walked in the light, and what thou speakest is it inwardly from God?"

Margaret Fell was not able to gather up any more of what he said. She saw clearly that both she and many more were all wrong. She sat down in her pew, and cried bitterly. In her sorrow she confessed before the Lord, "We are all thieves; we are all thieves; we have stolen the Scripture words and know nothing of them in ourselves."

"By this light all may be gathered to God," George Fox had said. The fact that they were gathered to God by His light made the Quakers a wonderful people. They did not fight—not because they *would* not, but because they *could* not. They spoke the truth, not because any certain rule was laid down about it, but, being gathered to God by this light, the truth was in them and they could say nothing else. "Their" light was shining before men, and men saw their good works and glorified their Father who is in Heaven, and thousands were gathered to their Father through *this light*.

More than 250 years have passed away since George Fox spoke in Ulverstone "steeple-house" about being gathered to God by the light of the world. In this, our day, two questions are coming up before me:

I. Are we gathered to God *by this light*?

II. Do we let our light shine?

I will not attempt to answer these questions for others, but they are of the greatest importance for all of us. We are all apt to make mistakes, and some mistakes may have the most fatal consequences. In respect to question I, I may say this:

We have the examples of good men, their behavior, part of their teaching, the fruits of their lives, in so many ways made manifest in humanity. We admire these good people, and rightly so, and wish we were like them that we, in our lives, might bear like fruits. And then we make our patterns. Here we have the teaching of George Fox, which we call Quakerism; here is the dress, the peculiar behavior and way of speaking which was common among the Quakers one or two centuries ago. We gather ourselves to that pattern with all sincerity—and make a fatal mistake. If we could once more hear that good man of God, George Fox, as he spoke in Ulverstone "steeple-house," and if we, with Margaret Fell, could melt down and cry out: "We are all thieves, we are all thieves." We have stolen the testimony of those good people; we have put on their dress and behavior, which did not really belong to us; we have tried to be like them, but have not been altogether successful; then also we would hear this wonderful voice: "There is one, even Christ Jesus, that can speak to thy condition;" and our hearts would leap for joy. Then we would understand, even if we did not hear anyone speak that, "Christ is the light of the world and lighteth every man that cometh into the

world. By this light all may be gathered to God"—to God; not to a teaching, a testimony, or a pattern, but to God.

And then to Question II. Do we let our light shine? Our light will never shine unless it has done or is doing in us that for which it was given. "By this light all may be gathered to God." Until this has been accomplished, the light that is in us is darkness. And "if the light that is in thee be darkness, how great is the darkness?"

This is but little about such a very important matter.

In closing, let me tell you what happened in one of the quiet Quaker meetings in Iowa some years ago.

The Friends were gathered together, well knowing that there was one, even Christ Jesus, that could speak to their condition. Looking unto Him and listening to His voice, they were almost afraid of breaking the silence. Then a woman stood up and said:

"I have found the pearl of great price." She sat down again and nothing more was said, but all in the meeting were melted in tears. In that meeting their lamps had received fresh oil and they went out letting their light shine.

Copenhagen, Denmark.

[FOR THE AMERICAN FRIEND.]

THE CHURCH AND THE WORLD.—V.

BY THOMAS NEWLIN.

The Method of Social Work.

We must confess that in many places there is a social alienation of all those who are not active members of the church. Now it is quite possible for a church to arrange for social functions that will not only include its own membership, but all whom they have a chance to minister unto. These meetings should be in sections on the basis of age, or other bases that might seem natural. The church ought to manage and arrange for these meetings. The opportunity for social intercourse in our churches must be increased.

Saloons set apart nice rooms, in which meetings, political, business or social, are freely admitted. They expect to get returns for the room by added business this will bring to them. Now many churches are centrally located, and if they would arrange comfortable rooms in which committees may meet, where Friends may go to converse or arrange their business matters, there is no doubt the church attendance would increase. I have known these social functions to lead into real revival services. Human beings must have opportunities to express their emotions and exercise their gifts. Christ once gave a supper to 5,000 primarily for these purposes. If we can only keep the youth too busy to listen to the many temptations and too much interested to backslide, then the future of the church is assured. Christianity has a chance to increase its leverage upon society by increasing the social activ-

ity under the influence of the church. The Gospel does not begin with sociology, but this subject cannot be left out. The true order as illustrated by Jesus Himself is atonement, regeneration, worship and humanitarianism.

In one neighborhood that I have investigated three new churches have been organized and good houses erected in the past ten years. The houses were built for service. They were open every day and evening in the week. There were coffee rooms, rooms for mothers' meetings, rooms for men's clubs, and for rest and social events. Placards on the walls directed strangers, and announced the events of the week. The secret of it is that it is wisely managed. I sought the testimony of the parents and the policemen of the district. The parents told me that their children were all attending the Bible-schools, and many of them were joining the church. The policemen told me that arrests had fallen off 90 per cent. in that district, and that the public houses had had to quit business for lack of patrons. Our churches ought to be real meeting houses. The temple was never closed, nor are the great cathedrals. I feel that we have no right to object to certain types of social life among the young, unless we are offering another type which is just as interesting and much safer.

There is room in the activity of every church for many societies, clubs, and classes under the direct auspices of the Sabbath-school of the church. A warm Christian atmosphere should pervade such meetings. This work presupposes leaders. A boys' club or a girls' club needs a strong, sympathetic leader. Science clubs, literary clubs, clubs for debating, athletics, music and many other subjects may be made useful and interesting. The incidentals on such occasions are very important. During the meeting the conversation will turn by way of illustration upon the Sabbath-school, a recent sermon, some phase of the temperance question, or other moral or municipal reform. Moral lessons will be pointed out, true politeness and good manners will be discussed. Some surprise in the way of refreshments, game or amusement, will come in before separation. Some case of need or suffering may be referred to and sympathetic action suggested. Then a pleasant, helpful hour will close with a brief devotion. Once in two weeks is often enough, and one hour is long enough for such meetings. Helps for such meetings are abundant. The beginning may be very informal and small.

The years from twelve to twenty are a critical period in every youth's life, and young people who fail to get the right kind of sympathy and love at this time are sure to go astray. In the stormy times of the French Revolution, the school-boys in a French city displayed a flag, with this inscription, "Tremble, Tyrants, we shall grow up." How shall the children in our communities grow up? Can they be saved to the church or must they drift away? Every youth and adult is historically conditioned, and the social facts are the most important factors. This work cannot all be done by the pastor, nor by

appointment, but the social spirit must permeate the church, the Sabbath-school and the young people's society. To win the children and hold them should be our aim. We wait for an intelligent and organic application of our energy.

As we depend upon the Spirit of God for wisdom and inspiration and carefully study the situation, we shall learn better how to welcome strangers, how to win the young, how to conduct a social meeting, how to manage a tea meeting, or direct a boys' club.

The church and the world, the church militant, has been the theme in these brief papers. It must be a working body, and it will not all be pleasant work. It is the heaven hid in the meal whose purpose is to leaven all. It is not a hopeless task, for we have the promise of the Master to be with us to the end. But the militant church must be well equipped in officers and trained soldiers. The soldiers always drill much before they go into battle. All perfection comes by a process of development. Our whole life in this world as well as our creeds and practices are only processes of development. The Temple of Solomon was an evolution, beginning in the offering without even an altar, then an altar, then Bethel, then the "tent of meeting," followed by the tabernacle, and the temple in Shiloh, leading to the temple in Jerusalem. But this was not the end of the development, for there must be a church on every hill and in every valley, nay, more, for every man must be "a temple of the living God." Have not some Christians been satisfied with the tabernacle, or some other primary form, thinking anything further is vain, and a show of creaturely activity? The attempt has here been made to show that the final goal has not yet been reached and that the growing church will make its impress upon the world in new ways, and if it is growing its history will never be identical and consistent with past forms and past methods.

Whittier, Cal.

WILMINGTON YEARLY MEETING.

The sixteenth annual session of Wilmington Yearly Meeting was held at Wilmington, Ohio, from Eighth month 15th to 21st, with a large and interested attendance. A larger percentage of the membership of this yearly meeting is usually in attendance at its sessions than of probably any other yearly meeting on the continent. The attendance this year was somewhat reduced by the unfavorable weather of the few preceding weeks, which had delayed the threshing of the wheat, and made the presence of many farmers and their families necessary at home, caring for the abundant crop.

The same staff of clerks who have served the meetings for a few years were continued.

The session was opened with a beautiful and impressive prayer from the venerable Joseph Wright, whose ninety-five years have left his body much enfeebled. His sweet spirit and saintly face, no less than his words, were an inspiration to the meeting.

Among the ministers and workers present from

other yearly meetings were Lydia Jackson, California; Parker Moon, Kansas; Lourie O. and Mabel Brown, Western; Albert L. Copeland, Oliver M. Frazier, Daisy Barr, Edward C. Young, Harriet Oakley, Eli Coggeshall, Robert W. Douglas, Indiana; Adelaide Hadley and Evangeline Reames, Ohio; Sophronia Reynolds and Robert E. and Emma T. Pretlow, New York.

Lourie O. Brown and wife had charge of the music of the yearly meeting, and he also gave several chalk talks.

The reading of the London General Epistle was listened to with unusual interest, and the feeling was expressed in the discussion that a vital note of remarkable value had been struck in that communication.

The statistical report showed a net loss of 129, with a present membership of 6,359. This loss, however, was more than accounted for by the fact that in transferring the records to the new books names were dropped which had been carried on the lists long after all connection with the church or knowledge of the present whereabouts of the individuals had been lost. The report of the Evangelistic Committee showed a considerably larger number than usual coming into the church by request.

The new meeting at Xenia reported a lot bought and paid for and sufficient money subscribed for the erection of a good church building. The matter of an opening for Friends in Knoxville, Tenn., was considered, and that is looked toward as a field of activity in the near future. More and more the local meetings of the yearly meeting are becoming self-sufficient, and the work of the general committee is being directed to aggressive constructive work.

For the first time in the history of the yearly meeting, every meeting was supplied with regular ministers, and, with two exceptions, every meeting contributed to the support of the ministry.

The report of the Foreign Mission Board showed encouraging progress in the work at Puerto Padre, Cuba. In spite of the fact that the new buildings were exceeding the estimated cost, the finances were in satisfactory condition, and the number of pupils in the school limited only by its capacity.

Clayton Terrell, a graduate of Wilmington and Haverford, goes to the assistance of his sister, Ena Terrell, and Emma de Martinez in the work there the coming year.

The report of the delegates to the Richmond Missionary Conference included a recommendation that the yearly meeting give its approval to the principle of missionary union, but reserve the right to pass upon the details of organization before turning over its work to the general board, which position was adopted by the yearly meeting.

In the educational session, a good report was received from Friendsville (Tenn.) Academy, and a proposal to add \$1,000 to its endowment fund approved, the yearly meeting agreeing to appropriate \$100 from its treasury if Friendsville Quarterly Meeting will secure \$900 from other sources.

The annual report of Wilmington College was accompanied with the usual singing of college songs and followed by the collection for scholarships and to aid in the running expenses of the institution. The hopeful feeling induced by an unusually prosperous year was somewhat modified by the resignations from the faculty of Franklin S. Lamar, of the Department of Chemistry and Physics, and Edgar H. Stranahan, of the Biblical Department, both of whom have contributed very largely to the efficiency and progress of the college.

The special addresses of the yearly meeting were given, for the Bible-school Committee, by Oliver M. Frazier; for the Peace Committee, by Albert J. Brown and F. Lindley Jones; for the Christian Endeavor, by Daisy Barr, and for the Temperance Committee, by Robert E. Pretlow. Contributions to the various funds were liberal, but did not quite reach the mark of some previous years.

The subject of epistolary correspondence between the yearly meetings received considerable discussion, but a large preponderance of sentiment was against making any change in present customs.

The following list of delegates and alternates to the Five Years' Meeting was appointed:

Delegates—Albert J. Brown, Emma S. Townsend, Samuel L. Haworth, Nannie C. Hawkins, Richard R. Newly, Thomas C. Hiatt, Laura P. Townsend, Jesse Hawkins, Levi Mills, Lavinia Barrett and Laura S. Dunham.

Alternates—Wm. A. Starbuck, Gurney Terrell, Sarah T. Stanley, Tremont B. Milner, Harriet F. G. Peelle, Emma Hockett, Esther G. Frame, Thomas L. Scott, Josephus Hoskins, John Shackleford and Benjamin Hawkins.

A part of one session was devoted to a memorial service of those who had passed away during the year. A noticeable feature was the advanced ages of many. Eleven reported from one meeting averaged above seventy-two years of age, and one from another meeting was ninety-five.

The sessions of the yearly meeting leave upon one the impression of a growingly thoughtful and earnest appreciation on the part of the membership of the *business* of the church—the extension of the Kingdom of God upon the earth, and that we may have a great message which we ought not to be ashamed or unable to give to the world in a clear and convincing manner.

R. E. P.

ADDITIONAL NOTES.

Those who have been in attendance at all our yearly meetings agree that the members during the sessions of this year were imbued with a spirit of earnestness never felt by them in the same degree before. It was the desire of the membership that our deliberations should bear fruit in progressive, effective work. The question uppermost in every mind was "What can we do to make the Friends' Church in this community a greater power for good?"

Our Committee on Religious Education advised that, through the agency of the C. E., we organize

round-tables throughout the yearly meeting for the study of Friends' principles and doctrines. The meeting heartily approved of this plan. The desirability was also urged of a study of the Bible—not scraps found in the Sunday-school lesson helps, not the compilations of commentators—but the Bible itself. The prayer was for a great revival of genuine Bible study.

M. M.

REPORT OF OHIO YEARLY MEETING.

A goodly delegation of Friends gathered at Mt. Pleasant, Ohio, on the 20th of Eighth month for the ninety-fifth yearly meeting. The attendance was as large as usual for Mt. Pleasant, possibly a little larger. The visiting ministers present were Luke Woodard, accompanied by his wife, Indiana; J. H. Douglas, California; Parker Moon, Kansas; Edward M. Woodward and Sylvester Newlin, Western, and Esther G. and Nathan T. Frame, Wilmington.

The clerks this year were: Edward Mott, presiding clerk; Asa Pim, recording clerk; Wallace Gill, assistant recording clerk; Adelaide Hadley, reading clerk, and Frederick Cope, announcing clerk. They cared for the business with fairness and dispatch.

The present membership of the yearly meeting is 5,816. The gain, by birth, request and certificate, 428; loss, by death, release, disownment, by letter to other churches, and name erased, 527, showing a net loss of 99. It should be noted that several of our meetings have been clearing their records, so that there were reported 196 erased. If we count, as in former years, there would be nearly 100 gain. Under the care of the Evangelistic Committee, 50 revival meetings were held, with 500 converted and 250 reclaimed; 300 names added to the church membership. Encouraging words were spoken about these reports and work done, by several, especially those by Parker Moon.

It was shown that an average of about \$200.00 per year is paid to pastors.

The committee expended in their work last year \$1,172.00. \$368.00 was raised in the face of the meeting for this year.

There was raised the past year, for pastors' support, \$13,309.68; for evangelistic work, \$1,892.00; for incidentals, \$6,858.87; for yearly meeting assessment, \$1,957.55; for foreign missions, \$5,640.79, and for Bible-schools, \$1,510.53, making a total of \$31,170.01.

The yearly meeting is to raise the coming year for yearly meeting stock, \$2,125.00.

There is a marked reaction from some extreme methods allowed formerly in several of our meetings, and the outlook is encouraging. Almost all the meetings are supplied with pastors.

Missionary—The reports for this department were quite satisfactory. The anticipated deficit had been met, so the report was clear. A letter was read from Esther H. Butler, urging the church to larger things.

Delia Fistler, who is home from India on furlough, gave a most impressive address. One thought

of special interest has a lesson for many. We should give to the *work*, not to some particular person or place in the work. Our members gave last year an average of \$1.08 each for missions.

The F. A. I. M. reported eight missionaries on the field and some \$5,000.00 expended in the work. Several pictures were displayed of the African work, also souvenir post-cards, illustrated with mission buildings in China and India. Ohio Yearly Meeting is especially alive to mission work. The delegates to the Richmond Missionary Conference last year advised not to unite with the other yearly meetings in mission work, and submitted a constitution and by-laws for our own use, which were adopted.

The Bible-school report showed good interest and some increase. One thousand five hundred and ten dollars and fifty cents was raised during the year. Paul Lindly is chairman of the committee. Sylvester Newlin, Indiana, spoke for the committee. He urged us to have faith and confidence in the Word; believe the whole Bible; Pastors of the meeting should be pastors of the Bible-school also; go early and greet the children; help in the State and county work. The address was well received by the large audience.

The Christian Endeavor officers are Edgar Wol-lam, president; Ernest T. Clark, vice-president; Olive Guyor, secretary; Carrol Malone, treasurer. Eight hundred and ninety-three dollars and twenty-three cents was paid over this year for missions. All were stirred and strengthened by an address on Christian Endeavor work by Dr. Newlin. Christian Endeavor in our yearly meeting is decidedly re-viving after some time of opposition from some of our evangelists and pastors..

Educational—Damascus Academy has had a good year's work, with Prof. Walter S. Painter in charge. There have been about 40 enrolled. The building has been painted and repaired. The teachers for the coming year are: Walter R. Williams, principal; Ethel M. Hawkins, assistant; T. C. Kenworthy, Biblical instructor; S. J. Santee, music.

Rasin Valley Seminary continues with Charles Obee as principal, and Mrs. McCay as assistant. The average attendance was about 50. The school is more prosperous than for several years.

The Wilson Mills Private School, in charge of Esther H. Thomas, had 16 pupils. Good work was done. The teacher for the coming year has not been secured.

After a full discussion, the yearly meeting directed the College Board to add to the \$10,000.00, already subscribed, some \$25,000.00, or as nearly that as they thought sufficient, and open a college at Hudson, Ohio, providing they could make arrangements to move the Malone Training School from Cleveland to Hudson, thus combining the two works of a college and the training school, but the board is to bring no debt on the yearly meeting. One hundred and seventeen dollars and sixty-eight cents was raised for this work.

Temperance.—Edward M. Woodward followed the report of the Temperance Committee with a vigorous address exhorting us to stand together to further temperance reform.

Mercer Brown, an attorney from Indiana, gave a clear, logical argument, showing that the license is not constitutional. The Rescue Home, under the care of Columbus Monthly Meeting, has had 36 girls the past year. Of the several hundred cared for since its organization, the larger part of them are filling honorable places.

The editors of the *Evangelical Friend* reported a deficit of \$400.00, and told the meeting they could no longer continue its publication unless the yearly meeting assumed the responsibility. After considerable discussion, the yearly meeting decided to appoint a committee out of the representative meeting to publish the paper, the yearly meeting assuming all responsibility, financial and otherwise, the present editors to be retained, if possible.

The London General Epistle contained some expression to which such exceptions were taken that the meeting decided not to print it in the minutes, as usually.

The warmest discussion of the yearly meeting was precipitated when the question of sending something to the Five Years' Meeting was introduced. One proposition was to send an epistle by the clerk or a few Friends; another to send fraternal delegates, with power to unite with the Five Years' Meeting if they thought best at the time, but these were promptly voted down and the following added to the epistle addressed to the American Yearly Meetings, viz.: "We wish to record our sincere appreciation of the messages of fellowship coming to us from our sister yearly meetings in the epistolary correspondence, as again these have been received from all the yearly meetings with which we correspond, among others the acceptable epistle from your yearly meeting. We have thanked God for this association. While we do not feel that it is the will of the Lord for us to unite with the Five Years' Meeting, we have felt that the bond of love uniting Friends everywhere is strong and we trust the High Priestly prayer of our ascended Christ is being answered 'that they may be one, even as we are one.'"

The yearly meeting agreed to give Damascus Monthly Meeting \$100.00 a year for five years to finish and equip a dining room in the basement of their new church, provided suitable accommodations can be furnished for the yearly meeting.

As the time for closing drew near, words of loving tenderness were spoken by Luke Woodard and wife, Parker Moon, J. H. Douglas, Edgar Ellyson and others. Isaac Kinsey, for the people of Mt. Pleasant, expressed thanks for the helpful presence of Friends and the good they had done the local meeting.

After the concluding minute was read, the meeting knelt while Luke Woodard commended us to our Heavenly Father's care until we shall meet at Damascus at the usual time next year.

T. C. KENWORTHY.

Some Views on Present Day Topics.

FIRST-DAY AFTERNOON THOUGHTS.

(In anticipation of the Five Years' Meeting.)

BY MARY DOAN.

Clear Thinking Necessary in Religion.

It is as President Eliot once said, religion is not a gush of feeling or a sudden outburst of enthusiasm. "Is there a subject in the wide world concerning which there is a greater need of clearness and candor?" he asked of some young persons in Boston. In the affairs of church, as well as in those of finance, some one's clear thinking always underlies a rational, useful action. With the approaching Five Years' Meeting—the conference to which we have been looking forward for five years—comes an opportunity for calm thinking as well as for enthusiastic anticipation. What ought that meeting to accomplish?

What O'clock is it in Quakerism?

Before we can perform the duties of this conference—the duties of this hour—we must know what time it is. The difference in the running of the many religious clocks in our small denomination is so tremendously great that there seems little agreement to the person who is seeking to know the time. It was not very long ago that Pope's familiar lines,

"Tis with our judgments as our watches, none

Go just alike, yet each believes his own,"

were quoted with the clever observation that, having established standard time, we have made one advance since Pope. We have standard time for our watches, but for judgments in the selection and working out of the various lines of church activity, there is as yet little inclination to follow one kind of time. Just as there are even yet persons who fear to "lose something out of the day" by following standard time, so there are many of us so attached to our pet projects that we should fear to join in labors planned by the united Friends' Church, were such proposed.

Anyone who studies the development of the Hebrew church, with which we are all somewhat familiar, or some other of the great religions of the world, knows the growth through which they pass. What is true of all these great bodies, Christianity included, is true of our small branch, Quakerism. Before we can act intelligently, we must grasp the situation, know the time.

Is This a Time to Quibble Over Points of Doctrine?

To some it seems a more attractive occupation to try to unify the workers of our church on certain unessential points of doctrine than to endeavor to bring about unity in plans for the development of church work; in other words, they would establish a more definite creed. The objection which the Society of Friends has always held to human creeds as *bonds of fellowship* comes from a recognition that in quite another sense they are also *bonds which enslave* the minds of men. The glory of our church has been that we have no human creed restricting our thought

and repressing holy zeal by saying Divine illumination must not light thee further, thou hast come to the bounds in which one can follow the heavenly light. After this follow, "by faith," directions written down by men perhaps less spiritual and less wise than thou art. In theory, at least, the young Friend has felt as a benediction upon his head the fact that he has free access to the source of all wisdom. He has been led to believe that he may yet be visited by glimpses of higher truth than any creed can express. He has always known that, theoretically, he could speak frankly and naturally in the integrity of an undistorted mind, and from fresh, spiritual contact. George Fox did well to preach in the open air and in prison in order to be able to tell what was in his heart. So may a Friend do well to-day if only he speak what is the truth.

What are creeds? Are they expressive of the virtues which we ought to emulate? Contrarily, they are frequently "doctrines which, from their darkness or unintelligibility, have provoked controversy, and which owe their importance very much to the circumstance of having been fought for or fought against for ages—these are thrown by the creed-makers into the foremost ranks. . . ."

Persons who wish to quibble over creeds and views, would a great deal better try to do this in churches in which creeds originally meant more than they did in our Society and in which they still mean more than they ought with us. Let any man who thinks to go to the Five Years' Meeting with certain flaws in mind to criticise in others because of their reported unsoundness, and with the hope of "coming out ahead" in points of belief, consider very carefully whether or not it is his zeal for truth and his superior wisdom which prompt him.

The young Friend is free, did I say? Yes, in theory. The form of religious persecution does not stalk about openly in our midst, but I sometimes fear that the spirit is here, secretly breathing blasting breaths which have a killing influence on even the healthy, full-grown man. Is it true that in our church young persons are sent to the Scriptures, having been previously warned that they would not be tolerated in the church nor received into heavenly courts unless they find in Holy Writ certain doctrines? Are they told to inquire for themselves and also told what they must find as a result of their inquiry? "Men differ in opinions as much as in features, no two minds are perfectly accordant. The shades of belief are infinitely diversified." That the Society of Friends has recognized this is its greatest glory.

How Shall We Unite to Make for Usefulness as a Church?

In procuring the great working principles of science, everything in which scientific men differ is thrown out that the points on which all are agreed may be discovered. On this common ground these men can work together. In the world outside of scientific research, when men of slightly differing opin-

ions, but of the same general type of mind, join to do work, they lose sight of everything in which they differ, keeping in mind the important principles in which they are all one. Thus they find the common ground upon which they can work together, and the foundation principles by which they can guide themselves in common duties. No better example of this co-operation is needed than the organization now being perfected in the foreign missionary interests of our Society in the United States.

We Must Speak to Our Own Time.

The message of the early Friends fitted that time as no other religious message did fit it. If our church is to act through the power of God and with the wisdom of God, it must grow with civilization. As has been said about a very different organization, "It must make itself large enough to match the real universe once more. It must tower, dome-like, above the loftiest intellect; it must overawe the grandest conscience; it must include the largest heart; it must guide the practical life." This last clause deserves italics.

We have accepted science, art, music, literature, but we must keep in mind that these can only teach us facts, beautify life, express high aspiration. The church does well to receive these helpers, but the church must do more than these combined can do. She must create new life, satisfying life, in the hearts of men and women of this new century. Without doubt, it is our province to become representatives of a life in harmony with God's latest and largest revelation. Our freedom from creed makes this task particularly fitted to us. We have a Gospel to preach which more stereotyped churches have not.

In conclusion, I wonder if these First-day afternoon thoughts have not some legitimate excuse for their appearance when the great and winning message of this day is co-operation and brotherhood. They certainly have some application to a church which has called itself a Society, a society composed of Friends.

With the peculiar peace message which we have just now in the midst of false peace doctrines, with the great need of educational organization among our schools and colleges, not to speak of other problems needing our attention, can we afford to devote a moment's time at the Five Years' Meeting to unfriendly controversy over points of creed which will not in any way promote our usefulness?

Westfield, Ind.

Educational.

THE EDWIN S. BUNDY DORMITORY.

DEAR FRIEND:

The friends of Earlham College have been engaged in a great effort to meet the needs of the College, and place it in an advanced position in several respects. Among the important improvements is the Edwin S. Bundy Dormitory for boys. Through the gener-

osity of Zenas Bundy and wife, this building has been made possible, they having contributed \$25,000 of the \$50,000 necessary for its completion. A few years ago the only child of these dear friends attended Earlham and he felt that his life here was a great blessing to him, and it was in memory of this dear son that this step was taken by them. By earnest efforts, most of the funds have been completed to finish the building.

It is now nearly ready for the furnishing. We have no money for that purpose. The time is short until the students will be coming in for another year. The prospect is good for a full attendance. The trustees have decided to furnish all rooms alike. For the most part, the rooms are arranged in suites of three. Two boys will occupy a suite. The middle room is for study; on each side is a single bed-room. There are a few single rooms.

Each suite of rooms will be furnished as follows: A table and two chairs for the study, while each bed-room will have a good iron bedstead with springs and mattress, a chair and a dresser. All the furniture will be good and substantial. The cost of furnishing a suite complete is \$50.00.

Some friends of the college have asked the privilege of furnishing a suite of rooms, and it has been decided to take this means of furnishing the building throughout. Over the entrance door of the suite will be placed a plate with the inscription, "Furnished by" In case the donor prefers to make the gift of \$50.00 in the name of some one who is or has been dear to him, the inscription will be, "Furnished in memory of"

In addition to the above, is a large, airy room set apart, to be used as the hospital for the students of the institution. With it is connected bath-rooms, with all modern conveniences for the care of the sick, with proper rooms for the nurse.

It is now proposed to furnish this room with all necessary equipments and call it The Margaret Moon Memorial Hospital, in memory of the devoted and faithful service of Margaret Moon, who was untiring in her care of those who came under her supervision, and, while thus engaged, in the midst of her work, laid down her life.

Several of those who remember her kindness and devotion to them have expressed a desire to contribute towards the furnishing of this Memorial Hospital, which will cost about \$500.

Knowing that many others, remembering her attention to them by day and by night, might feel the same way, I take this public way of calling upon all who may feel that they would like to have a part in this memorial to her self-sacrificing life, and, as the time is drawing near when the college will open for the reception of students, I earnestly request that any student of Earlham College, without regard to age or sex, will at once inform me how much they will contribute towards this noble work. Address,

ALLEN JAY,
Richmond, Ind.

Correspondence.

TO THE EDITOR OF THE AMERICAN FRIEND:

I have thought for some time of writing to the Editor of THE AMERICAN FRIEND, and calling his attention to a subject that I have felt should receive attention. I refer to the use of the terms "Quaker," and "Quakerism," which occur frequently in THE AMERICAN FRIEND in place of the term Friend, and Doctrine of the Friends Church. The name of the paper, THE AMERICAN FRIEND, is right, now why not throughout its pages speak of its principles as those of the Society of Friends, and its members as Friends, instead of using the name Quaker and Quakerism, which is misleading, and cannot be satisfactorily explained either to Friends themselves or to others, it not being the name of our Church? The term Quaker was used in derision by the enemies of our Church, and has never been accepted by the Church as its rightful name, and could long ago have fallen into disuse had not our own periodicals and many of our ministers and members used it to the almost entire exclusion of our rightful name, Friend, which name was adopted by George Fox and the early Friends as the name of their branch of the Church, from one of the sayings of Christ, "Ye are my friends if ye do whatsoever I command you."

I should be very glad to have Friends get back again to our right name, and we be known throughout the world as the Friends' Church, which might easily be accomplished if the periodicals, ministers and members of our own Church would use *only* our right name.

Sincerely thy friend,

WARREN GARDNER.

Please publish this in THE AMERICAN FRIEND, as it expresses the feelings of many beside myself. W. G.

TO THE EDITOR OF THE AMERICAN FRIEND:

I am sending thee the enclosed for use in an early issue of THE AMERICAN FRIEND.

Sincerely,

H. W. CADBURY.

THE CAUSES OF WAR.

To His Excellency, the President of the Hague Conference, this document is respectfully presented.

As a citizen of a Far Eastern Empire, my thoughts are always concerned with the problem of international peace. The first World's Peace Conference was called by His Majesty, the Czar of Russia, in 1899, and now the summoning of the second Conference by the same Monarch is a cause for unspeakable joy and congratulation.

But if it be permitted to make suggestions to wise men for their further completion, I cannot refrain from saying a few words relative to the coming Peace Conference.

If one desires to stop a stream of water there is nothing better than to go back and stop the fountain. So the question arises, which is better, to remove the causes of international disputes, and thus do away with the woes of war, or after complications have arisen and hostilities have actually commenced, try to check the cruelties and barbarities of war?

Although the sovereigns and authorities of the great powers, with their scholars and leading men, are working hard for the promotion of peace, the number of international disputes does not lessen, and the people of all nations, fearing the outbreak of war, are never at ease. This is because the fountain of war is not stopped.

There are, I believe, three causes of war: (1) Taking possession of foreign land by force, for the purpose of territorial expansion; (2) refusing other nationalities the privileges of commerce; (3) the exclusion of other races. If we can remove these causes of war even the most barbarous nations can not make war upon other countries. By means of mutual intercourse and trade the inhabitants of the world may come into perpetual joy and happiness.

Since the object of the founding of nations and the principle of mutual intercourse and trade are interdependent, a government opposed to the principle of mutual intercourse and trade is by no means founded upon right principles. And foreign invasion for forcible territorial expansion is born of absolutism and militarism. Since it is the common people who suffer most of the pain of war, war is in most cases the enemy of the people. Therefore, in a country based upon liberality and equality, with provision for free decision of questions by public opinion, peace principles win; while in a country

ruled by absolutism and militarism, where the rights and interests of the people are violated and no importance is attached to public opinion, territorial aggressiveness is always strong. The principles of peace and absolutism can not exist together. The principle of mutual intercourse does not accord with forcible invasion and land-grabbing. I am forced to say that the form of government which depends upon the will of one man, regardless of the peace and happiness of the common people, is most unsuitable to the promotion of international peace.

The same is true of commercial exclusion. This is the age of tariff wars among the powers. The building of high walls and the continual fighting present to our eyes a cruel and horrible sight. As a result of this struggle, men do not cease until they have monopolized the markets, trying always to expand their sphere of influence, and annexing other lands to their territory by military force. The proverb "Commerce follows the flag" gives expression to this thought. The monopoly of markets results in raising the tariff rates and prohibiting other people from the privileges of trade, thus in the end destroying international peace. Therefore, if we desire at all to maintain international peace, a world's tariff conference should be opened prior to the International Peace Conference. It is necessary to remove the economic causes of war by allowing such a rate of tariff as is necessary for the protection of national industries, and yet not so unreasonable as to violate the principle of mutual intercourse and trade.

The race question is also a cause of war. Heaven looks upon mankind impartially and makes no distinction of races. So far as the law permits, Heaven gives to all men the right to go where they please and to reside in any place, having the green earth under their feet and the protecting heavens above. Because of this, people residing in uncivilized lands are protected by extraterritoriality, and in civilized lands, by the laws of the countries. Thus they can enjoy life and do their work unmolested. Disregarding this right of mankind, people are led on by racial ill-feeling, and so working upon the principle of a monopoly of interests, come to persecute and exclude immigrants, thus depriving them of their peace. This is entirely contrary to the principle of mutual intercourse and trade, and cannot be permitted from the viewpoint of humanity. Therefore, if we wish to maintain peace by a treaty of the powers, we should endeavor by means of an international agreement to do away with the causes of war which arise from such unlawfulness as the exclusion of other races.

Thus far I have pointed out the causes of international war, and I believe that unless these causes be removed we can never realize international peace. Until international peace be realized the powers are compelled to maintain their armaments even in time of peace, in order to be ready for any emergency. This armed peace increases the burden of the people, forcing them down into dust and ashes.

It is strange that I have not heard of many wise men trying to eradicate the causes of war in a concrete way. To try to settle international disputes after they have arisen; or, after the powers have encountered each other with iron and fire, fearing lest they fall into barbarity and cruelty, to prohibit the use of dum-dum bullets and other cruelties and to making regulations concerning land and sea battles,—that overestimates the particular results, disregarding the great cause.

It goes without saying that the existence of these regulations is much better than nothing, but those who desire peace from the bottom of their hearts can never be satisfied with these things. The limitation of armaments, which is to come up at the coming Peace Conference, is very important. I can but hope that such a regulation will be adopted; but unless the powers radically do away with the causes of war we can never expect the extinction of war. So long as war is allowed to exist it is reasonable that the powers should try to keep up armaments, thus making preparation for war.

Then how shall we do away with the causes of war? The first thing is to summon a council of the powers, in order to endeavor to lead the absolute monarchies to adopt liberal, constitutional governments. As to the tariff question, open an international conference and try to equalize the tariff rates of different countries. As to the race question, also summon a conference of the powers and try to solve the question in an international way. This, to my mind, is the way to stop the fountain, and thus do away with all subsequent causes of war.

I have maintained these opinions for a long time and I wish now to present them to His Excellency, the President of the coming Peace Conference. Should even a small part

of my suggestions be approved by your Excellency and the judicious members of the Conference, and thus contribute something to the cause of peace I shall esteem it a great honor.

I should like to take advantage of this opportunity to express my sincere respects to the President of the Conference and to the members who are assembled in behalf of the noble cause of humanity.

TAISUKE ITAGAKI.

TOKYO, May 8, 1907.

Things of Interest Among Ourselves.

Isom P. Wooton is doing pastoral work for Friends at Newberg, Ore.

Recent letters from William C. Allen tell of his visiting Friends in Denmark. He expects to visit meetings in Norway before returning to Ireland.

President Robert L. Kelly attended the Johnstown City Teachers' Institute, held at Johnstown, Pa., the 28th to 30th ult. and delivered several lectures on educational subjects.

Dana Thomas has been made Superintendent of the California Training School for Christian Workers. He with his family will move to Huntington Park about the 15th inst.

On the 18th ult., George H. Moore preached at the Baptist Church, Bloomington, Ind., while James A. Brown, pastor of that church, had very acceptable service with Friends at Paoli. The exchange was made at the request of the Baptist pastor who expressed a desire to come into closer touch with Friends.

We have just received a copy of "Hague Day Resolutions in Japan," which reveal an earnest desire on the part of many Japanese for universal peace among nations and the success of the present Hague Conference. An open letter to the President of the Hague Conference from Taisuke Itagaki appears elsewhere in this issue.

Friends of the First Meeting in Marion, Ind., have had the ministers home and the outside wood work on the Church building repaired, also a new roof put on the Church building.

The Ladies' Aid Society have had the rooms cleaned and Trueblood and wife have kindly consented to remain in the pastoral work for another year, this being their fourth year at this place.

Friends at Anderson, Ind., are doing nicely under the teaching of Myron Hartley of Wabash, Ind. Much interest is taken and a bright future is before them. They were very agreeably surprised at Fourth day evening meeting the 21st ult. to have John McMullen, of Van Wert, Ohio, with them. The meeting was larger than usual and much interest was manifest.

Members of Marlboro Monthly Meeting and their neighbors have voted a local educational tax, and are now provided with two good teachers instead of one as heretofore; and have arranged for a longer term of school.

They have enclosed their cemetery with a neat iron fence and are taking better care of the grounds than formerly.

On the 14th inst. they expect to hold a reunion of their members, both resident and non-resident. Historical reminiscences concerning the Meeting and like features will fill the program. The thrift and general prosperity of the membership and their neighbors are marked features of this community.

Herbert T. Cash and family, on their way to Paonia, Colo., stopped for some days' visit with a sister, Anna (Hammer) Roseman, Caldwell, Idaho, and visited, also, with Friends in the surrounding neighborhood. They attended the Friends' Meeting at Mountain View near Caldwell on First day the 18th ult. where Herbert Cash gave a very acceptable and timely, though brief message. On the following Third day they resumed their journey to take up the work in the new field at Paonia, Colo. The going of these Friends from Oregon Yearly Meeting means great loss, but the meeting at Paonia may be congratulated on obtaining such efficient workers. Isaac T. Gibson, of Indian Territory, and O. J. Marshall and wife, Friends from South Dakota, also attended the Mountain View Meeting on the 18th ult.

Prof. J. Edwin Jay, who has accepted a position as vice-president and head of the Biblical Department at Guilford College, has removed to his new field of labor. He leaves

behind him in Kansas, and particularly in Wichita, a record of work well done. Truly it may be said of him, he is "a workman that needeth not to be ashamed." Prof. Jay came to Wichita at the opening of Friends' University, and remained with it faithfully during the formative period when there was so much to discourage, and when others sought more promising fields. A farewell reception was tendered him and his estimable wife at the home of W. M. Beeson, prior to their departure for North Carolina, and a large number of the members of the University Meeting availed themselves of this opportunity to bid them farewell and Godspeed.

The following is taken from *The Greensboro* [N. C.] *Telegram*: "Stephen S. Myrick has been called to the pastorate of the Friends' Church, succeeding J. Edgar Williams, and has arrived here to take up his work.

"Mr. Myrick is a man of most engaging address and will no doubt rapidly win friends in Greensboro.

"His last work was in San Diego, Cal. Prior to that time he was head master of Oldham Hall, an Anglo-Chinese school for boys in Singapore Straits Settlements, Asia. He is a native of Richmond, Indiana, a graduate of Earlham College, and a son-in-law of Allen Jay, so well known and admired among North Carolina Friends.

"Mrs. Myrick and their little son will arrive in a few days and the family will reside temporarily with Mrs. Margaret Symmes, 123 Tate Street.

The 26th ult. was the 83d birthday of Joel Newlin, Sugar Grove, near Plainfield, Ind. A group of his friends, old and young, gathered at his home where he settled in 1837, and has lived continuously since, with a single exception, and that for only six months. He is, perhaps, the oldest person in the community, and is certainly one of the oldest residents. He is a loving and staunch supporter of the Christian faith. His mind is clear and his bodily strength good for his age. Among those present at the gathering was Newby Hodson, of California, who for a long time was next neighbor to Joel Newlin, and is almost as old. Both are valuable men to their community. Newby Hodson has been very active both in temporal and church affairs with success, and is quite conversant with the condition of all Societies of Friends in the United States, especially the conservative branches, he having traveled extensively in the interest of the Gospel.

BORN.

ELLIS.—To Elijah H. and Lula M. Ellis, Xenia, Ohio, Seventh month 27, 1907, a son, Samuel Clarkson.

HODSON.—To Omer J. and Leila Hodson, Argonia, Kan., a daughter. Eighth month 2, 1907.

MARRIED.

WOOD-COOK.—At Oskaloosa, Iowa, Eighth month 27, 1907, William Carleton Wood and Alice Cook. They will be at home after Ninth month 10th, at 803 N. G Street, Oskaloosa, Iowa.

DIED.

CARTER.—At Jennings, Kans., Seventh month 24, 1907, Morris Carter, son of Elizabeth Carter Howell, in his 26th year. He was kind to all and all loved him. His friends were sorry to have him leave them but glad to know he was ready.

DYMOND.—At Chilliswood, Ilkley, England, Eighth month 13, 1907. Joseph John Dymond, in his 82d year.

ELLIS.—At her home, Yellow Springs, Ohio, Second month 18, 1907, Lydia Jobe, daughter of Elijah and Rebecca (Compton) Ellis, in her 81st year. She was a birthright member of Friends, an earnest Christian, and a devout student of the Bible.

ROBERTS.—Lone Tree, N. Dak., Seventh month 14, 1907, Jesse L. Roberts, son of Samuel and Mary J. Roberts, in his 38th year. The deceased was a member of Spring Bank Monthly Meeting, Neb. The remains were interred near Allen, Neb.

WOOTON.—At Denver, Colo., Eighth month 26, 1907, Wm. S. Wooton, a well-known minister among Friends. He was active for several years in the business affairs of the Society throughout the Middle West. During his latter years he was a member of University Monthly Meeting, Kansas.

The International Lesson.

THIRD QUARTER.

LESSON XI. NINTH MONTH 15, 1907.

MOSES PLEADING WITH ISRAEL.

DEUTERONOMY 6: 1-15.

GOLDEN TEXT.—Beware lest thou forget the Lord. Deut. 6: 12.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Moses pleading with Israel. Deut. 6: 1-15.

Third-day. "For our Good." Deut. 6: 16-25.

Fourth-day. Remembering the way. Deut. 8: 1-10.

Fifth-day. Beware of forgetfulness. Deut. 8: 11-20.

Sixth-day. The good resolve. Josh. 24: 13-25.

Seventh-day. The covenant. Deut. 5: 1-21.

First-day. Moses recalls the past. Deut. 5: 22-33.

Time.—Forty years after the Exodus; actual date uncertain, authorities vary from 1451 to 1251 B. C.

Place.—The Israelites encamped on the plain between the mountains of Moab and the River Jordan, nearly opposite the City of Jericho, not far north of the Dead Sea.

The word Deuteronomy, the name of the fifth book of the Bible, is a Greek word meaning "second law," and is taken from the Septuagint (Deut. 17: 14), which reads "this repetition of the law." The Hebrews call it simply "The Words." It is one of the most interesting books of the Old Testament, and it is the one above all others concerning which the investigations and questions of modern scholarship have centered. None of the discussions effect the spiritual teaching of the book.

Like most of the books of the Bible no author is named in the book itself. In no other book of the Old Testament is there set forth more clearly "the duty of generous devotion to God, and of large-hearted benevolence to man; nowhere else are duties and motives set forth with greater depth and tenderness of feeling, or with more winning and persuasive eloquence." Deuteronomy "speaks in accents which all can still understand; it appeals to motives and principles, which can never lose their validity and truth, so long as human nature remains what it is; it is the bearer of a message to all time."

By far the greater part of the book is taken up with three discourses, attributed to Moses, in which he sets forth the laws which the Israelites are to obey and the spirit in which they should be obeyed.

The lesson belongs to the second oration (chapters 5-11).

1. "Now this is the commandment." R. V. Compare chap. 5: 31-33. "And the judgments." "Ordinances." Amer. R. V. "In the land whither ye go." It was not enough to keep the law in the wilderness; it was to be kept at all times and places.

2. "Fear." "Reverence." "That thy days may be prolonged." See fifth commandment. Long life was considered one of the greatest blessings.

3. Compare Gen. 15: 5; 28: 14; Ex. 3: 8-17; Num. 13: 27, etc.

4. "Is one Lord." What does this

mean? Does it denote His unity, or the fact that there is no one like Him? Probably the latter, though the former may be included. At this time and for a long period afterward, the existence of other gods does not seem to have been denied—the Israelites were not able to comprehend the fact that other gods have no real existence, whatever.

5. The expressions in this verse are not intended to be scientifically exact, but indicate that God must be loved with all the powers and faculties—with one's whole being. See Matt. 22: 38.

6-9. These words shall be the daily accompaniment of one's life. In other words, their spirit should permeate the whole life of the family and be the basis of the education of the children. Later Jews read these words literally and they (Deut. 6: 4-9; 11: 13-21) were written on square pieces of parchment which were bound literally as given in the verse. These were the phylacteries or Mezuzah. See Matt. 23: 5. It is by no means impossible that in this age of symbolism it was meant that the command should be carried out literally. Some visible expression might be helpful.

10, 11. It would be most natural in the new scenes, amidst so much that had not been earned, Jehovah might be forgotten. It is so easy to take things for granted. "Wells." Better as in R. V. "cisterns." "Digged." Better "hewn out." "When thou shalt eat and be full." R. V.

12. "Beware lest thou forget." These verses undoubtedly suggested Kipling's well-known "Recessional." "Out of the land of Egypt." This deliverance was never to be forgotten—"It was the Lord's doing."

13. "And shalt swear by his name." A man who takes an oath invokes the name of the God in whom he believes, so in a very real manner an oath is a confession of faith. The Israelite, therefore, in swearing by Jehovah confessed himself a follower or believer in Jehovah. One who should swear by Baal confesses himself a believer in Baal. Compare Jer. 12: 16. All these expressions must be understood in the light of that day, not of the Christian dispensation. See Ps. 63: 11; Is. 48: 1.

14. "Ye shall not go after other gods." This was always one of the great temptations of the Jews until the return from the captivity. After the exile they never "went after other gods." Compare Ex. 20: 3; Deut. 5: 7.

15. "For Jehovah thy God in the midst of thee is a jealous God; lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from off the face of the earth." Amer. R. V. "Jealous." The meaning seems to be that "He will not endure that the honor which is His due should be rendered to a false god." See Deut. 32: 21; Is. 42: 8.

The whole verse is put in a way which could appeal to the men of that day—they lived under a dispensation of fear, and they are spoken to and governed in that way. It is neither wise nor right to soften down expressions and statements and thus attempt to harmonize them with later revelation.

PRACTICAL THOUGHTS.

1. "Hear."
2. "The tumult and the shooting dies—
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts be with us yet,
Lest we forget—lest we forget."

NOTICES.

Application has been made to the Central Passenger Association of Chicago, for reduced rates for those wishing to attend Indiana Yearly Meeting, as has been done in former years. Answer has been received, stating that no concessions will be made this year. Friends, therefore, expecting to attend Yearly Meeting will have to pay full fare.

BENJAMIN JOHNSON,
R. R. Secretary,
Indiana Yearly Meeting.

Ministers from other yearly meetings, with credentials, expecting to attend Western Yearly Meeting, may inquire regarding board and lodging of

CALVIN STANLEY,
Plainfield, Ind.

Ministers with credentials to attend Indiana Yearly Meeting are requested to inform the undersigned, that suitable homes may be provided for them. Also inform their post office address from the

FRESH AT NIGHT

IF ONE USES THE RIGHT KIND OF FOOD.

If by proper selection of food one can feel strong and fresh at the end of a day's work, it is worth while to know the kind of food that will produce this result.

A school teacher of Media, Kan., says in this connection: "I commenced the use of Grape-Nuts food five months ago. At that time my health was so poor that I thought I would have to give up my work altogether. I was rapidly losing in weight, had little appetite, was nervous and sleepless, and experienced, almost constantly, a feeling of exhaustion. I tried various remedies without good results, then I determined to give particular attention to my food, and have learned something of the properties of Grape-Nuts for rebuilding the brain and nerve centers.

"I commenced using that food and have since made a constant and rapid improvement in health in spite of the fact that all this time I have been engaged in the most strenuous and exacting work.

"I gained twelve pounds in weight and have a good appetite, my nerves are steady and I sleep sound. I have such strength and reserve force that I feel almost as strong and fresh at the close of a day's work as at the beginning.

"Before using Grape-Nuts I was troubled much with weak eyes but as my vitality increased my eyes became stronger. I never heard of any other food as nutritious and economical as Grape-Nuts." Read "The Road to Wellville," in packages. "There's a Reason."

18th to 20th of Ninth month, that they may be communicated with before their arrival.

Yearly Meeting of Ministry and Oversight on Third day, Ninth month 24th, 10 A. M. Yearly Meeting for Business 25th, 10 A. M.

TIMOTHY NICHOLSON.
Richmond, Ind.

A CALLED MEETING.

The Executive Committee of the Peace Association of Friends in America desire a meeting of the Advisory Board—or such Friends as the Yearly Meetings may appoint to represent them—with the Executive Committee at the Secretary's Rooms in East Main Street Meeting House, on Second day, Tenth month 14, at 7 o'clock p. m. It is very desirable that all the Yearly Meetings be represented.

On behalf of the Committee,
Chairman of the Executive Committee.

ALLEN JAY,
H. LAVINIA BAILY, Secretary.

YEARLY MEETINGS FOR 1907.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa., Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

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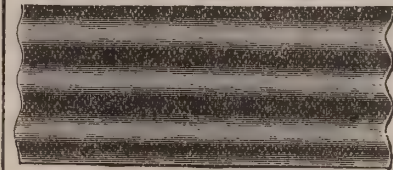
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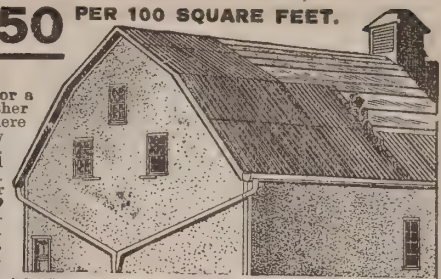
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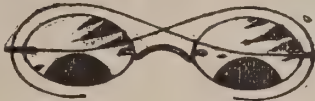
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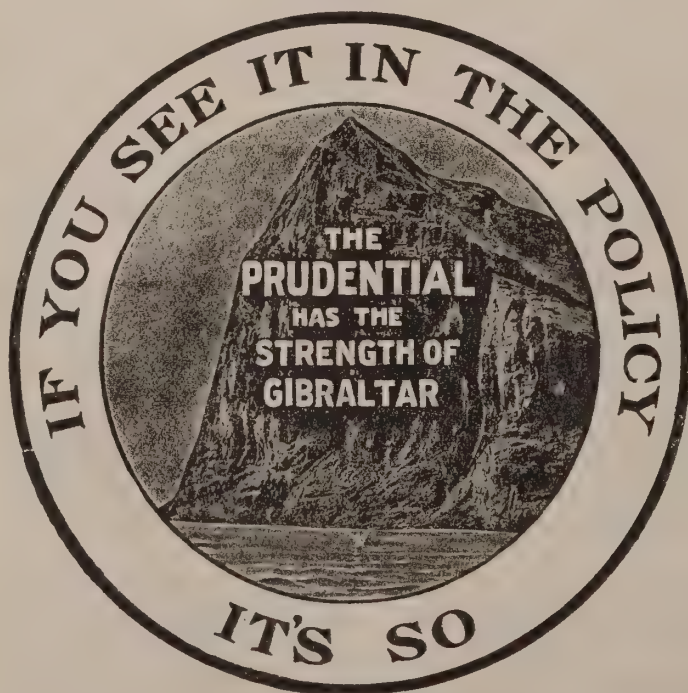
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The American Friend

Vol. XIV

NINTH MONTH 12, 1907

No. 37

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Be Strong.

Be Strong!

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift.
Shun not the struggle, face it, 'tis God's gift.
Be strong! Be strong!

Be Strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be Strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! To-morrow comes the song.

—Maltbie D. Babcock

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Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR NINTH MONTH 22.

GOD'S OMNIPOTENCE.

1 Chron. 29: 9-13.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Whatever pleases Him. Ps. 115: 1-3.

Third-day. "Nothing too hard." Jer. 32: 16, 17, 27.

Fourth-day. "All things possible." Matt. 19: 23-26.

Fifth-day. "Able to do." Eph. 3: 20, 21.

Sixth-day. "Omnipotent." Rev. 19: 1-16.

Seventh-day. "All power." Matt. 28: 16-18.

The attribute of God that furnishes our theme for the day is the one that conditions all His other perfections. One might be at hand but inefficient, might know the exact remedy for a need but be unable to supply it, might love with the tenderness of a mother and be as helpless as she in the presence of a fatal disease; but with God is the power to do according to His pleasure, to make this goodness and wisdom effectual, and to accomplish the purposes of His love.

His perfect power is manifested hardly less strikingly in the little than in the great things of creation. The immense distances that astronomy scans, and beyond which it estimates the unexplored vastness of space, overwhelm the imagination and fill the mind with awe. But to turn to the minutiae of God's works hardly brings relief. The delicate perfection of the feathery dust on a butterfly's wing, the accurate geometrical configurations of the pollen of flowers, the keen sharpness of the insects' sting that puts to shame the mechanical powers of man—these wonders the microscope discloses. But beyond its ken are the marvels of minuteness that only the dividings of chemistry can disclose,—the breaking up of molecules into atoms, the combinations of substances that defy every art of man to discern except by the one way of chemical analysis. We find everywhere infinite skill of adjustment, infinite accuracy of method, infinite conservation of both force and matter—everywhere a record of the thought and working of the Almighty.

But nowhere does He show greater power than in the perfection of His work of human redemption. Some have said that omnipotence should save every soul. But what is a soul? An automaton? A substance to be drawn upward by some outward force, like the vapor distilling from the cesspool of filth and rising to the blue of heaven to float hither and thither as the winds may blow? He whom God would save has himself a will, a power to choose—to yield or to withhold—and only a God of power could have entered on such a work, opening the way for rebellion as well as for allegiance, and able to deliver the returning one, even though he has gone far from the Father's house and lost all outward semblance to the Father's likeness.

"Able to save unto the uttermost," not only to the end of a saintly life, but at the very verge of the final, fatal precipice, still able to plead there by a thousand messengers of love and prom-

The "Yell-Oh" Man

And One of His Ways.

To call a man a liar seems rude, so we will let the reader select his own term.

Sometime ago the Manager of "Collier's Weekly" got very cross with us because we would not continue to advertise in his paper.

We have occasionally been attacked by editors who have tried to force us to advertise in their papers at their own prices, and, on their own conditions, failing in which we were to be attacked through their editorial columns. The reader can fit a name to that tribe.

We had understood that the editor of "Collier's" was a wild cat of the Sinclair "jungle bungle" type, a person with curdled gray matter, but it seems strange that the owners would descend to use their editorial columns, yellow as they are, for such rank out and out falsehoods as appear in their issue of July 27th, where the editor goes out of his way to attack us, and the reason will appear tolerably clear to any reader who understands the venom behind it.

We quote in part as follows:—"One widely circulated paragraph labors to induce the impression that Grape-Nuts will obviate the necessity of an operation in appendicitis. This is lying, and, potentially, deadly lying. Similarly, Postum continually makes reference to the endorsements of 'a distinguished physician' or 'a prominent health official,' persons as mythical, doubtless, as they are mysterious."

We do not hesitate to reproduce these mendacious falsehoods in order that it may be made clear to the public what the facts are, and to nail the liar up so that people may have a look at him. If this poor clown knew what produced appendicitis, he might have some knowledge of why the use of Grape-Nuts would prevent it. Let it be understood that appendicitis results from long continued disturbance in the intestines, caused primarily by undigested food, and chiefly by undigested starchy food, such as white bread, potatoes, rice, partly cooked cereals, and such. These lie in the warmth and moisture of the bowels in an undigested state, and decay, generating gases, and irritating the mucous surfaces until, under such conditions, the lower part of the colon and the appendix become involved. Disease sets up, and, frequently, of a form known as appendicitis.

ises of good, and able to restore him who will hear; able, too, to withhold the coercing hand that would unmake the man in the effort to spare him the awful "leap into the dark," the separation from light and life, which he may finally have chosen.

Says an exchange: If you toot your little tooter and then lay away your horn, there's not a soul in ten short days will know that you were born. The man who gathers pumpkins is the man who plows all day, and the man who keeps a humping is the man who makes it pay.

Now then, Grape-Nuts food was made by Mr. C. W. Post, after he had an attack of appendicitis, and required some food in which the starch was predigested. No such food existed; from his knowledge of dietetics he perfected the food; made it primarily for his own use, and afterwards introduced it to the public. In this food the starch is transformed by moisture and long-time cooking into a form of sugar, which is easily digested and does not decay in the intestines. It is a practical certainty that when a man has approaching symptoms of appendicitis, the attack can be avoided by discontinuing all food except Grape-Nuts, and by properly washing out the intestines. Most physicians are now acquainted with the facts, and will verify the statement.

Of course, this is all news and should be an education to the persons who write the editorials for "Collier's," and who should take at least some training before he undertakes to write for the public.

Now as to the references to "a distinguished physician" or "a prominent health official" being "mythical persons." We are here to wager "Collier's Weekly," or any other skeptic or liar, any amount of money they care to name, and which they will cover, that we will produce proof to any Board of Investigators that we have never yet published an advertisement announcing the opinion of a prominent physician or health official on Postum or Grape Nuts, when we did not have the actual letter in our possession. It can be easily understood that many prominent physicians dislike to have their names made public in reference to any article whatsoever; they have their own reasons, and we respect those reasons, but we never make mention of endorsements unless we have the actual endorsement and that statement we will back by any amount of money called for.

When a journal wilfully prostitutes its columns; to try and harm a reputable manufacturer in an effort to force him to advertise, it is time the public knew the facts. The owner or editor of "Collier's Weekly" cannot force money from us by such methods.

POSTUM CEREAL CO., Ltd.

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WANTED in a physician's family in Germantown, Pa., a young woman as Mother's helper. Apply for two weeks to Box 61, New Hope Bucks Co., Pa.

WANTED—A matron and two governesses for an Orphans' Home. For particulars address Alice R. Taylor, 31 East St. Joe Street, Indianapolis, Indiana.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, NINTH MONTH 12, 1907.

No. 37

LET US MAKE OUR RELIGION PRACTICAL.

One of our subscribers, who lives in a great city, where the problems of poverty force themselves to the attention night and day, has written us an impressive letter. She has just been reading John Spargo's powerful book, "The Bitter Cry of the Children," and it has stirred her, as it stirs all its readers, with its revelation of the condition of the children of the poor in great cities. Most persons are dimly aware that many little children go hungry and suffer from the cold, and most of us have seen some of these sad-faces and pinched little bodies and have felt a momentary sorrow for them, but probably few of us realize the after-effects of poverty on the physical, mental and moral life of these children. It is this after-effect of poverty that is so powerfully portrayed in John Spargo's book, and it is this that has deeply impressed our correspondent.

In Greater New York alone between 60,000 and 70,000 children are going to schools underfed. Many of them go, as actual investigation proves, with no breakfast at all. Of 12,800 children examined on a certain day 987 were found who had had no breakfast and 1,963 who had altogether too little. That means much more than the bare fact that these children were doomed to have an uncomfortable day. It means physical deficiency, blight and disease; it means stunted minds and shrunk intelligence, and it also means the absence of moral stamina and ethical virility. An underfed child is stunted and dwarfed in all its capacities, incapable of becoming a vigorous citizen and incapable of producing sound and healthy offspring.

Senator Albert J. Beveridge has made himself a noble name as a guardian and defender of these helpless children, whose parents are too ignorant to realize the pitiful after-effects of their poverty, and he has warned the nation of its danger in neglecting poor children.

"The lowest possible estimate," he says, "is that a quarter of a million stunted creatures are being poured into the body of American citizenship; and this decadent class is rapidly increasing. All our imaginary dangers to the republic combined do not equal the real menace of this concrete, living, growing terror."

And John Spargo says: "Whatever the cause of the child's privation, society must, as a measure of self-protection, take upon itself the responsibility of caring for the child. In this richest country on earth, hundreds of thousands of children are literally doomed to life-long helpless and debasing poverty. For them there is little or no hope of escape from the blight and course of pauperism, unless the nation pursuing a policy of self-interest and protection decides to save them."

Here is one of the many social problems which the church is bound to face and solve if it hopes to maintain its right to be called "the Church of Christ." "He took little children in His arms and *blessed them.*" His church must lengthen its arms out to embrace and bless the poor little unfed children of our cities and give them a chance to become good men and women.

"Is it not sad," our correspondent writes, "that, when practical work is so much needed, so many men with fine minds waste their time splitting hairs over what is orthodox and what is not? If they could spend half a day in the slums of a great city how wonderfully their eyes would be opened!" It is sad. But, God be thanked, the time is fast approaching when the stupid hair-splitting controversies in the church will be relegated to the place now occupied by thumb screws and racks, and men will realize that to be a Christian one must be like Christ and do his work. The true Church of Christ is the one that keeps *His faith*, faith in a loving Father, and faith that His followers can be the salt and light of this imperfect human society.

THE SIZE OF THE "I."

Everyone who thinks at all is conscious of himself as something different from other people and things—"I" am, "they" are—and yet when he attempts to draw the line between the "I" and "they" he finds it very difficult to do. Sometimes I think of "my hand" or "my foot" as something other than myself, but usually they are included together with all the instruments under my immediate control. Thus when I say "I write" I have reference to the combination of thought and effort with ink and paper in such a

way as to produce the desired effect. Possibly I mean the result of a "group effort," including a stenographer, and other clerks, with many complicated machines. A farmer tells how many bushels of wheat he raises and sends to market, while his hired men do the work. "I shipped my hogs to Chicago while I was away with my wife in California." "I own and operate twelve shoe-factories and ten tanneries." These examples illustrate the variableness of the "I." The man who regards himself as something apart from his hand or foot, and the man who thinks of himself as the responsible agent in a large undertaking is merely putting a different limit on the "I."

This boundary is quite arbitrary, changing to suit the convenience of language; but, on the whole, as we advance in years, its limits expand. At first we think only of our material-self, but gradually, as we come to realize our close identity with others in the home, we think of them also. Their interests are ours, and we leave the narrow material-self to become a sympathetic member of the family group. It is just here that the domestic circle affords choicest social blessing. It tends to lift one out of his little, narrow self into a larger social "I." Many a selfish boy has come to realize his wider interests through association with his sister, and many a selfish woman has broken away from her narrow self through her devotion to a child.

Beyond the home is the school and State, where chivalry can and should be supplemented with loyalty and patriotism. Step by step we advance with a certain self-interest until the very nature of that interest is changed. The soldier on the field of battle, or the martyr at the stake, has grown so far beyond the confines of his narrow physical self that the larger "I" finds its fulfillment in the sacrifice of his material being.

The methods and the forms of this transformation are various, indeed. Especially is this true in the Church. The spiritual aspirations of men have ever made them look deeper and higher than the things they see and hear. They would know Truth. They would find "a city which has the foundations whose builder and maker is God." And for centuries the Church has met this questioning, this eternal longing, with objective pictures of rewards and punishments. A region of flowers and music is to be the future abode of the just, while a place of torture and fire awaits the wicked. The immediate prompting of everyone with such a picture before him is to gain the one and shun the other. It is in line with his habit of choice. It is the normal thing for a normal man to do, but some are prone to cavil. They

tell us that such a choice is selfish; that it puts a premium upon goodness, thereby destroying its virtue. But the statement is only a partial truth. The lives of thousands actuated by the hope of Heaven or the fear of hell do not justify such a sweeping statement. And there are reasons why this is so. In the first place, the teaching involves an upward look and a consideration of the future. Present interests must be made to subserve future needs, and the narrower self is swallowed up in a larger and eternal "I." There is still another objection which is urged against a life made good for future profit—it is "other worldly." Here, too, we give our partial assent, but we covet a measure of the "other worldly" quality. It meets a universal human need. Nowhere in the range of human experience can we find a more potent force for inspiring hope, and nothing has come so close to thousands of shut-in lives. Many a toiler in the narrow confines of a home, or an office, with little to cheer or break the monotony of the regular daily round, is cheered and comforted with the thought of a "brighter, better world beyond."

They have seen and heard of many pleasant things which are not theirs to enjoy, nor can they ever hope to attain, but the promise of a future state for them which transcends material conditions is something that grips their life. They can make it part of themselves. It reaches the "I." And they look up to catch its inspiration as a drooping flower the dew. Under this heavenly breath they work better and live sweeter lives than they possibly could without it.

Is it selfish? Yes, if filial love, loyalty, and patriotism are selfish. But if there is such a thing as a transformation when the narrow physical "I" is swallowed up in a larger vision, then we should seek a better term. The hope of Heaven and the fear of hell may not be the highest motives that can stir the human heart, but they serve as stepping-stones to better things.

EDITORIAL NOTE.

We want to speak one strong, clear word for the cause of education in Oregon. The time has come when Pacific College must have an endowment. Its field of service for the church and for the wider Christian development of the Northwest is immense. It already stands among the best institutions of Oregon. Its students have been steadily winning honors in intercollegiate contests and its name is thoroughly established. W. Irving Kelsey has just accepted the position of president, made vacant by the resignation of H. Edwin McGrew, and he purposes

to equip the college for its great mission. Oregon Friends have subscribed \$14,000 for their college, which is a large sum for this small group of Friends to raise, and they should have the backing and encouragement of the wider circle of Friends on this continent.

[FOR THE AMERICAN FRIEND.]

A HISTORICAL SKETCH OF CONGREGATIONAL SINGING.

BY EMILY JANE HART.

Part II.

Post-Reformation Congregational Singing.

It is natural that Germany, the most musical country in the world, should possess both the largest and richest hymnology. Seventy-two thousand, seven hundred and thirty-two German hymns existed at the end of the eighteenth century, and there are probably nearly 100,000 extant at the present time. The story of German hymnology, strictly speaking, begins with the Reformation, for the introduction of hymns and congregational singing was one of its first results. Not until the people possessed the Scripture and liberty to worship God in their own language, was it possible for such a body of hymns to be written, though vernacular hymns and sacred lyrics had existed in Germany throughout the Middle Ages.* But at the Reformation a great outburst of National poetry and music took place which reflected the spirit of the time, and Coleridge said that "Luther did as much for the Reformation by his hymns as by his translation of the Bible." This may be thought an exaggeration, but a Roman Catholic writer, Conzelius (1620), bore testimony that they were effectual agencies for spreading the Reformation, saying "that the hymns of Luther have destroyed more souls than his writings and sermons."

"Luther's hymns were joyful and confident outbursts of a manly and unwavering trust in God. His whole personality breathes through *Eine Feste Burg ist unser Gott*, translated by Carlyle, 'A safe stronghold our God is still.' It was the triumphant trumpet-blast of the Reformation, and bade defiance to satanic and human foes. It is as much the great popular song of the German nation as Luther himself is the hero and typical representative of German life. The Lutheran Church was not only in advance of the Reformed Church of Germany in hymnology, but its hymns are much more numerous. The best hymn-writer of the sixteenth century was Philip Nicolai (d. 1608), a pious preacher, who, during a great pestilence in 1597, wrote one of the grandest and also one of the sweetest hymns in any language—'Wachet auf, ruft uns die Stimme' ('Wake, the startling watch-cry peal-eth'), and 'Wie schön leuchtet der Morgenstern' ('How lovely shines the morning-star'), two hymns which rise up side by side like twin peaks."†

*Christian Singers of Germany," Winkworth.
Schaff, "Hymnology;" Schaff-Herzog Encyclopedia.

During the Thirty Years' War, many fine hymns were written, including the thanksgiving hymn by Rinkart (d. 1649), "Nun danket alle Gott" ("Now thank we all our God"), which has been called the German National Te Deum and which was written in 1644, when the hope of a general peace was at last dawning in Germany. This glorious chorale has been enshrined by Mendelssohn in his immortal "Hymn of Praise."

Calvin, like Luther, advocated congregational singing, and not many years ago a hymn by him was found in an old Genevese prayer-book. It begins, "Je Te Salue mon certain Redempteur" ("I greet Thee who my sure Redeemer art"). While Calvin was at Strassburg he had some of Clement Marot's Version of the Psalms set to music, and these, with five original versions of Psalms XXV, XXXVI, XCI, CXXXVIII, the Apostles' Creed, the Song of Simeon and the Decalogue in verse, he published at Strassburg in 1539, with the title "Aulcuns Pseaulmes et Cantiques mys en chant." This book, with the tunes at the beginning of each psalm, but published anonymously and without preface, was the first Psalm-book of the Reformed French Church. Clement Marot (d. 1544), three years before his death, got leave to publish his "Thirty Psalms," which he dedicated to Charles V. In 1543 he published "Cinquante Psalmes" (Fifty Psalms). After his death, Beza added translations of other psalms, but a complete collection of the Psalter did not appear till 1562. Marot's versions, with little alteration, have been sung to the present day in the French Church. France, however, has produced but few noted hymn-writers. One of the best known was the mystic, Madame Guyon (d. 1717), whose prose writings appear to have been very popular among Friends in England in the eighteenth century. Cowper translated many of her hymns.

It is rather remarkable that hymnology proper should be of comparatively recent date in England, and the congregational singing of the Psalms was first permitted in the Reformed Church of England under Edward VI. In 1548 an Act was passed by that king's parliament for regulating the service of the church, in which up to now there had been no uniform method since the changes introduced by Henry VIII. The historian, Strype (who collected an enormous mass of information from the original State documents relative to the history of the Reformation), says, speaking of the Act of 1548:*

"Let me, moreover, take notice of a Proviso in this Act concerning Singing of Psalms in Public, *used then customarily, and probably some good while before this, by the Gospellers, according as the Reformed in other countries used to do; yet without any authority.* This practice was now authorized by virtue of the said Proviso, which ran in this Tenor: Provided also, That it shall be lawful for all Men as well in Churches, Chapels, Oratories, or other Places, to use openly any Psalm or Prayer taken out of the Bible, at any due time; not letting or omitting thereby the Service, or any part thereof mentioned in the said Book. From hence it is that the Title Page of our Present Books, the Hymns and Psalms in Metre carry these Words, 'Set forth and allowed to be sung in all Churches of all the People together, before and after Morning

* See "Ecclesiastical Memorials of the Reformation, under Edward VI." Ed. 1721.

and Evening Prayer, and also before and after Sermons; and moreover in Private Houses, for their Godly Solace and Comfort.' Which may Serve to explain to us what the ordinary Times of their Singing together these Psalms were: Namely, before they began the Morning Service, and after it was done. Likewise, when there was a Sermon, before it began and after it was finished. As for the Psalms or Hymns thus allowed they seem to be those that are yet set before and after our present Singing Psalms, done by Dr. Cox, Whittingham, Robert Wisdom, eminent Divines in those times, and others; and some of David's Psalms done by Sternhold, Hopkins, and others. It is certain that Sternhold composed several at first for his own Solace. For he set and sung them to his Organ. Which Music King Edward VI. sometimes hearing (for he was a Gentleman of the Privy Chamber) was much delighted with them. Which occasioned his Publication and Dedication of them to the said King. After, when the whole Book of Psalms (with some other Hymns) were completely finished in Verse (done as it seems by Hopkins and certain other Exiles in Queen Marie's Reign) this Clause in the aforesaid Act gave them their Authority for their Public use in the Church hitherto."

Anthony à Wood, in his *Athenæ Oxoniensis*, says that Sternhold had become so scandalized at the "amorous and obscene songs used in the court that he, "forsooth, turned into English metre 51 of David's "Psalms, and caused musical notes to be set to them, "thinking thereby that the courtiers would sing them "instead of their sonnets, but they did not, only some "few excepted." The first complete edition of Sternhold and Hopkins' Psalms was published in 1562 "with assistant notes to syngue them withall." The preface states that they are intended for public as well as for private worship. Sternhold and Hopkins' version was used for nearly a century, but about the middle of the seventeenth century its "obsolescence" was complained of and a new version issued in 1646 [printed under authority of the House of Commons], by Francis Rouse, M.P., a member of the Westminster Assembly and later one of Cromwell's Privy Council.

After the accession of Queen Mary in 1553, when so many English Protestants fled to the Continent, the congregation of English Exiles, formed at Geneva in 1555, adopted the principles of Psalmody, which were in practise at Geneva. We get some details on the subject from an extremely interesting but little-known book, "A Brief Discourse of the Troubles Begun at Frankfort in the Year 1554," which is believed to have been written by Whittingham, Dean of Durham (one of the exiles), and was published in 1557. This book gives an account of the first beginnings of the division between the English Conformists and Non-conformists, and shows the formation of the first Non-conformist Church in English history, and it discusses at length every material detail in the organization of a Christian church on what is called the "voluntary system." The exiles at Frankfort agreed that the people were to sing a psalm in metre, "in a plain tune, as is accustomed in the French, Dutch, Italian, Spanish and Scotch churches." The meaning of "playne song" is given in Cranmer's report to Henry VIII upon the translation of the Liturgy into English. "The song made "thereunto should not be so full of notes, but as near "as may be for every syllable a note, that it may be sung distinctly and devoutly." It was not to be "the quavering operose music which is called figured."

The Puritan party, as early as 1536, carried a Proposition to the King in the Lower House of Convocation, which styled "the playing at organs" a foolish vanity, and various attempts were made to effect their removal, one of which failed by a single vote. When Elizabeth succeeded to the throne, and again re-adjusted the services, she enacted (in her 49th injunction to the clergy and laity issued in 1559) that

"the livings which had been heretofore appointed, in divers collegiate and also some parish churches, for the maintenance of men and children to use singing in the church, whereby the laudable science of music had been had in estimation and preserved in knowledge," should be maintained, and that in "all parts of the Common Prayer," a modest and distinct song "so used" that the same "may be as plainly understood as if read without singing and yet for the comforting of such as delight in musick it may be permitted that in the beginning or in the end of Common prayers, either at morning or evening, there may be sung an hymn or such like song to the praise of Almighty God, and music that may be conveniently devised, having respect that the sentence of the hymn may be understood and perceived."*

The Protestant exiles from Geneva and other parts of the continent brought back with them the custom of congregational singing, to which they had been accustomed abroad. Strype writes: "As soon as they "commenced singing in public in one little church "in London, immediately not only the churches in "the neighbourhood, but even the towns far distant, "began to vie with each other in the practice. You "may now sometimes see at Paul's Cross after the "service 6,000 persons, young and old of all sexes, "singing together; this sadly annoys the mass "priests, for they perceive by this means the sacred "discourse sinks more deeply into the minds of men."

John Knox, who had been one of the exiles, introduced congregational singing into Scotland. In the Book of Common Orders, or directory of public worship adopted in Scotland (ed. 155*), it is directed that "the people singe a psalme all together in a playne tune." In the "First Book of Discipline," 1560, they are directed to "exercise themselves in the psalmes" so that they may be "more abill together with common heart and voice to prayse God."†

It appears probable that paraphrases and metrical versions of the Psalms, rather than what we now call "hymns," were most generally sung in England from this period up to the latter part of the seventeenth century. Sir Philip Sidney, George Herbert, Henry Vaughan, Jeremy Taylor and Richard Baxter all wrote beautiful religious poetry, but not many of their poems have been used as hymns. We must except, however, the exquisite hymn by Baxter beginning,

"Lord it belongs not to my care,
Whether I live or die."

in which occurs the verse:

"Christ leads me through no darker rooms
Than he went through before;
He that into God's Kingdom comes
Must enter by this door;

* See injunctions of 1559. From a contemporary copy in the British Museum, reprinted in Gee & Hardy's "Documents illustrative of the History of the English Church."

† See "The Inner Life of the Religious Societies of the Corporation of London," which is indebted for much of the information contained in this paper

words which have brought comfort and strength to many a troubled heart.

John Milton wrote only one poem which has been used as a hymn. It is the well-known paraphrase of Psalm CXXXVI, and begins:

"Let us with a gladsome mind
Praise the Lord, for He is kind."

This was written when he was a boy of fifteen at St. Paul's school. It is very interesting to note that Milton's father (a "scrivener" by profession), had "an extraordinary passion for the art of music and acquired a reputation for it much above that of an ordinary amateur." Professor Masson, in his *Life of Milton*, says:

"In Thomas Ravenscroft's compendium of Church-music, published in 1621, under the title of *'The Whole Book of Psalms, with the Hymns Evangelicall, and Songs Spirituall, composed into four parts by sundry authors in such severall tunes as have bene and are usually sung in England, Scotland, Wales, Germany, Italy, France, and the Netherlands,'* the elder Milton's name figures along with those of other masters, living and dead, including Tallis, Dowland, Morley, Bennet, and Ravenscroft himself. The airs in this collection harmonised by Milton are the two known in books of psalmody as *'Norwich'* and *'York'* tunes; and, of the whole Hundred and Fifty Psalms printed in the collection after the old version of Sternhold and Hopkins, Ravenscroft has fitted six—viz.: Psalms V, XXVII, LV, LXVI, CII, and CXXXVIII—to the tunes so harmonised. From that time forward we are to fancy that frequently, when these particular psalms were sung in churches in London or elsewhere, it was to music composed by the father of the poet Milton. *'Norwich'* and *'York'* are still familiar tunes. The tenor part of *'York'* tune, we are told by Sir John Hawkins, was so well known 'that within memory half the nurses in England were used to sing it by way of lullaby,' and the chimes of many country churches had 'played it six or eight times in four-and-twenty hours from time immemorial.' And so, apart from all that the scrivener of Bread Street has given us through his son, there yet rests in the air of Britain, capable of being set loose wherever church-bells send their chimes over English earth, or voices are raised in sacred concert round an English or Scottish fireside, some portion of the soul of the admirable man and his love of sweet sounds."

(To be continued.)

THE DEITY OF CHRIST.*

BY W. CARLETON WOOD.

Introduction.

This is an age of scientific investigation. The principles of science have been applied to every standard of human life. Many customs and usages and beliefs which once seemed vital to the progress of human existence have failed to stand the laboratory method of science and hence have been discarded. And science has marched on with conquering tread bringing opposing forces into subjection and accomplishing things of which the ancients never dreamed.

Moreover the principles of science have stealthily entered the province of religion also, and the very fundamental facts of Christianity have been arraigned before the court of reason. But these facts have stood the test, and Christianity stands as impregnable as the rock of Gibraltar.

1. Working Basis.

While the Christian religion stands, yet many of its vital truths and doctrines have been seriously

questioned and even set aside by some well-meaning theologians. The Scriptures, by which the Christian apologists have verified the truths of our religion, will no longer be allowed in court as competent witnesses by a questioning scientific age, which turns a deaf ear to every suggestion of the supernatural element. Applying this principle more specifically to the subject before us—the Deity of Christ—we see that we can no longer appeal to Christ's miraculous power, nor even His resurrection in proof of His supernatural origin, because the possibility of miracles according to *science* has not been verified.

Thus we see that the very basis from which Christian theologians have proceeded to prove that Christ is God has been questioned, so while it may be a reliable basis to us, yet it can no longer serve as a working basis to prove this profound truth to a doubting generation.

Therefore we will not assume the truth of the Biblical narrative by which the facts and representations of Christ are given to us. This is the matter so much questioned. However, we are permitted to take the representations and pictures themselves and then discover the truth that we believe must follow. Further, we can appeal to the testimony of history, the *attitude* of the universal Christian church and to Christian consciousness to find what each has to say about the deity of Christ.

2. Definition.

Before we enter upon a discussion of the subject it is well to get a clear understanding of what is meant by the expression—the deity of Christ. How does it differ from the similar expression—the divinity of Christ? In the past the two expressions have meant the same thing—that Jesus Christ was God incarnate in the flesh, and that there was blended harmoniously into one personality two natures—the human and the divine. However some modern writers have so applied the term to mean nothing more than the divinity of man. This robs Christ of actual deity and brings Him down to a human level. He then cannot be divine only so far as man can become divine by receiving so much divinity. Thus his humanity is emphasized at the expense of his real deity.

The very term *deity* has also been deprived of its original meaning (1), and, just like divinity, it can be applied to man as it has been applied to Christ. Christ is very God of very God, they say, because He has contained more of God than any other man, and now man can be deified and become God just so far as he receives God and attains more and more to a perfect humanity. This doctrine would undoubtedly elevate Christ to the place of perfect man, a place where none but he ever reached, but, on the other hand, it would emphatically deny any possibility of Christ's personal activity in the world prior to his incarnation. Moreover it would also deny that Christ is a living personality to-day only so far as having an influence on men just as we might speak of Washington and Lincoln having an influence on the world.

Thus, it is very essential that we get a clear conception of the use of terms. But this term—the

* Delivered before the Iowa Friends Summer Assembly, and directed printed in THE AMERICAN FRIEND.

deity of Christ—though misused by some, is, nevertheless, the best vehicle to express this fundamental Christian doctrine. Holding, then, the term to mean God incarnate and having room for the related doctrines of Christ's pre-existence and present personal activity, we proceed to a development of the theme at hand.

I. Christ's Character.

The Gospel portrait is such that Christ cannot be classed with men. As we have stated before, we shall rest no argument for the divinity of Jesus upon the supernatural element of the Gospels. Just for argument's sake, we will imagine the four Gospel narratives to come under our notice just as if they were some clay tablets brought to light. We open the book for the first time and we read four different biographies of a remarkable character, who was miraculously born and who wrought astounding miracles.

Not being disposed to believe, we are tempted to thrust the book aside, but we read further and, as we read, a wonderful character opens up before us. At first we wondered at His miracles, but now, on further reading, we transfer our wonder from the miracles to the remarkable character. We study His character from every conceivable point of view and every condition and circumstance under which He was placed, and we are ready to affirm that, if this record be true, Jesus Christ cannot be compared with men, and He stands in a class by Himself. Did Jesus with such a character, as is here portrayed, live among men? Could he not have been a creation of the mind? If so, it is the greatest tax on credulity the world has ever known. Here we have four different biographies, each having a peculiar style, with no pretense of accomplishments or evidence of extraordinary genius, "contributing their parts and coalescing them in the representation of a character perfectly harmonious with itself, and, withal, a character whose ideal no poet has been able to create, no philosopher, by the profoundest effort of thought, to conceive and set forth to the world." (2). Moreover, if we suppose these four writers to be dealing out fanciful stories and absurd gossip of a marvelous age, how did it happen that they succeeded above all other literary men in conceiving and setting forth to the world, in living proportion, with no shadow of inconsistency, the only perfect character which the world has ever known?

Of all miracles He is the greatest. If we doubt all others we cannot possibly doubt Him.

Assuming then that such a character lived, let us examine more closely some reasons why He cannot be classed with man.

1. Christ's Plan.

First, consider the purpose for which He claims to have come into the world—that to found a spiritual kingdom among men which would be the means of bringing lost men back to God. And this kingdom is universal in its scope, and Jesus represents Himself as being its inaugurator and very center. He declares that men shall come from the four points

of the compass and sit down with Him in His Father's kingdom. (3). This kingdom, though like a grain of mustard seed in its inception, will nevertheless grow till it embraces the whole earth. (4).

Consider for a moment the stupendous undertaking which He conceives. It is without a parallel in history. The world geniuses more or less depend largely upon the conception of their contemporaries, even when launching a new undertaking or scheme; but Jesus was independent in His originality and uninfluenced by the current rabbinism of His time. He attempts what is humanly impossible. What man ever lived who conceived a plan which would be so universal in the application and covering the expanse of ages in its culmination? Even his approaching death does not make Jesus doubt the kingdom's success, for soon after, declaring that the gates of Hades could not prevail against the church which He would found with such erring humanity as Peter to be the foundation stone, He began to show that He must needs go up to Jerusalem and be put to death at the hands of the rulers, as if His death were an important step in the foundation of the new kingdom. (5).

On another occasion, in speaking of His death, He says that "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit" (6). Further proof that His approaching death lessens in no degree His confidence in the success of His plan, is seen while visiting Martha and Mary at Bethany when He was anointed. Here He declared that "Whosoever this Gospel shall be preached throughout the whole world, that, also, which this woman hath done shall be spoken of for a memorial of her" (7).

Also, when He leaves His disciples for the last time, He declares that they shall be His "witnesses unto the uttermost parts of the earth." (8).

2. Christ's Methods.

Secondly, when we consider His methods of founding a kingdom we observe He is entirely unlike any other person in history.

Whenever a man, called forth by the necessity of oppressive social or political conditions about him, emerges from the common level of humanity as a teacher or genius he seeks to win to his cause adherents of likemindedness and those from the most influential pursuits of life. But not so with Jesus. Instead of choosing His closest followers who should have the kingdom's interest nearest at heart from the learned doctors of the law and men of position, He went to the sea-side, and, from among the common crowd of ignorant, uncultured and poor, chose His followers to be men-fishers for the kingdom.

Moreover, a human reformer, social or political, would join himself to some party, compromise here or there and accommodate himself to the ideas and hopes of the people. But not so with Jesus. He had a plan, the success of which never caused Him the least anxiety. More than this, when it seemed that the people were at one time about to surround and make Him a warrior king, He discourages them on

the ground of their half-heartedness. (9). He promises position, but when some ask for it He declares that such can be obtained only by sharing His reproaches and sufferings. (10).

3. Features of Christ's Character.

Further, Christ is unlike every other character in history in certain features of His character which are portrayed in the Gospels.

(a) *Sinlessness*.—First, Jesus is *sinless* and *holy*. (11). Pilate found no fault in Him. (12). Judas, the betrayer, goes to a suicidal death with the confession that he had shed innocent blood. (13). Pilate's wife and the thief on the cross bear witness to the fact that Jesus is a just Man. (14). This testimony which was not prejudiced is in harmony with Christ's character. Not a hint anywhere do we find that Jesus sinned, nor does He ever confess having fallen short of what He purposed to do. In Him passion has no place and purity finds its culmination. Of no other character in history could this be said. The universal testimony of men, critics, unbelievers and believers, has been that Jesus was sinless..

(b) *Love*.—Second, the element of love finds its highest expression in Jesus. Revenge and retaliation for evil done is the natural expression of man's feelings. Before Jesus' advent, who ever heard of a man loving his enemies, returning good for evil? His life is an expression of love which is unparalleled in the world.

(c) *Forgiveness*.—Third, Jesus is the most forgiving person who ever lived. Forgiveness was enjoined on people in the ancient world, but never expected and rarely practiced; but Jesus made it vital in the true Christian life. He cherished no hate, spite, malice, or grudge in His heart toward any man. He constantly lived in the prayer of the Cross, "Father, forgive them, for they know not what they do." In Christ the world finds the greatest expression of forgiveness.

(d) *Humility*.—Lastly, the element of humility stands out as a distinct feature in Christ's character. Men had striven for this element in character, but it never got farther than self-humiliation and self-pride. In Jesus we find humility clear of any selfish motives. He courts no popular favor and rejects all human avenues to greatness which open to Him. He is in the midst of men as one who serveth. (15). And, while in one breath He claims the superhuman office of being God's only revelation and has power to give rest and salvation to men, in another, He confesses that He is meek and lowly in heart. (16).

Thus, a great character has burst upon the dark world like a sun and has founded a kingdom which no other man ever conceived, adopted means superhuman in effecting its establishment, and, while upon earth, lived a life whose splendor has never been equalled—portraying in His character, as He did, the features of perfect purity, love, forgiveness and humility. And the question comes to us, is such a character to be classed in the category of ordinary men, or shall He be put in a class by Himself? The

latter only can be our intelligent and consistent answer. Therefore Christ is deity.

- (1) R. J. Campbell: "The Keys of the Kingdom," p. 111.
- (2) This quotation and a few thoughts preceding taken from Bushnell: "Character of Jesus," p. 67.
- (3) Matt. 8: 11.
- (4) Matt. 13: 32.
- (5) Matt. 16: 21.
- (6) John 12: 24.
- (7) Matt. 26: 13.
- (8) Acts 1: 8.
- (9) Jno. 6: 15 ff.
- (10) Mk. 10: 37 ff; Matt. 19: 28.
- (11) These four features are taken from C. P. Simpson's "Fact of Christ," p. 70.
- (12) Lk. 23: 22.
- (13) Matt. 27: 4.
- (14) Matt. 27: 19; Lk. 23: 41.
- (15) Lk. 22: 27.
- (16) Matt. 11: 29.

(To be continued.)

[FOR THE AMERICAN FRIEND.]

THE LIPS AND THE LIFE.

BY THEODORE L. CUYLER.

Every true Christian, whether in high or humble station, is bound to be a preacher of the Gospel. Remember that there are manifold ways of preaching Christ's Gospel without choosing a text or addressing a congregation. Wilberforce and Lord Shaftesbury preached God's truth on the floor of the British Parliament; Dr. Wayland, Mark Hopkins and James McCosh from the presidential chairs of a college. William Carvosso, the saintly Methodist class leader, brought hundreds of souls to Christ; and humble John Pounds, the shoemaker, who baited poor street boys into his shop with a biscuit or a potato, was the founder of "Ragged Schools!" Jacob A. Riis is the orator of the slums, and the sailor, Frank T. Bullen, rings out his message from the fore-castle. Halyburton, when laid aside by illness, made a sick bed his pulpit. "It is the best one I was ever in," he said: "I am laid here for the very end that I may commend my Lord and Saviour." Stephen Grellet preached Christ the world over.

A Christ-loving heart is the true ordination after all. "As ye go, preach!" "Let him that heareth say, Come!"—these are the heavenly commissions to everyone who has felt the love of Jesus in his or her soul. Knowing the Gospel fixes at once the obligation to make it known to others. If I have drunk from the well of salvation I am bound to call out, "Ho! every one that thirsteth, come ye to the waters!" God has a vast variety of pulpits for his servants to preach from. Yours, my friend, may be in a Sabbath-school teacher's seat, or in the nursery, or a mother's arm-chair, or it may be a work-bench, or in a counting-room. You may preach by a Bible or a tract or a loaf of bread on a poor man's table, or by an earnest talk in a mission school or a faithful pleading with an impenitent soul. Any way that will give you a hold on a sinner's heart and draw him to the Saviour. Any way so that he "who heareth says, Come!"

But there are other methods of saying "Come" besides the voice of the printed page. Clean, con-

sistent, Christly living is a mighty magnet to draw souls to Jesus. A godly example is the most powerful attractor towards Heaven. Even the most eloquent pastor will find that his people look at him during the week to find out what he means on the Sabbath. Preaching piety on one day of the week does not counteract the practising of selfishness or cowardice or compromise with wrong on the other six days. If we say "Come" with the lips, it is well; if we say "Come" with the life, it is still better.

Bible religion made attractive to others is the most potent instrument for the conversion of souls. But few people are eloquent with the lips; yet every Christian may rise to the eloquence of a winsome example. If you cannot utter a truth from the desk or the platform, you can live out the truth; that is the best preaching after all. No infidel can answer that. It draws silently but surely. It says "Come" by showing the way. The "living epistle" never needs a translation or a commentary. It is plain English, that a child can understand. An arrant skeptic once spent a day or two with Fenelon, and on leaving he said to him, "If I stay here much longer I shall become a Christian in spite of myself." Stanley also confessed that when he left London for Africa in search for Livingstone he was "as much prejudiced against religion as the worst infidel," but a few weeks of companionship with the glorious old heroic missionary so impressed him that he said, "I was converted by him, although he had not tried to do it."

More eloquent often than words is the silent beauty of conduct and Christly character. A poor, sick girl, for example, is wearing away her young life in a chamber of confinement. All day long and all night for weary weeks and months the patient sufferer suffers on. But she bears the sorrows of her lot so meekly, she speaks of her discipline so sweetly, she exhibits such quiet trust in Him whose strong arm is underneath her, she lives out so much religion in that sick room that her worldly-minded father and her fashion-loving sisters are deeply touched by it. Her example is a "means of grace" to that whole family: they get no better preaching from any pulpit. Her deep, tranquil joys beside the well of salvation are a constant voice speaking to them, "Come, come, ye to this fountain!"

I might multiply illustrations of this truth that godly acts often speak more impressively than words. A God-fearing youth occupies the same room with two or three giddy scoffers—his fellow clerks or fellow students. Night and morning he bends the knee in prayer before them. They make game of him first; but he prays on. The daily reminder of that fearless act of devotion awakens presently in the minds of his companions the memory that they, too, had once been taught to pray, but now have learned to scoff. Example is an arrow of conviction; they, too, "remember their God and are troubled."

In his day, John Angell James, of Birmingham, was the most popular and influential of the

evangelical preachers and writers in England. He said in one of his discourses:

If I have a right to consider myself a Christian, and if I have attained to any usefulness in the Church of Christ, I owe it, in the way of instrumentality, to the sight of a companion who slept in the same room with me and who always bent his knees in prayer on retiring to rest. That scene aroused my slumbering conscience, and sent an arrow to my heart; for, though I had been religiously educated, I had neglected prayer and had cast off the fear of God. My conversion soon followed and my preparation for the work of the ministry. Nearly half a century has rolled away since then; but that little chamber and that praying youth are still present to my mind, and will never be forgotten even amidst the splendors of Heaven and through the ages of eternity.

Sabbath desecration is sadly on the increase, and the loose example of too many church members has something to do with it. On the other hand, the best defense of the fourth commandment is found in the higher lives and spiritual character of those who remember God's day to keep it holy. In no direction was Gladstone's influence more impressive, and I often recall his words to me: "Amid all the pressure of public cares and duties, I thank God for the Sabbath, with its rest for the body and the soul."

The clear brain and the full purse of the total abstinence are the best temperance lecture. Actions speak louder than words. If you wish to move others, move yourself! Caesar never said to his troops *Ite!* He took the lead and cried out *Venite!* Paul acknowledged the power of example when he said, "Be ye followers of me." Even the-lips of our adorable Redeemer do not so move us as the study of His sublime and sinless life and the power of His self-sacrificing death.

Godly living is what this poor ungodly world is dying for to-day. If the vital union of believers with their Divine Head means anything, it means that Christ Jesus pours Himself into the world through the lips and the lives of his representatives. "Ye are my witnesses." "It is not I that live," exclaimed the hero-apostle, "but it is Christ that liveth in me."

Brooklyn, N. Y.

IOWA YEARLY MEETING OF FRIENDS.

Iowa Yearly Meeting met in its forty-fifth annual gathering at Oskaloosa, Iowa, Third-day, Eighth month 27, 1907, and the concluding minute was read on Seventh-day afternoon.

The change of the time of meeting to a day earlier in the week seemed to secure a smaller attendance at the first sessions and on Seventh-day, but the attendance on Seventh-day was larger than formerly obtained at the final sessions on Second-day.

The following ministers from other yearly meetings, two coming from the Western and one from the

Eastern coast, were present: Charles M. Woodman, New England; Esther B. Lewis Terrell, New England; Alfred Johnson, Indiana; Emeline H. Tuttle, Western; Ira S. Bundy, Kansas; Sarah Bundy (elder), Kansas; Eliza C. Armstrong, Western; Josephus Hoskins, Wilmington; Alice C. Lawrence, Indiana; John Henry Douglas, California; Charles E. Tebbetts, California; Bunji Kida (evangelist), Japan; Sarah Ellis, of Friends Foreign Mission Association of Japan; Evangeline Reams (elder), Ohio; Ellis A. Myers, member of Western.

Eliza Armstrong delivered an address before the W. F. M. S.; Charles E. Tebbetts, a peace address, and Charles Woodman, an address at the Christian Endeavor meeting, and another following the educational report. These, as well as the other visitors, were frequently used in devotional meetings, and the preaching was strong and helpful.

The testimony of Bunji Kida, a native Friends than it often has, affording more opportunity, both in the meeting of ministry and oversight, and the yearly meeting for business, for conference and for messages from visiting Friends.

The testimony of Benji Kida, a native Friends evangelist, from Tsuchiura, Japan, concerning his deliverance from Buddhism and conversion to Christ, made a deep impression on many Friends.

The familiar face and fervent words of John Henry Douglas were heartily welcomed.

Two helpful conferences were held by the pastors and workers, in which problems and methods of study were discussed. Charles M. Woodman addressed one of these on "Habits of Study and Methods of Work."

Perhaps the most interesting item of new business transacted was that brought up by the proposition to sell the yearly meeting-house and grounds, and to build for the Yearly Meeting and Oskaloosa Meeting, a house nearer the center of the city. A committee was appointed, with power to act, in conjunction with the yearly meeting's trustees, Oskaloosa Meeting, and Penn College trustees.

A proposition concerning a Friends Publishing House was referred to the representative to the Five Years Meeting to present to that body.

A report from Denver Quarterly Meeting for a new quarterly meeting at Paoina was referred to a committee which will report next year.

The report of the Superintendent of Evangelistic and Pastoral Work showed that a great deal of aggressive work had been done and gratifying results obtained, and yet the statistics make it apparent that there has been a loss in the membership on the home field of 102. This is off-set by a gain of 145 in Jamaica, which makes a net gain in the Yearly Meeting of 43. The statistics of the home work are manifestly inaccurate, and it is thought that they are incorrect in stating a loss.

A plan for grouping some of the smaller meetings for more effective pastoral care was adopted by the Yearly Meeting. William Jasper Hadley was re-appointed Superintendent of Evangelistic and Pastoral Work.

During the past year the financial condition of the work in Jamaica has greatly improved. The Haining estate has been paid for and a portion of it divided up and placed on the market so that it is available as homes for the natives. Leah Terrill, Alice Kennedy and Gertrude Marriage were present and contributed much toward the interest.

The membership in Jamaica now stands at 966, a net increase of 145 over last year. The collections from the native churches the past year amounted to \$1,705, \$515 over the receipts of last year. There are 12 Sabbath-schools with an attendance of 975, which have raised \$175 the past year. The eight C. E. Societies, with a membership of 251, raised \$80.00. The day-schools have an attendance of 500.

Charles Haworth brought a message from Cuba, and Sarah Ellis and Bunji Kida brought earnest greetings from Japan.

The forming of a central missionary board was approved, and the delegates to the Five Years Meeting were given power to act in the matter of framing a constitution.

The educational report shows that Nebraska Central College has built a dormitory costing about \$5,000, and is planning for more effective work. Penn College is building a new gymnasium, reports a prosperous year, and has good promise for the future. Whittier College, in Salem Quarter, is to re-organize as an academy and to strengthen its work.

The report of the committee on the suppression of the liquor traffic was followed by an interesting address by Ida B. Wise, State Corresponding Secretary of W. C. T. U. A resolution of hearty sympathy with the work of the W. C. T. U. was passed by the meeting. The Bible-school report shows 6,477 members of our Bible-schools. A normal course of study for Bible-school teachers was adopted by the meeting. This included the normal course of the State Sunday-school Union, and two books on the history of Friends.

The Christian Endeavorers have had a good year, and have paid the \$800 pledge for missions.

There has been an increasing interest in the subject of peace throughout the yearly meeting, and many peace sermons preached and addresses delivered.

First-day was not only the closing day, but the crowning day of the yearly meeting, and, despite the fact that crowds of people were present, many of whom wandered about the grounds without apparent interest in the purpose of the gathering, good order and a marked devotional spirit characterized all the meetings, both indoors and out. Ten meetings were held on the grounds during the day, and twice that many strong and earnest sermons were preached. Some conversions were reported, and it was felt that a good impression was made by all the meetings.

Wanting to have a friend is altogether different from wanting to be a friend. The former is a mere natural human craving, the other is the life of Christ in the soul.—J. R. Miller.

Things of Interest Among Ourselves.

Allen C. Thomas, Haverford, attended the Week-End Conference at Hopewell, Va., the 7th inst.

Prof. Edgar H. Stranahan, formerly of Wilmington College, has accepted a position in Friends' University.

Z. H. Doan has moved from Marshalltown, Ia., to New Providence, whence he goes for pastoral service.

Leannah Hobson goes to Louisville, Ind., to take up pastoral work in that meeting. She has been located at Kingman, Ind.

Ira C. Johnson and Meredith Hinshaw held an all-day meeting at White Oak, Ind., the 11th inst. They were assisted by Calvin Johnson. There was a goodly number present and Friends were built up in the faith.

It is now fully established that the meeting house in Seattle, Wash., will be completed and dedicated the 15th inst., and Puget Sound Quarterly Meeting will be set up at the new meeting house on the 14th, preceding the dedication. Several from other Yearly Meetings are expected to be present.

The annual basket meeting of the Friends' Meeting, Grant City, Ind., was held in the grove in front of the Meeting-house Eighth month 25th. There was a fine attendance both morning and afternoon. Levi T. Pennington, pastor of the Friends' Meeting in South Wabash, Ind., was the speaker of the day.

Ellis A. and Clara E. Wells are leaving the meetings in Spring Bank Quarterly Meeting, Dixon County, Neb., to do pastoral work at Alda, Hill County, Platte Valley Quarter. This leaves the meetings in Spring Bank Quarterly Meeting without pastoral care—a good opening for a young minister and his wife.

Prof. H. C. Fellow and wife, of Oklahoma, attended Union Street Friends' Church Sunday morning and had charge of the service. Prof. Fellow has the chair of history in the State Normal, Alva, Oklahoma, and his wife is the State Organizer for the W. C. T. U. They were in the city visiting Angus Elleman. Prof. Fellow's father, Elijah Fellow, of Phlox, brought them over and attended Church also.

Oscar Moon, who has served University Meeting, Kans., as pastor two years, has tendered his resignation, to take effect Ninth month 15th. After his marriage to Mary E. Spray, Salida, Colorado, on Ninth month, 17th, he will go to Fall River, Mass., where he will take a pastoral charge. The ministry of Oscar Moon has been a blessing to University Meeting, which has grown spiritually and numerically under his care, and his departure will be sincerely regretted by most of the members of the meeting.

The following items were reported in the local paper, Kokomo, Ind.:

"Last Saturday and Sunday [Eighth month 24-25] the Friends of Howard County held their Quarterly Meeting at Greentown. The attendance was large and the interest intense. It was the last meeting before Yearly Meeting and there was a large amount of business. The statistical report showed twelve congregations with a total of 1340 members, which is a net increase of sixty for the year. Each congregation maintains a Bible school twelve months in the year, the total enrollment in the schools being nearly 1100. Fourteen persons were appointed to attend the Yearly Meeting, which will be held at Plainfield beginning Sept. 13th. Frank C. Stanley, F. H. Tormohlen, C. O. Watson and B. J. Mills, all ministers from Indiana Yearly Meeting, attended and did much interesting preaching. Prof. H. C. Fellow and wife, Oklahoma, were also present.

A reunion of the old students of the old Southern Indiana Normal School, commonly called "The Pinkham School," was held at Paoli, Ind., the 23d. ult. William P. Pinkham, the principal of the school, was present to greet his old students. The reunion was attended by a large number of the old students, many of whom are now prominent in the affairs of this and other States. At a public meeting which was largely attended William P. Pinkham delivered a well-timed address on education. He was followed by one of his old students, Charles W. Miller, Ex-Archbishop General of the State of Indiana, in an able address.

The influence of this school has been great and far-reaching. At one time the religious awakening among the students

extended to the churches of the town and resulted in such a revival as the town had not known at any other time. On the 25th, William Pinkham preached to large audiences morning and evening, all the churches of the town joining in union services. His wife, who was a teacher in the school with him, accompanied him and had a full share in all the services.

Southern Quarterly Meeting, which is composed of seven Monthly Meetings, all of them in Randolph County, North Carolina, met the 24th ult., at Marlboro, where a Monthly Meeting has been held since 1816. The Meeting on Ministry and Oversight met the 23d ult. Eli Reece, Yearly Meeting Superintendent of Evangelistic Work, spoke on the "call" to the ministry; and was followed by several others on the same theme. The representatives from the Quarterly Meeting who attended the Yearly Meeting on Ministry and Oversight gave a comprehensive and interesting report of the Yearly Meeting, which was greatly appreciated. It was generally agreed that this method of reporting superior Meetings should be followed by representatives in the future. The attendance at the business sessions of the Quarterly Meeting was good. The representatives to the Yearly Meeting gave a verbal report. David and Adelaide C. Coppock, from Indiana, who have been engaged in religious work in Rich Square Monthly Meeting for some time past, were present with satisfactory credentials. The Yearly Meeting representatives reported the Quarterly Meeting quota and the Quarterly Meeting sent the information down to the Monthly Meetings so that they could begin their plans and work early. Eli Reese, Superintendent of Evangelistic Work; Jabez R. Mendenhall, Superintendent of Bible Schools; and Franklin S. Blair, Superintendent of Peace, each briefly presented their respective lines of work.

On First day morning a Bible School Conference was held followed by a review of the regular International Lesson for the day. In the Meeting for Worship David Coppock and Rufus King spoke to those in the house, and Eli Reece and George Wood addressed those in the grove. A Temperance Session was held First day afternoon at which Dr. Hubbard, a practicing physician, and his wife, gave practical talks on injurious effects of alcohol and narcotics; Franklin S. Blair followed, showing how intoxicants often lead to bloodshed.

ETERNAL LIFE.

BY GEORGE M. HICKS.

Know thou thy Lord in faith,
Unfaltering and sure!
Fear not when Jesus speaks,
Be patient; and endure.
Know thou thy Lord in hope,
Press on, though dark the way,
In God's great landscape
Lies everlasting day.
Know thou thy Lord in life,
Eternal, changless, free.
Press on, in Heaven above
Is thy Eternity!

BORN.

KELLY.—To Benjamin and Olive E. Kelly, Fountain City, Ind., Eighth month 18, 1907, a daughter, Virginia Evalyn.

MOTT.—At Hastings, Neb., Eighth month, 29, 1907, to Herbert J. and Lillie J. Mott, a son.

WHITELY.—To Charles O. and Olive M. Whitely, Carthage, Ind., a son, Robert Wasson Whitely, Eighth month 10, 1907.

DIED.

DOW.—At his home, Bolton, Mass., Eighth month 29, 1907, Greeley Dow, in his ninetieth year. The deceased was a birth-right Friend, an elder for many years, and until two years ago attending meeting regularly.

KIMMENS.—At her home, Bolton, Mass., Eighth month 11, 1907, Joanna H. Kimmens, widow of Amos J. Kimmens, in her eighty-first year. She was a life-long Friend and active in church work until the last.

RAAYL.—At his home, near Carmel, Hamilton County, Ind., Eighth month 10, 1907, Isaac W. Raayl, eighty-three years old. The deceased was an active member of Poplar Ridge Monthly Meeting.

The International Lesson.

THIRD QUARTER.

LESSON XII. NINTH MONTH 22, 1907.

THE DEATH OF MOSES.

DEUTERONOMY 34: 1-12.

GOLDEN TEXT.—Precious in the sight of the Lord is the death of his saints. Ps. 116: 15.

DAILY READINGS FOR PRECEDING WEEK.
Second-day. A time to die. Deut. 32: 44-52.

Third-day. Blessing by Moses. Deut. 33: 1-5, 26-29.

Fourth-day. Death of Moses. Deut. 34: 1-12.

Fifth-day. Moses' desire refused. Deut. 3: 21-29.

Sixth-day. Successor appointed. Num. 27: 12-23.

Seventh-day. The promise. Gen. 13: 5-18.

First-day. Prayer of Moses. Psalm 90.

Time.—Uncertain; authorities vary from 1451-1251 B. C. The month would correspond to our February-March.

Place.—Mt. Nebo, the highest peak of the Pisgah range in Moab; it is about 10 miles east of the northern end of the Dead Sea. The Israelites were encamped in a plain east of the Jordan, nearly opposite Jericho.

The character of Moses is one of the grandest in the Bible—ruler and law-giver, priest and prophet, he is unique. Jew, Moslem, and Christian, alike look back to him as one of the greatest of men.

The patience, the forbearance, the wisdom of Moses, are all set forth with simplicity, but abundance of detail. Why was it that he who had done so much should not be allowed to see the full fruition of his work, and himself tread the fields of the "Promised Land"? It seems strange that for a moment of forgetfulness, a moment of hasty speaking, the punishment should be so great. Possibly the lesson had to be taught, even to Moses, that no sin can be committed without leaving consequences—there may be repentance and forgiveness, but things can never be the same as if the sin had not been committed. A sin may be "blotted out" from the book of God's remembrance, but the scar will remain on the human soul. Sin cannot be committed with impunity. Read Deut. 32: 45-52; Num. 20: 7-13; 27: 12.

1. "And Jehovah showed him all the land, (even) Gilead," etc. Some scholars would render the verse in this way, which seems a not unlikely rendering. The view from Mt. Nebo is described by travellers as magnificent and while "all" Palestine cannot be seen, a good part of it is visible in the marvelously clear atmosphere of that land.

2. "Naphtali." The territory north and northwest of the Sea of Galilee. "Ephraim and Manasseh." The lands afterward occupied by those tribes in the central parts of Palestine; the part of Manasseh east of the Jordan can hardly be meant. "All the land of Judah unto the hinder sea." R. V. The Mediterranean Sea is meant. This sea is not visible from Nebo, and whether the expression is simply an emphatic way of stating the extent of his view or to describe a miracle cannot be determined.

3. "And the South and the Plain of the valley of Jericho." R. V. It is supposed a special plain, known as "The Plain," is meant. "Zoar." The site of this city has not been identified, but

probably it was south of the Dead Sea. In these statements the north is taken as the beginning.

4. "The land which I swear." See Ex. 33: 1. "Thou shalt not go over thither." Compare Deut. 1: 37; 3: 27; Num. 20: 12, etc.

5. "Moses, the servant of the Lord." See Jos. 1: 1, 2; Num. 12: 7, 8.

6. "He buried him in the valley." How is not told. "Over against Beth-peor," opposite Beth-peor (house of peor, a heathen god), was a town in Moab overlooking the plain on which the Israelites were. Its site is not known. Note the curious and unexplained allusion to some legend of the burial of Moses in Jude 9.

7. "One hundred and twenty." Probably a round number. Compare Deut. 31: 2. "Nor his natural force abated." Literally, "neither had his freshness fled." 8. "Thirty days." Eight days was the usual time of mourning. Compare Gen. 50: 3-10; Num. 20: 29.

9. "Joshua." As the first lesson of the next quarter is on Joshua his character, etc., may left till then. "Spirit of wisdom." That is, practical, administrative ability." See Num. 27: 18, 23. "Hearkened unto," in the sense of "obey," and so rendered in R. V.

10. "And there hath not arisen a prophet since in Israel, like," etc. "Like" here means on an equality—no subsequent prophet had the close relationship that Moses had. "Whom the Lord knew face to face." In personal converse. See Ex. 33: 11, etc. There was no intervention of any angel or messenger.

11. A further statement of the claims of Moses to pre-eminence above all other prophets.

12. "In all the mighty land." The hand is the symbol of power in action, and the "hand" of Moses is spoken of as the instrument. "Terror." Probably the miracles just previous to leaving Egypt are referred to "shewed." Better as in R. V., "wrought."

PRACTICAL THOUGHTS.

"This was the truest warrior
That ever buckled sword,
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced, with his golden pen,
On the deathless page, truths half so
sage
As he wrote down for men.

"O lonely grave in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still,
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden
Sleep
Of him He loved so well."

—Alexander.

DIRECTORY OF FRIENDS MEETINGS IN LARGE CITIES.

Baltimore, Md.—Meeting House at Eutaw and Monument Streets. Meeting for worship First-day and Fifth-day, 11 A. M.
Meeting House at 1000 Light Street. Meeting for worship First-day, 11 A. M. and 8 P. M.

Boston, Mass.—Meeting House at Townsend Street, Roxbury District. Meeting for worship First-day, 10.30 A. M. Bible School, 12 noon. Christian Endeavor, 6 P. M. Mid-week Meeting, Sixth-day, 7.45 P. M.

Brooklyn, N. Y.—Meeting House at Washington and Lafayette Avenues. Meeting for worship First-day, 10.45 A. M.

Chicago, Ill. (South Side).—Meeting House at 4413 Indiana Avenue. Meeting for worship First-day, 11 A. M. Bible School, 9.45 A. M. Christian Endeavor, 6.30 P. M. Fourth-day Prayer Meeting, 7.30 P. M.

Chicago, Ill. (West Side).—Meeting House at Park Avenue and Forty-fourth Street. Meeting for worship 11 A. M. Bible School, 9.45 A. M. First-day 11.00 A. M. Bible School, 9.45 A. M. Christian Endeavor, 7.30 P. M. Fourth-day Prayer Meeting, 7.30 P. M.

Cincinnati, Ohio.—Meeting House at corner Eighth and Mound Streets. Meeting for worship First-day, 11 A. M.

Columbus, Ohio.—Meeting House at Highland Avenue, South of Broad Street. Meeting for worship First-day, 10.30 A. M. and 7.30 P. M. Fourth-day, 7.30 P. M.

Meeting House at Sullivan Avenue, near Central Avenue. Meeting for worship First-day, 10.30 A. M. and 7.30 P. M. Meeting Fourth-day evening.

Meeting Fourth Street, near Fifth Avenue. Meeting for worship First-

FAMILY FOOD.

CRISP, TOOTHsome AND REQUIRES NO COOKING.

A little boy down in N. C. asked his mother to write an account of how Grape-Nuts food had helped their family.

She says Grape-Nuts was first brought to her attention on a visit to Charlotte, where she visited the Mayor of that city, who was using the food by the advice of his physician. She says:

"They derive so much good from it that they never pass a day without using it. While I was there I used the Food regularly. I gained about 15 pounds and felt so well that when I returned home I began using Grape-Nuts in our family regularly.

"My little 18 months old baby shortly after being weaned was very ill with dyspepsia and teething. She was sick nine weeks and we tried everything. She became so emaciated that it was painful to handle her and we thought we were going to lose her. One day a happy thought urged me to try Grape-Nuts soaked in a little warm milk.

"Well, it worked like a charm and she began taking it regularly and improvement set in at once. She is now getting well and round and fat as fast as possible on Grape-Nuts.

"Sometime ago several of the family were stricken with LaGrippe at the same time, and during the worst stages we could not relish anything in the shape of food but Grape Nuts and oranges. everything else nauseated us.

"We all appreciate what your famous food has done for our family." "There's a Reason." Read "The Road to Wellville," in pkgs.

day 10.30 A. M. and 7.30 P. M. Fourth-day, 7.30 P. M.

Meeting House Broad Street, West of City. Meeting for worship First-day, 10.30 A. M. and 7.30 P. M. Fifth-day, 7.30 P. M.

Denver, Colorado.—Meeting House at Goss and West Forty-first Streets. Meeting for worship First-day, 11.00 A. M. Sabbath School, 9.30 A. M. Evening meeting, 8.00 P. M.

Kansas City, Mo.—Meeting House at Thirty-first and Charlotte Streets. Meeting for worship First-day, 11 A. M. Bible School, 9.45 A. M. Christian Endeavor, 6.30 P. M.

Los Angeles, Cal.—Meeting House at corner Third Street and Freemont Avenue. Meeting for worship First-day, 11.00 A. M. Evening meeting, 7.30 P. M. Bible School, 9.45 A. M. Christian Endeavor First-day, 6.30 P. M. Evening meeting, Fourth-day, 7.30 P. M.

New York, N. Y.—Meeting House at 144 East Twentieth Street. Meeting for worship First-day, 11 A. M.

Oskaloosa, Ia.—Meeting House at Penn College Chapel. Meeting for worship First-day, 10.30 A. M. First-day evening, 7.30 P. M. Mid-week meeting Fifth-day, 7.30 P. M.

Meeting House at H Street. Meeting for worship First-day, 10.30 A. M. First-day evening, 7.30 P. M. Mid-week meeting Third-day, 7.30 P. M.

Philadelphia Pa.—Meeting House at Fourth and Arch Streets. Meeting for worship Fifth-day, 10.00 A. M. Meeting House at Orange Street, between Seventh and Eighth. Meeting for worship First-day, 10.00 A. M. Meeting House at Forty-second and

PATCHES.

WHY BROWN ONES COME ON FACES.

When a woman can get rid of brown patches on her face by changing her diet it is worth while for other women who care for their complexion to know something of the method.

A lady in Michigan City says that coffee caused the brown patches on her face by first giving her stomach trouble, then putting her nerves out of order, and the result was shown in her complexion.

She quit coffee and began using Postum Food Coffee and in less than a month the stomach trouble disappeared and within two months her complexion cleared up and is now fine and rosy.

She speaks of two men at Westfield, Ind., who have both been improved in health by leaving off coffee and taking in its place Postum Food Coffee, also a husband and wife of the same place, who were in poor health and suffered from stomach trouble. They quit coffee and after using Postum a short time the result was natural sleep, return of appetite, and a gain in strength as fast as nature could rebuild.

She gives the names of a number of other persons who have been helped by leaving off coffee and taking Postum Food Coffee.

It is a safe proposition that if any coffee user has stomach or nervous trouble, or bad complexion, he or she can get rid of the trouble by discontinuing coffee and taking Postum Food Coffee. It is easy enough to prove the truth of this by making trial. Read "The Road to Wellville," in pkgs. "There's a Reason."

Powelton Avenue. Meeting for worship First-day, 10.30 A. M.

Meeting House at Twelfth, between Market and Chestnut Streets. Meeting for worship First-day, 10.30 A. M. Fourth-day, 10.30 A. M. Evening meeting First-day, except from middle of Sixth month to middle of Ninth month, 7.30 P. M.

Meeting House at Sixth and Noble Streets. Meeting for worship First-day, 10.00 A. M. Mid-week meeting Third-day, 10.00 A. M.

(Frankford)—Meeting House at Penn and Orthodox Streets. Meeting for worship First-day, 10.00 A. M. Mid-week meeting Fifth-day, 7.45 P. M.

(Germantown)—Meeting House at Main and Coulter Streets. Meeting for worship First-day, 10.30 A. M. Mid-week meeting, Fifth-day, 10.00 A. M. Evening meeting First-day, 7.45 P. M., from Tenth month to Third month, inclusive.

Plainfield, Ind.—Meeting House on Main Street. Meeting for worship First-day, 11.00 A. M. Meeting First-day evening, Mid-week meeting Fourth-day, 11.00 A. M.

(Conservative Friends.)

Meeting House on South Street. Meeting for worship First-day, 10.00 A. M. Mid-week meeting Fourth-day, 10.00 A. M.

Portland, Maine.—Meeting House, 81 Oak Street. Meeting for worship First-day, 10.30 A. M. Bible School, 12 M. Evening meeting, 7.30 P. M. Christian Endeavor, Third-day, 7.30 P. M.

Meeting House on Forest Avenue. Meeting for worship First-day, 10.30 A. M. Bible School, 12 M. Evening meeting, 7.30 P. M.

Portland, Oregon.—Meeting House, East Main and Thirty-fifth Streets. Meeting for worship First-day, 11.00 A. M. Bible School 10.00 A. M.

Evening meeting, 7.30 P. M. Y. P. S. C. E. prayer meeting, 6.30 P. M. Mid-week prayer meeting Fifth-day, 7.30 P. M.

Providence, R. I.—Meeting House at corner North Main and Meeting Streets. Meeting for worship First-day, 10.45 A. M. Meeting Fifth-day, 7.45 P. M.

Washington, D. C.—Meeting House at Thirteenth and Irving Streets. Meeting for worship First-day, 11.00 A. M. Bible School, 9.45 A. M. Mid-week meeting, Fifth-day, 8.00 P. M.

Wichita, Kansas.—Meeting at Friends University. Meeting for worship First-day, 11.00 A. M. Evening meeting, 7.30 P. M. Mid-week meeting, Fifth-day, 7.30 P. M.

Meeting House, Cleveland Avenue, North of Douglas Avenue. Meetings for worship First-day, 11.00 A. M. Evening meeting, 7.30 P. M. Mid-week meeting, Fifth-day, 7.30 P. M. North End Meeting House. Meeting for worship First-day, 7.30 P. M. Mid-week meeting, Fourth-day, 7.30 P. M.

This information has been gathered from recent reports. Additional information will be gladly received.

NOTICES.

Friends desiring a change of location should investigate the advantages offered by Imperial Valley. A new country, abundance of water, land cheaper than elsewhere in Southern California. Stella Ferguson, correspondent of Alamo Monthly Meeting, Holtville, Cal.

Kansas Yearly Meeting will meet at Friends University, Wichita, Kansas, Tenth month 4, 1907. Those wishing accommodations should correspond with Clara B. Foulke, Secretary of Entertainment Committee.

Application has been made to the Central Passenger Association of Chicago, for reduced rates for those wishing to attend Indiana Yearly Meeting, as has been done in former years. Answer has been received, stating that no concessions will be made this year. Friends, therefore, expecting to attend Yearly Meeting will have to pay full fare.

BENJAMIN JOHNSON,

R. R. Secretary,

Indiana Yearly Meeting.

Ministers with credentials to attend Indiana Yearly Meeting are requested to inform the undersigned, that suitable homes may be provided for them. Also inform their post office address from the 18th to 20th of Ninth month, that they may be communicated with before their arrival.

Yearly Meeting of Ministry and Oversight on Third day, Ninth month 24th, 10 A. M. Yearly Meeting for Business 25th, 10 A. M.

TIMOTHY NICHOLSON.

Richmond, Ind.

A CALLED MEETING.

The Executive Committee of the Peace Association of Friends in America desire a meeting of the Advisory Board—or such Friends as the Yearly Meetings may appoint to represent them—with the Executive Committee at the Secretary's Rooms in East Main Street Meeting House, on Second day, Tenth month 14, at 7 o'clock p. m. It is very desirable that all the Yearly Meetings be represented.

On behalf of the Committee,
Chairman of the Executive Committee.

ALLEN JAY,

H. LAVINIA BAILY, Secretary.

YEARLY MEETINGS FOR 1907.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa., Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

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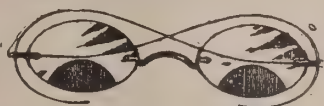
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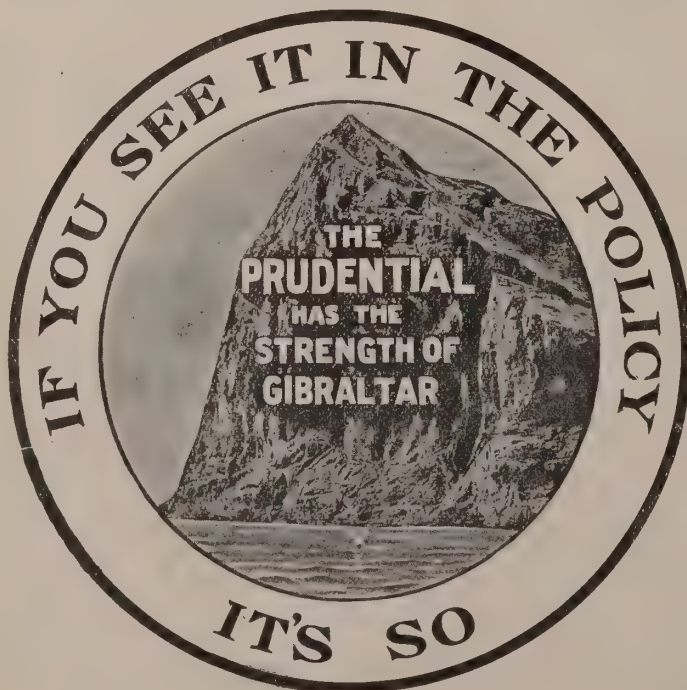
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The American Friend

Vol. XIV

NINTH MONTH 19, 1907

No. 38

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A Poppy in the Roman Forum

THOU flaming thought of years grown old and dim,
Why dwellest thou amid these ruins here?
Did Vesta bid thee chant her endless hymn?
Her altar-fires keep bright from year to year?

Or art thou that red spot that stains the white
Of Rome's fair toga, burning there a shame
Forever deeper, till the world shall write
No more her wrongs and Nero's bloody name?

Whate'er thou art, my little flower, I know
That long ere those twin brothers, on this hill,
Wolf-suckled, dwelt and quarreled, thou didst grow,
All kept and nourished by God's mighty will.

But when this Via Sacra felt the tread
Of multitudinous feet, in triumph's hour,
Thou durst not here then lift thy modest head,
For there was never room for little flower.

Now, by this broken column, all alone
And undisturbed, thou thriveest, drawing life
And radiant beauty from these heaps of stone,—
A harmony resolved from discord's strife.

And so I'd call thee, flower, a lasting good
That thrives o'er ruins of decaying wrong,—
Mighty, eternal as the will of God;
The music of this world that lingers long!

—Francis Ingold Walker, in "The S. S. Times."

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Events and Comments.

The Japanese, who know so well how to add little unexpected attractions to every-day life, manufacture, in a great variety of forms, iron teakettles which break into song when the water boils. The song may not be a very perfect melody, but it is perhaps as agreeable as the notes produced by some of the insects which the Japanese also treasure for their music. The harmonious sounds of the teakettles are produced by steam bubbles escaping from beneath thin sheets of iron fastened close together nearly at the bottom of the kettles. To produce the best effects some skill is required in regulating the fire. The character of the sounds varies with the form of the kettle. These singing kettles have been used for many centuries.

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Speaking of coffee, a nurse of Wilkes-Barre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks after using Postum I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observed a curious fact about Postum when used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 to 20 minutes after boiling begins, and served with cream, when it is certainly a delicious beverage." Read "The Road to Wellville," in pkgs. "There's a Reason."

The long protracted dispute between Great Britain, the United States, and the colony of Newfoundland over the rights of American fishermen in Newfoundland waters is to be referred to The Hague Court. Ever since 1902 Newfoundland has tried to hamper American fishermen in its waters by enacting laws directed at them. One law forbade the use of purse nets such as the Gloucester men employ; another forbade Newfoundlanders to ship on American vessels, and a third forbade First day fishing. The Americans contended that the first two laws were in violation of the treaty between the United States and Great Britain, and in 1906 our Government protested. The question at issue is whether a colony can pass laws nullifying the provisions of a treaty made between this country and the British Government. Newfoundland claims that right, and the United States denies it. The case is the most important yet submitted to the Court.

The Grand Juries in Georgia have united in petitioning the Legislature to make such amendment to the recent prohibitory law as will allow the Christian (?) people of that State "to worship God according to the dictates of their own conscience," meaning thereby that churches should be allowed to give wine to their communicants. We trust the Christian people of Georgia will enter a vigorous protest against this petition, or abandon their clamor for prohibition. It is a slur on Christianity for church members to ask for the privilege to violate a law which they desire to inflict on others. If it is wrong for men to indulge in the use of intoxicants, it is doubly wrong for priests and ministers to mock God by mumbling a blessing over it, and administering it to penitent men, women and children. Sensible church members can find many non-alcoholic drinks that will meet the "dictates of their conscience," and the claim of the Grand Juries appears more as a ruse than a reason for altering a just law.

During the past week British Columbia has been the scene of numerous riots between the Asiatics and native labor organizations. The local authorities, while preserving order, are in sympathy with the opposition to the Orientals, thus placing the Canadian Government in much the same predicament which the United States encountered with the local authorities in San Francisco. In commenting upon this, *The Congregationalist* says:

"Canada has a larger problem than the United States over the immigration of Orientals. She has set a price for admission of \$500 per head on Chinese coolies, yet over 800 of them have paid the money and come in during this year. She is a colony of the British Empire and some thousands of the Hindu subjects of that empire in India, finding that more prosperity awaits them in Canada than at home, have emigrated. Some of them have crossed the border into the State of Washington and have been ill-treated. Behind this advance guard are some 250,000,000 of British subjects in India, a vast horde of whom would be glad to find work and greater freedom in a less crowded country.

Besides these, more than 2,000 Japanese have entered British Columbia this year, and the feeling of the inhabitants toward them is not such as to encourage their countrymen to follow them, though there is work enough for those who get safely in. The province has repeatedly passed exclusion acts, which have not been approved by the Government, for a treaty of alliance exists between Great Britain and Japan. It must also be remembered that Canada is separated from the United States by an invisible line many hundred miles long and not easily policed. National and race problems of great difficulty and delicacy are before us requiring the wisest statesmanship, and the establishment of The Hague Peace Conference, with the proposal for a permanent tribunal for matters which involve the peace of the world, has come none too soon."

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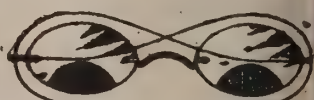
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The American Friend

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"That they all may be one."

VOL. XIV.

PHILADELPHIA, NINTH MONTH 19, 1907.

No. 38

PLAN FOR THE REORGANIZATION OF FRIENDS MISSIONS.

We print this week the proposed Constitution and By-laws of the new American Board of Friends Foreign Missions. This draft has been prepared with great care and after much labor upon it, and it deserves very thoughtful study and consideration from Friends.

The action of the yearly meetings this summer has conclusively shown that Friends in the different sections of the country are not ready to take any step toward missionary union until they understand all that the plan involves. And this attitude is entirely right. The missions which we now have have been founded and developed at much cost and sacrifice, and they are very dear to the hearts of those who have toiled and suffered for them. Any plan which should weaken the local interest in these missions, and substitute a step-father and step-mother care over them for the *genuine father and mother care*, which they have thus far received, would put the entire work in jeopardy.

The point to consider with peculiar care is the provision in the plan of union for keeping the fire of interest and enthusiasm burning in the hearts of those who have been the nursing fathers and mothers of the existing missions.

This provision is found, it seems to me, in the system of *Field Committees* under Article III of the By-laws. The plan contemplates dividing the foreign work of Friends into well-defined *fields*, as, for instance, the Mexican field (or perhaps the Spanish-American field), the Palestine field, the China field, etc. The work in one of these fields would be put under the immediate and special care of a Field Committee and that Field Committee would naturally be composed largely of the same persons who are now directing the affairs of the missions in this particular field. Take for example the work of New England Friends in Palestine. The proposed plan would not take the Ramallah Mission from the tender care of the New England Committee and put it in the hands of a "step-mother" board.

The New England Friends would retain their *field*, and their most interested and competent members would compose the Field Committee for Pales-

tine. Perhaps the Friends of some other Eastern yearly meeting would elect to join with New England Friends in the support of the Palestine field, and then the Field Committee would be enlarged by members from the affiliated yearly meeting, and the work would thereby gain immensely.

Then the Field Committee would have, besides, the added advantage of constant intercourse and inter-communion with the Central Board, of which they would be an organic part, and they would have the help and insight of the Missionary Secretary, who would be, it is presumed, an expert on methods and policies of foreign mission work. Instead of a decrease of interest and enthusiasm, there would be a heightening, and, instead of a loss of power, there would be a gain.

The next important practical move in the direction of *union* will be, it seems to me, the grouping of yearly meetings into definite *fields*. The Spanish-American work should surely be under the care of a single field committee, and perhaps this is the most suitable point for consolidation to begin. For convenience and economy, of course, the yearly meetings uniting on a given field *ought* to be as near neighbors to each other as possible. This preliminary step to union seems essential if the larger plan of the Board is to be realized, and upon this practical step attention must be concentrated.

One point in the proposed by-laws seems to me to be open to serious criticism. Article VI deals with the extensive and vastly important duties of the general secretary, and with this *article* I have no fault to find, but Article I, Sec. 1, requires that the general secretary shall be chosen from among the *members* of the Board. I think this requirement is a mistake. The success of the plan largely turns on the efficiency and fitness of the general secretary. He ought to be the best person in the world for the position, and he must have had definite *training* for his work. The choice ought not to be restricted to those who may happen to be members of this Board. The choice ought to light on the best qualified person wherever he can be found. The committee has invited criticism and suggestions, and our readers have a real duty in the matter, for this plan concerns every Friend.

R. M. J.

"AND YE VISITED ME."

One of the most interesting events of the week is the Congress of the National Prison Association, which is meeting in Chicago. Several hundred men and women are discussing ways and means of dealing with the unfortunate classes which have become, or are becoming, a burden or menace to society. Prison superintendents, wardens, chaplains, physicians and others interested in prison reform have met for counsel and mutual help, but their discussions are of general interest to the public, since the public must be reached before effectual and permanent improvement can be made.

The spirit pervading the congress is in marked contrast with the spirit of vengeance and greed often displayed in prosecuting and punishing criminals. Its central thought is "reformation" rather than "restraint." Its first apostle among English-speaking people was John Howard, a contemporary of Fox and Penn, who began his work in 1773. The great heart of Elizabeth Fry was touched in 1813, and she, with others, did much to bring about a new era in prison methods. Their ideals, however, were already finding expression in other parts of the world. As early as 1816 the new State of Indiana incorporated a provision in its constitution "that its penal institutions were to be, not primarily for the purpose of punishment, but for reformation." Convicts were to be treated as human beings, not monsters.

And this is the secret of the whole modern reform movement. As one writer puts it: "We are dealing, not with acts, but with actors; not with deeds, but with men; not with abstractions, but with human hearts, minds and lives." This means that justice, patience and love affect those who are condemned as well as those who are free. "We are so apt to think of our prison population," says one of the delegates, "by hundreds rather than units. Let us ever carry Carlyle's keen analysis with us in our daily work, when Carlyle says, 'Masses indeed! Every unit of whom has his own heart and sorrows; stands there covered with his own skin, and if you prick him he will bleed.'"

The sympathy, the human touch,
To that lone soul new courage lend;
Ah, none but God knows just how much
It means to him a friend."

And our sense of responsibility is increased by the thought of another speaker who affirms that "you cannot predict the final result of a human life until death claims it."

Out of this application of the principle of universal human brotherhood grows an interest in prison

sanitation, humane treatment of convicts, systematic care for the families of prisoners, schools for industrial training, employment bureaus, probation methods, and many similar provisions intended for the betterment of the criminal, and thereby the protection of society.

The discussion on "Drawing Guns" was an interesting comment on the power of suggestion, and an argument in favor of humane methods. A. C. Dutcher, warden of the Colorado State Reformatory, declared that men naturally resent an unnecessary display of authority, but respect it when its representatives respect them. Criminals should know their places and the penalties for transgression, but "the unnecessary display of firearms cannot fail to have a harmful and detrimental effect on the minds of most prisoners." The words of the Master, "with what measure ye mete it shall be measured to you," have an application behind prison walls.

[FOR THE AMERICAN FRIEND.]

CONVERSATION THIRTY YEARS AGO AT THE TIME OF QUARTERLY MEETING.

II.

BY A. H. V.

Elwood Ozbun, Iowa, had been the leading speaker at one of the quarterly meetings at New Garden and his discourse had made a profound impression, if not a sensation. He was a man of large frame, dignified appearance, and with a voice in which pathos and power were blended. He would make a statement or draw a parallel in strong but conversational tone, but would soon drive the truth home with a torrential burst of eloquence and with a lofty and fervid intonation which captivated the hearers. He could adapt his voice to every phase of human emotion, but in the expression of dramatic pathos he was incomparable.

Several Friends, gathered at the home of one of the hospitable neighbors, were discussing the speaker and his message. "At the last Western Yearly Meeting," said William Colton, "Elwood related some touching scenes of his childhood, and I have never seen a congregation so moved. I think he spoke of the death of some little playmate whom in some way he thought he had offended, and how he had 'pressed his little knees in the fresh sod of the grave with prayers for forgiveness.' As he pictured the scene and told us of his agony of grief, the entire meeting was thrilled, even some of the ministers sobbing aloud."

"I have understood," remarked Jonathan Lindsey, "that when Elwood removed to Iowa he became quite skeptical at one time and rarely attended meetings. One day the announcement was made through the neighborhood that Daniel Williams, of Indiana had appointed a meeting at Salem. Elwood con

cluded to attend this meeting, remarking, probably, to himself, 'I think I will hear what this babbler has to say.' Daniel arose soon after the meeting had settled, with the words, 'methinks there may be some one here who is wondering what this babbler will say,' and then, acknowledging that he was a mere instrument in Divine hands, proceeded with a powerful appeal to sinners to forsake the evil of their ways before it might be 'everlastingly too late.'

"Elwood was thoroughly aroused, not only by hearing his words quoted which it was impossible for Daniel to have heard, but also by the strong exhortation, and so he resumed attendance at meetings. It was not very long after this when Elwood began to speak in the meetings, and his gift in the ministry was acknowledged by the meeting. He became a strong opponent of the various forms of skepticism, and is, as you perceive, a zealous champion of the Christian religion."

Said a young collegian, who was present: "I think he gave you plain-coat people a pretty hard rap this morning." "I did not so understand it," said Jonathan; "he did not wish us elderly people to change our dress, but he did insist that no one should make a dress of any kind a snare. He feared that some in former days had over-valued the external appearance." Said the young collegian: "Does thee think it would be right for me to wear a plain coat? Really I think my coat plainer than thine. It does not cost as much and is not so elaborate in design." "Now, Arthur, I shall simply allow thee to settle thy own problems of costume. If thy heart is just right, I am sure thy dress will correspond." "I remember," said the young collegian, "the first preacher who did not have the regulation Quaker costume. His name, I think, was James Owen, and he wore a beard. I wondered why they let him sit in the gallery. I did not enjoy his preaching, because he had no tune. But I was only ten years old then, and to me the tune was the thing. I can't abide the tune now."

An elderly Friend, who was present, remarked that he thought James Owen was the forerunner of the new era in Quaker preaching. His discourses were different. They had a beginning, a middle, and an end. "I learned more from a few of his sermons than I had learned from the previous Quaker preaching for thirty years." "What does thee mean by 'learning'?" inquired Hannah Slocum. "Well, he took a text or a topic and made such an exposition of the subject that I felt that I was absorbing some new ideas. It is true that we had some preachers who were known as doctrinal preachers, and they were very good on some of the peculiar doctrines of Friends, but I thought the discourses of James Owen had a wider range."

Aunt Hannah was a sort of privileged character, and so when she broke out with some critical remarks, addressed to Samuel Winter, nobody was startled. "Samuel, I must say that I don't enjoy thy preaching as much as I used to. The other day thee came to our First-day morning meet-

ing, and, while it is all proper for us to have instruction about the real baptism which counts, yet it had to me the sound of lecturing rather than preaching. Why, ten years ago, when thee came down to our meeting, thee looked so spruce with thy plain coat and buff vest and with thy face so clean and heavenly. And I don't think I ever heard a better tone than thine in those days. It was a sort of strain that lifted me, and sent vibrations all through me and fairly took my feet off the earth for the time."

"I am glad," Samuel responded, "that thy feet did again reach *terra firma*. We can't do without thee. May I ask thee what I may have said on any of those occasions?"

"Oh, I wasn't referring to what thee said, I was speaking of the melody of thy voice. Thee has a little touch of it yet when thee reaches a sort of top-lofty place in thy preaching."

"Then the satisfaction thee derived from my preaching at that time was much akin to the pleasure which we derive from music. It was not what I said; it was the chanting of the service. Now, Aunt Hannah, listen to me. When I commenced speaking in our assemblies I felt constrained to speak under a deep sense of a divine call to deliver a message. I seemed to myself to be in an exalted state, and my voice was pitched in a rather high key. All my life I had listened to tuneful discourses, and so I soon found it very easy to adopt a certain kind of a sing-song chant. Certain sentences and forms of expression, which possessed a rhythm and lent themselves readily to a sort of sonorous harmony, were often recurrent in my humble efforts, and, in after years, when I analyzed my discourses, I discovered that I was not gaining ground as a teacher, but was simply an earnest exhorter. I also believe greater fluency attends a tuneful delivery. William Harvey once told me that he simply was obliged to use the chanting style, otherwise the words refused to adjust themselves. Now I have long thought that we Friends did not sufficiently define and recognize the gift of teaching, and this gift is a most important one in the line of ministerial service. And in the cultivation of this gift I have adopted a style of address more in accordance with the conventional rules of public delivery."

Aunt Hannah asked: "If any preaching is not instructive, what is it good for?"

The young collegian interposed: "Some preachers speak to relieve themselves of a burden. Now there was Ann Jennings this morning who told us at the beginning that she had a message which she would deliver for the 'satisfaction and relief' of her own mind. She put the matter accurately, for, according to my judgment, her own mind was the only one which was relieved. She held the floor for twelve minutes, and, as there were fully 500 people present, she exacted from us, in the aggregate, six thousand minutes to obtain that relief. In other words, to secure her own peace of mind she wasted our time to the extent of four days and four hours." Great chorus of dissent.

"Thee thinks thee's mighty smart with thy 'figgerin', don't thee?" "Colleges are destroying the spirit of reverence." "I s'ppose thee thinks thee ought to be a member of the see-lect meeting." "Elwood spoke this morning about an hour and ten minutes. According to thy ciphering thee would make out that he spoke for a month." "Young man," said Aunt Hannah, "I was a heap more edified by Ann Jennings than I was by thy speech at college the other evening on the 'Hay-jelly-an' Philosophy.' Such stacks of words a buzzin' about and no meaning so far as I could see."

This last retort brought some color to the face of the young collegian, but he proceeded undaunted. "Well, Aunt Hannah, time is so precious in these days that we can't afford to lose any of it. 'Golden moments' do not come and go; they go and do not return. I think Friends are the most patient people on earth with tedious and unprofitable preaching. What is the use of having elders if they can't regulate services?"

Samuel Winter quietly resumed: "It is true, as our young friend has suggested, that the manner of worship in a Friends meeting affords opportunity for a variety of gifts and for speakers of various grades of ability. This is one of the great privileges of membership in the Society of Friends. And it is a very rare thing when I do not derive some comfort or instruction from a public utterance in our meetings, however humble the source or brokenly delivered. I have no doubt but that the words of Ann Jennings this morning reached an answer in many hearts. I think she arose with the words, 'Blessed are the meek, for they shall inherit the earth.' Now she is a pattern of humility and meekness, and, though she may have stated that she felt she must relieve her mind, she would never have risen to her feet if she had not also thought that the message would apply to the condition of some present. Admitting that there are cases for the labor of the elders, I most earnestly hope that our Society will not give up its freedom of worship. This freedom is fundamental, and, if yielded, our loss will be irreparable."

"Oh, yes," said the young collegian, "but can't something be done to improve the elocution of some of our speakers? Sister Mary and I have set the strain of Ann Jennings to a scale, and here it is. You see the sharps and flats, and halves and the quarter notes—" Aunt Hannah interrupted: "Such nonsense! And thee was talking two minutes since about 'golden moments.' If that isn't a silly waste of time, then what is, I'd like to know?"

An elder, who was a middle-aged man, said that he thought it would be unwise and unkind to require the older speakers to change their style of address, but he fully believed that the younger speakers should be encouraged to use the natural tones and to avoid oddness of delivery and the sing-song chant. "Doubtless the Saviour, when He delivered the Sermon on the Mount, spoke with a tone of thrilling

sweetness and matchless clearness, but I am very sure he did not use the Gregorian chant."

Jonathan Lindley said it had been his privilege to travel with many ministers, but rarely with any speaker who impressed an audience so powerfully as Daniel Williams. "And yet Daniel probably violated every rule of your rhetoric, grammar and elocution. Often the floor was wet with the tears of the hearers. I don't believe that with us Friends it is so much the form of delivery as subject-matter and especially a power of getting into sympathy with the audience. Everybody loved Uncle Daniel. But his voice was very loud and guttural, and when he got to going he punctuated every clause with a well defined 'uh.' I may say that I hope our ministers will not think they must imitate the ministers of other denominations in elocution. As it is, they have borrowed enough things already, and some of the things introduced are to my mind simply 'borrowed plumes' and out of place. Let us retain some individuality. Samuel, if thee will excuse me, I think thee said a while ago that when thee commenced thy career as a minister thee felt constrained to speak under a sense of a divine call. I am sure thee does not wish us to infer that thee does not feel the same call now."

"Jonathan," replied Samuel Winter, "I am glad thee has called my attention to this matter. I note that Aunt Hannah is regarding me very closely and I hope to be very frank and at the same time most serious. I think formerly I expected and felt these intimations during the time of meeting and rarely at other times, though, according to my measure, I tried to keep myself susceptible to the will of Heavenly Father. It did not occur to me then that a subject could be presented outside of the religious assemblies. But as I began to read and study I found that sometimes in the meeting it seemed right to declare that which had been the fruit of much study, and, I may add, of much prayer. Here belongs the gift of teaching, which I think we as a Society have neglected. As James Talbot remarked a while ago, I also believe that James Owen was one of the first to recognize this gift, and from him I date some of my apparent change of ideas on this subject. Why, Friends, it appears to me absurd to limit the divine openings, or the heavenly intimations, or the consideration of a subject, to a time of human ordering, namely, the hour set apart for our gathered assemblies. At the time of meeting there should arise a freshening of the subject, a deep sense that the right time for the message has come, but to wait until the meeting has settled both for the subject and its treatment appears to me to be a misuse of power which were given to man to profit withal. Often in the delivery there will arise from the inspiration of the moment leadings and new turns of thought, special exhortations and applications, and these are not to be rejected, but to be accepted as evidences of divine approbation. Now, Friends, I have made very free to declare my views and practice. I am not so much led into rhapsodies and mystical ecstasies

in former days, and some of my friends may think that I have lost ground. I feel, however, that my mission is to instruct the people of this generation as far as my limited ability will allow."

Jonathan Lindley feared a ministry based on human wisdom. While he had no criticism to make on the ministry of Samuel Winter, as he listened thereto, he felt apprehensive that Samuel's explanation of the underlying principles were not strictly according to Barclay's proposition on the subject. He thought a minister should have a well-stored mind, and therefrom, as occasion demanded, he could pour forth treasures both new and old.

James Talbot hoped Samuel would continue in the lines indicated, and he was sure such ministry would help to preserve the Society. He had sometimes thought that some of our meetings should be set apart especially for the exercise of the gift of teaching, but he had concluded it was difficult to discriminate. A minister who possesses pre-eminently the gift of teaching also usually combines that gift with prophecy and the other gifts enumerated by the apostle. The best thought of this world has not come spontaneously, but is the fruit of consecrated meditation.

Aunt Hannah remembered that Uncle Daniel Williams had given to her the most uplifting messages, and she was positive he prepared no orations beforehand. "I remember one time, way back in the fifties, when he was stopping at our house, intending to attend our meeting on First-day morning and to have an appointed meeting at the Baptist Meeting-house at three in the afternoon. In the morning Uncle Daniel was sitting on the porch, when the gate opened and in walked a rather pompous-looking man. 'Mr. Williams, I presume?' 'My name is Daniel Williams.' 'I am Reverend John Fallow Althorpe, the minister of the Baptist Church of this community.' 'I am glad to see thee, John.' 'Shall I announce to my congregation that you will preach this afternoon in our church?' 'Thee may tell the people that I expect to be at that meeting-house at three this afternoon;' and then he added in a sort of undertone, 'I jinnerly preach.'"

THE DEITY OF CHRIST.

BY W. CARLETON WOOD.

(Continued from last week.)

II. Christ's Consciousness.

Again we shall arrive at the deity of Christ if we study His consciousness as portrayed in the Gospels. Jesus claims to have come to reveal God as the Father. And God's fatherhood will extend to every man who will become His son. We may believe in the fatherhood of God and a universal potential sonship, but if we stop here and say that is all that Jesus taught, we shall misrepresent the plain teaching of the Gospel narratives. For there He is represented as possessing a unique and perfect communion, obedience, and knowledge of God which none but He has. To Him

alone was given the peculiar privilege of revealing the Father. To know the Father men must know the Revealer. (17). He forgives sins (18), promises rest (19) and salvation (20) in His own as well as God's name, and claims the right of being the judge of man. (21). His life He considers to be of such worth as to be the means of ransoming many. (22). He claims to have come forth from the Father (23) and to have accomplished the work His Father gave Him to do (24), and then to return unto the Father, assuring His disciples that, though unseen, he would yet continue to be with them even unto the end of the world. (25).

These claims that no human being ever made, He made in all humility, sincerity, and with such certainty that we cannot believe Him who makes them to be deceiving or deceived. Had He a right to make these claims? No, if He was not the Son of God. And if He was not the Son of God and made such claims, would they have come true? Would His life and teaching have regenerated the world? Most assuredly no. Then, if He has made good His claims and the world is being redeemed and regenerated through Him, then He can be no less than all that He claimed to be—even the very Son of God and a unique manifestation of God. Whether He has done or is all that He claimed, we shall endeavor to answer.

In the first place, we shall show that the church which Christ founded testifies to the fact that Christ has been and is a living personal energy in its very existence, and, second, that Christian experience testifies to the fact that Christ does what He said He would do.

III. Testimony of the Church.

If the Church bears testimony to the fact that Jesus Christ has made good every claim that He made as a revealer of the Father, as a potent force in restraining and keeping men from sin and as a power who helps man to live up to the high ideal which He Himself set, then we shall have to concede that Jesus' life had an effect upon the world which no other life has ever had; that His death did not diminish, but greatly enforced, His energy, and, most of all, that His life did not cease with death, but that He has lived on as an active, potent, personal energy during the ages of the Christian Church.

We have considered some of the main features of His character such as sinlessness, love, forgiveness, and humility. If Jesus had been a mere man, what would He, with such a character, mean to us? Simply an ideal to be admired. It is easy to speak of purity, idealize about life, laud forgiveness, but there is no power in man to cleanse his own heart, make his life unselfish, and produce a forgiving spirit. These are heights in the realm of the ideal which he is too unready to strive to reach.

And yet these heights have been reached. We observe in history—yea, we come in contact with devout Christian men and women in whom we find these ideal traits of character and these combined in a most

harmonious consistency. We appropriately call it Christ likeness, and surely that is what it is.

If, then, we have evidence of these ideals being fulfilled in the true representatives of the Christian Church, how shall we explain the manner in which these heights are reached? Surely the mere example of Christ could or cannot do it; there must be some moral motive-power back of it all. When one lives in contact with a pure and holy personality he is made better by his example. Temptations, which before knowing such a noble character were unendurable, are now powerless. Such a character restrains his associates from evil and leads them on to a nobler life and higher ideals; but, when such a personality is removed, his influence can only be continued as a memory which people may admire, but which has a diminished and diminishing power for good. Such is the power of example.

Now, in contrast, consider the personality of Jesus Christ in His power on men's lives while upon earth and after His death. It is true that He exerted great influence over His followers by His unprecedented character, but yet if we scan the Gospel record we shall find that His power of example had little more than a superficial effect upon the lives of His followers. They admired Him, but who of them imagined that he himself could live the kind of life that Jesus lived? It was not till the very spirit and personality of Jesus possessed them that they had produced in their own lives the true attributes of a Christian character.

But what of the power of Christ's personality after His death? We find its potency increased a hundred fold. Truly His words came true, "Greater works than these shall ye do." (26). If Jesus had been a mere man His power in the life of the Church would have descended to the grave with Him. We could expect nothing else. His few deluded followers would have uttered in vain despair, "Now He is dead," "This is the end of all our dreams and fair hopes," "We hoped that it was He who should redeem Israel." (27). If their faith waned and revived intermittently for a time after Jesus' death, the day of Pentecost marked the time when the little faithful band was baptised by the spirit and personality of Jesus. It took the disciples ten days before they could realize that their ascended Master continued his existence as a spiritual personality. And when they discovered this great truth they were blessed with a Pentecost. What a change in the lives of a few humble Galilean men, who were weak, fearful and stumbling in their work for the kingdom! But now behold they stand fearlessly before rulers and the religious aristocracy and declare that their rejected Jesus is now the very corner-stone of the new spiritual house, and that He lives and works mightily through them. (28).

Surely this motive power is infinitely more than example. John says, "He hath given us of His spirit" (29), while James writes that "He dwelleth in us." (30). Many similar expressions we may find in the epistles of Paul; two for example: "The

law of the spirit of life in Jesus Christ made me free from the law of sin and death." "It is no longer I that live, but Christ liveth in me." (32). Not only has the apostolic church evidenced the fact of Christ's present, living, personality, but it has been the story of the Christian centuries.

See how the exaltation of Christ brought about the Reformation. The Church had usurped the power over men's lives which rightly belonged to Christ. Salvation was thought to be only through the infallible church and a divinely-ordained priesthood. It was not until the shackles of ecclesiasticism were shaken from the lives of men by a new vision of the Christ and a living faith in his personality that humanity emerged from the awful gloom and darkness of the Dark Ages.

Again, if we study the great religious awakenings which have swept whole countries; for instance, the great revival under George Fox or John Wesley, or Whitfield, or Edwards, we shall observe in every case that these results accompanied the preaching of the living personal Christ who has power over men's lives for holy and right living. The living Christ is more potent than the historic Christ. They both go together—one complements the other. If Christ were only a man in history, He would fall short of being the world's Redeemer. A memory of history, a record, cannot redeem a lost world.

Christ *does* redeem men, so He must be more than a memory, and hence nothing less than a living, present, vitalizing person. "Men revere the name of Washington, but they are not baptized into it; nor do they sing of him "My faith looks up to thee" (33), or "Saviour, thy dying love."

Thus we see that the Church testifies to the fact that Jesus is indeed risen and is the vitalizing force in the Church, and making it the leavening principle in bettering society.

Moreover, if Christ is an object of universal homage on the part of the Church and is worshipped on equality with the Father, then He has done all for the Church that He claimed He would do. Hence, if Christ has meant so much in history—more than any other man could by memory or record—if He is worthy to receive the worship of the universal Church; if He continues to-day to be a living personal force in the consciousness of the Church, then, without a shadow of a doubt, He is what He claimed to be—the Son of God. We must deny the perfections of His character, the consciousness that He had of coming from the Father, and the unmistakable testimony of the Church, if we deny His deity. If we deny His claims and confess that He was a good man and had no intention of deceiving, we must hold "that He not only deceived Himself, but that He was the cause, though innocent, of the most tragic and disastrous illusion of which mankind has been the victim." (34). Therefore, Christ's perfect character is unintelligible, His consciousness trustworthy, and on no other basis than that Christ came forth from and was God.

IV. *Testimony of Experience.*

The testimony of experience must supplement the testimony of the Church. We may laud the Church for its great victories in the name and power of Christ over sin and unrighteousness, or we may cite the declarations of ecclesiastical councils or rest on the established creeds to show the evidence of Christ in history and in the Church; but, unless the truths of Christianity as expressed in creeds and declarations of faith or even the inspired Bible itself, become a part of our lives and be realized in our experiences, these things have no meaning to us. But for our experience these blessings, which the Church has conferred by its Redeemer and risen Lord upon the world, might just as well be fancies in the minds of some deluded people. But the fact that these living truths which have moulded the world and drawn men to the foot of the cross have an actual counterpart and fulfilment in our very Christian experience makes them eternally and indubitably certain. It is not enough that religion shall be expressed in creeds, ecclesiastical councils, or books, but it must also be expressed in actual living experience.

Then, assuming that experience or Christian consciousness is a most important court of appeal in testifying of Christ's deity, we shall arrive at certain vital facts. Of the many facts and truths to which experience testifies we shall mention four important ones:

1. *Forgiveness.*—First, experience testifies to the fact that Christ forgives sin. It is unnecessary to prove the universal prevalence of sin in man, for Christians and non-Christians admit that; but, more than this, every man sooner or later comes face to face with the reality of his own sin, and this recognition on man's part can only be when he is conscious of an infinitely holy personality with whom he has to reckon. This revelation of his own sinful condition makes him desire to flee from God's presence. He feels that he has transgressed the laws of the eternal ethical order and must reap the inevitable deserts of his evil acts. But he finds in Christ a way by which he can escape. Christ becomes his sin-bearer and the laws of the eternal ethical order are satisfied through the suffering of the just for the unjust. This inward sense of forgiveness is a passing from death into life. (35). It is an experience that theories or arguments cannot contradict. "Surely the Son of Man hath power on earth to forgive sins." (36).

2. *Satisfaction.*—Again experience testifies to the fact that in Christ man finds satisfaction. It has been the experience of man in all ages that he thirsts after God. And, in this quest after God, man has failed to find a satisfying revelation in nature which only speaks of a purpose in the universe, but nothing about a moral communicative being. He has also failed to find God in history. Where then can the soul find a revelation of God? Most assuredly in Jesus Christ. As he said, "He that hath seen Me hath seen the Father." (37). Christian consciousness testifies that Christ is the great revelation of

God, that Christ does what God alone can do, that Christ gives what God alone can give. In him the soul finds satisfaction.

3. *Power.*—Again, Christian experience not only finds the highest ideals of living in Christ; but that only through the energizing power of his living personality is it that these ideals can be lived out in men's lives. Who can deny a Christian the right to say of Jesus Christ—"Thou art my 'Helper,' 'Guide,' 'Shepherd,' 'Advocate,' 'Friend'?"

4. *Immortality.*—Lastly, by faith in Christ the Christian experiences a consciousness that he is not only saved for time, but for eternity. Man is created with an instinct that the grave can claim only the body as its victim, while the soul, with its dreams and fancies, lives on in another world where it reaps reward or punishment according as the life has been righteous or unrighteous.

Moreover, the fact that this instinct is universal among men is the surest proof of the soul's immortality. Assuming, then, that man instinctively believes his salvation in the future life as conditioned by his deeds in the body, how is his hope influenced when the Christ life takes possession of him? The answer to this question bubbles like a perennial spring from the testimonies and experiences of thousands of Christians—that Christ is, indeed, the resurrection and the life.

Before conversion man looks forward to death with a kind of fearful expectancy, but after he receives the new life his faith is kindled and he looks forward with hope, believing truly that the same living Christ who restores him to spiritual life will also give to his spirit immortality. This is what Christ gives, and this He promised, and the Christian has a right to depend upon this promise and his own experience; otherwise Christ's promises are vain, consciousness is deceptive, and experience delusive. Therefore the question of the ages is answered in Christ to the perfect satisfaction of every Christian believer.

Thus we have considered how our Christian experience testifies to the sense of Christ's forgiveness, satisfaction, power, and resurrection, which things are so real and effectual in our lives that though an angel from Heaven should teach us any other Gospel we would not believe it. (38).

Therefore, if Jesus Christ is our righteousness, satisfaction, life, and hope, He can be none other than God Himself. He claimed to be God. He has done what He claimed He would do, and if He is not what He claimed to be—even God—then "we are betrayed, experience is not real, but only a delusion, and God has not saved us in Him." (39). Such a conclusion is preposterous, and hence the most vital truth of Christianity stands impregnable.

V. *Truths That Follow From Christ's Deity.*

Having thus before us the unmistakable evidence from Christ's unique character and consciousness and the testimony of the Church that He is a living personality in the world and having found Christian experience in perfect harmony with this testimony,

we declare with perfect confidence that He is our Lord and our God. And since we find Christ to be so infinitely above man as to be in no way contrasted with man in respect to character, personal activity in the Church, and a reality in the Christian consciousness, we can easily see how other great truths follow.

1. *Miracles.*—His miracles now become intelligible. No miracle that He ever performed is a greater miracle than He Himself. His miracles are appropriate expressions of Him who can work such mighty things in these human natures of ours. He who unstopped deaf ears, opened blind eyes, fed the hungry multitudes and raised the dead to life in the outer physical world can now work such changes in the inner spiritual world. His outer miracles are background on which we can rest our hope, confidence and faith, and Christ can free our lives of the tyranny of sin and give us eternal life.

It is now intelligible and plain why He was a present, potent, personal force in the world before His incarnation. To confess that Jesus Christ was a perfect, sinless character, a worker of miracles in the physical and spiritual world and that He is the vitalizing personality in the Church, and then to suppose that He had no existence prior to His short life upon the earth would be out of all harmony and consistency. Since it is the mission of the Holy Spirit to take the things of Christ and reveal them unto man (40), we can infer that the Holy Spirit revealed the Spirit of Christ unto men, if only vaguely before Christ's incarnation, and that it was through His faith in Him that man secured salvation.

Thus it becomes intelligible how Christ, at special times prior to the incarnation, incarnated himself in the person of the Angel of Jehovah, who appeared at different times to Old Testament saints to confer blessings and renew promises which would flow to the human race.

3. *Prophetic Utterances.*—It now also becomes intelligible and clear on this hypothesis why Jesus was anticipated before His incarnation. Man longed for a permanent deliverance from sin and its terrible power. This deliverance would be wrought and universal salvation would be secured through some special revelation of God to man. An objective revelation or incarnation was necessary to confirm the inward consciousness, though vague, in the hearts of men. This anticipation appears in Zachariah as the "Pierced One" (41), in Isaiah as the "Suffering Servant" (42), in Psalms as the "King" (43), in Malachi as "Jehovah" (44), and in Job as "Redeemer" (45).

Through faith in the person of this unrevealed Saviour the Old Testament saints were saved and they believed, if only dimly, that after an objective revelation of this Saviour, Heaven's blessings would flow more abundantly to the sons of men. Christ was thus the object of their anticipation.

4. *Christ the Creator.*—Finally it is now plain why Christ was the Creator of the Universe. We look at nature and observe perfect harmony and con-

cord. Whether the world evolved out of confusion and chaos or not, anyway its harmony and beauty speak of an all-wise and intelligent Creator. He who made nature with all her beauty must also have made the eye to see it and the soul to appreciate it. Again we look at Jesus Christ and we see how closely associated He is with nature. He lives in it. He breathes its very essence. Nature, with her complicated but consistent laws, bows to His behest, and in this we see His miracles. He who so understands nature as to use her laws to the furtherance of His cause, and He who could show how the laws of nature are so harmoniously associated with the laws of the moral life, must also be the Creator of Nature, the source of the moral life, and the center of the universe. Thus John could write of Him: "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made through Him, and without Him was not anything made that hath been made." (46). And Paul could write "For of Him and through Him and unto Him are all things." (47).

Thus the fact that Jesus Christ is God is established and He continues to be the life of the Church and the Saviour of the world. Unto Him is due all praise "Who is the blessed and only Potentate, the King of Kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see; to whom be honour and power eternal. Amen." (48).

- (17) Matt. 11: 27; Jno. 14: 6.
- (18) Mk. 2: 5; Matt. 9: 2.
- (19) Matt. 11: 29.
- (20) Lk. 19: 10.
- (21) Matt. 25: 31, 32.
- (22) Matt. 20: 28; Mk. 10: 45.
- (23) Jno. 3: 16; 9: 4, etc.
- (24) Jno. 17: 4.
- (25) Matt. 28: 20.
- (26) Jno. 14: 12.
- (27) Lk. 24: 21.
- (28) Acts 4: 8-13.
- (29) 1 Jno. 4: 13.
- (30) Jas. 4: 5.
- (31) Rom. 8: 2.
- (32) Gal. 2: 20.
- (33) Buckham: "Christ and the Eternal Order." P. 83.
- (34) Garvie: "A Guide to Preachers." P. 299.
- (35) Jno. 5: 24; 1 Jno. 3: 14.
- (36) Matt. 9: 6; Mk. 2: 10.
- (37) Jno. 14: 9; Thought taken from Simpson: "Fact of Christ." P. 157.
- (38) Gal. 1: 8.
- (39) Garvie: "A Guide to Preachers." P. 298.
- (40) Jno. 16: 14.
- (41) Zach. 12: 10.
- (42) Isa. 53: 1-6.
- (43) Ps. 72: 1 ff.
- (44) Mal. 4: 5.
- (45) Job 19: 25.
- (46) Jno. 1: 1-3.
- (47) Rom. 11: 38.
- (48) 1 Tim. 6: 15, 16.

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Oskaloosa, Ia.

REORGANIZATION OF AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS UNDER PLAN OF UNION.

At a meeting of the American Friends Board of Foreign Missions, held October 26, 1906, immediately following the Foreign Mission Conference, Richmond, Ind., in order to prepare for work contemplated by the Conference and to have ready a working plan to present to the new Board next year, the following committee was appointed, with the power to call others to their assistance:

Almy Chase Grant, James Carey, Jr., Mahalah Jay, Lydia Taylor Painter, Charles S. White, Francis A. Wright, and Mary M. Brown.

One of the objects of the appointment of this committee was, as stated in the resolution, "for the purpose of making a careful study of the methods of home administration of Foreign Mission Work, including the question of sub-division of the home field."

After giving this subject most careful consideration and seeking the advice of those whom they were authorized to associate with them, the committee have prepared, and now present, the following draft of a Constitution and By-Laws for the American Friends Board of Foreign Missions.

The committee desire the criticism and suggestions of Friends generally, either by letter to the undersigned, or through the columns of THE AMERICAN FRIEND, to which they will give full consideration in preparing their final report to the Board.

On behalf of the committee,

JAMES CAREY, JR., *Chairman.*

REORGANIZATION OF AMERICAN FRIENDS BOARD AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS.

CONSTITUTION.

INTRODUCTION.

The American Friends Board of Foreign Missions (hereinafter referred to as "The Board") was incorporated, in the year 1901, under the laws of the State of Indiana, the Articles of association being dated 16th of Third month (March), 1901, and signed by members representing the following Yearly Meetings, viz.: Indiana, Western, Baltimore, North Carolina, Iowa, Kansas, Wilmington, Ohio, New England, New York, Philadelphia, Oregon, and California.

At its session, held Tenth month (October), 1906, the Board adopted the following Constitution:

ARTICLE I.

The Board consists of two members from each Yearly Meeting and an additional member for each 8,000 members, and fractional part thereof, above 5,000, to be designated by the Yearly Meetings when their delegates to the Five Years Meeting are appointed, and who may or may not be delegates to the Five Years Meeting, to serve for five years. Each Yearly Meeting shall fill vacancies in its own representation.

ARTICLE II.

If any of the American Yearly Meetings which have not adopted the Constitution and Discipline of the American Yearly Meetings of Friends, or any association within such a Yearly Meeting, shall desire to place all or any portion of its mission work under the direction and control of the Board, such Yearly Meeting or Association shall be entitled to the same representation on the Board as is provided for the Yearly Meetings which have adopted such Constitution and Discipline.

ARTICLE III.

The Board shall have the general advisory oversight of the Foreign Mission Work of the several Yearly Meetings represented therein. It may assume the control of such mission work as any Yearly Meeting or Foreign Mission Association of American Friends may see fit to transfer to it, and with

the approval of two-thirds of the members it may enter upon mission fields not occupied by any Yearly Meeting.

ARTICLE IV.

The Board shall be the sole agency of the various Yearly Meetings for the administration and control of all Foreign Mission Work transferred by them to it.

ARTICLE V.

It shall serve as a bureau of information and an agency for maintaining and increasing mutual interest and sympathy between the home and foreign fields.

ARTICLE VI.

It shall examine, prepare, and appoint candidates for the various fields under its control, and shall dispose of the time and services of missionaries at home on leave of absence.

ARTICLE VII.

It shall receive, hold in trust, and disburse, through a bonded treasurer, all the mission funds entrusted to it by the various Yearly Meetings constituting the American Friends Board of Foreign Missions.

ARTICLE VIII.

Subject to the approval of the Board, the Yearly Meeting Boards shall retain the privilege, if they so elect, of selecting their own foreign fields and nominating their own missionaries.

ARTICLE IX.

Each Yearly Meeting Board transferring its work to this Board shall collect and forward all foreign mission funds, through its treasurer, to the treasurer of the Board. Trust and reserve funds held for missionary purposes may remain under the care of the Yearly Meeting holding same.

ARTICLE X.

Each Yearly Meeting Board shall annually, or oftener, report its needs, progress and financial condition to the Board.

ARTICLE XI.

The administrative expenses of the Board shall be paid from its general funds.

ARTICLE XII.

The Board may elect such additional members at large, not exceeding, as it may deem advisable, whose terms shall expire at the time of the next Five Years Meeting.

ARTICLE XIII.

This Constitution may be changed by consent of all the Yearly Meetings represented on the Board.

BY-LAWS.

ARTICLE I.

Meetings.

SECTION 1. The Board shall meet annually on the day of in each year. At the first meeting after their appointment, which shall occur during the time of the Five Years Meeting, the Board shall appoint, from among its members, a Chairman, a Vice-Chairman, a General Secretary, and a Treasurer, and at least two others, who, with these officers, shall constitute an Executive Committee.

SECTION 2. The Board may be called to meet in special session at any time by the request of the Executive Committee and it shall be called upon the written request of members, representing Yearly Meetings.

SECTION 3. Not less than members of the Board shall constitute a quorum for the purpose of electing officers, making By-Laws, or for holding any special meeting; but for all other purposes and at stated meetings, shall constitute a quorum.

ARTICLE II.

Executive Committee.

SECTION 1. The Executive Committee of the Board shall have the general charge of its affairs in executing the directions of the Board. The members of the Executive Committee shall be paid their actual expenses incurred in the performance of their duties. It shall, if directed by the Board, assume the duties of one or more Field Committees, in accordance with the provisions of Article III, Section 1.

SECTION 2. The Executive Committee, in conjunction with the Finance Committee, shall annually, in the month of

....., estimate the probable receipts of the ensuing fiscal year, and prepare a list of appropriations for the coming year, beginning the first day of, for all the foreign fields in which the Board is engaged, due regard being had to the statements and requests of the Field Committees of such mission fields, both as to their needs for current expenses, for new buildings and the enlargement of the work, which appropriations shall not be less than the amounts specifically contributed for the several mission fields, unless otherwise desired by the Field Committees in charge of same. These proposed appropriations shall be presented to the Board for its consideration, and when approved by it, the Executive Committee may draw on the Treasurer for the amounts so appropriated.

SECTION 3. The Executive Committee shall meet quarterly on the days of months in each year, or oftener if called by the Chairman.

ARTICLE III.

Administrative Committees.

SECTION 1. The Board shall carry on the detail management of its administrative work, through such Field Committees as it may deem advisable, such Committees to be appointed by the Board at the annual meeting. Should the Board decide to entrust the care of any one or more of its missions to the Executive Committee, such Committee shall be considered as a Field Committee, and shall assume its duties as prescribed by these By-Laws.

SECTION 2. A Field Committee shall consist of not less than nor more than members of the Board, living near to a suitable point of meeting and especially interested in the field under their charge. Additional members not to exceed may be appointed by the Board on nomination of a Yearly Meeting or its Foreign Mission Board, which additional members may or may not be members of the Board.

SECTION 3. The Field Committees shall keep in close touch with the fields under their care, by correspondence and otherwise, and shall extend such advice and encouragement to the missionaries as shall seem to them necessary. They shall receive from the Superintendents, and otherwise, information as to the financial needs of the missions for current expenses for buildings and for the enlargement of the work, and shall annually, in the month of, make recommendations regarding the amounts to be appropriated by the Board for these purposes for the next current year, which appropriations shall not be less than the amounts specifically contributed for the mission fields under their care, unless otherwise desired by the several Field Committees.

SECTION 4. The Field Committees may, if they so desire, nominate to the Board for appointment to their fields, suitable persons for missionaries and other helpers, and due regard shall be given by the Board to such nominations, and all missionaries now engaged in any mission fields shall be continued in such positions during the term of their engagement, unless good cause shall arise for discontinuing the same.

SECTION 5. The Field Committee shall organize by the election of a Chairman and a Secretary, and shall meet at least quarterly at such places as they may select, and they shall inform the Board of the names of such officers and places of meeting.

ARTICLE IV.

Home Department Committee.

There shall be a Committee in charge of the Home Department, to consist of members, to be appointed by the Board. This Committee shall endeavor to promote a missionary spirit at home by means of literature, addresses and study classes adapted to young and old, and shall prepare courses of study for same. They shall seek out, encourage and assist those preparing for service abroad, and make recommendations of suitable candidates to the Board or Executive Committee. They may arrange for a library and museum of missionary objects and in all possible ways help the Yearly Meetings in their efforts to raise funds for foreign missionary purposes.

ARTICLE V.

Chairman.

SECTION 1. It shall be the duty of the Chairman to preside at the meetings of the Board and of the Executive Committee. He shall sign all orders as the Treasurer for such payments as are to be made by the Treasurer for the obligations authorized by the Board or the Executive Committee.

SECTION 2. In the absence of the Chairman the Vice-Chair-

man shall act in his stead, and in the absence of the Vice-Chairman the Board shall elect a Chairman *pro tem*.

ARTICLE VI.

Secretaries.

SECTION 1. There shall be a General Secretary who shall be the Executive Officer of the Board, who shall be elected by the Board as hereinbefore provided; also a First Assistant Secretary, to be elected by the Board at its first meeting, who may or may not be a member of the Board.

SECTION 2. It shall be the duty of the General Secretary to collect information respecting the condition and needs of the foreign mission fields and to learn as far as possible the best means of supplying those needs; to obtain from the members of the Board and from other sources full information of the Foreign Mission Work of American Friends, whether carried on by this Board or by any of the American Yearly Meetings of Friends or by Foreign Mission Associations in any of the same, and to advise those in charge of such work in reference thereto; to ascertain the qualifications and preferences of those offering themselves as missionaries; to collect and publish full statistics concerning all the Foreign Mission Work of Friends in America, and in general to obtain and impart by correspondence, traveling and otherwise, such information from within and without as may aid the Foreign Mission Work of American Friends. The General Secretary shall be paid such salary as the Board may determine.

SECTION 3. The General Secretary, or in his absence the First Assistant Secretary shall countersign all orders of the Chairman for the payment of funds by the Treasurer.

SECTION 4. The General Secretary shall annually make a report to the Board and to the Executive Committee when so required.

SECTION 5. The General Secretary shall, when possible, visit all the Yearly Meetings of America in course and aid the Boards in their work. He shall also visit the different mission fields when so directed by the Board.

SECTION 6. In case of absence or inability of the General Secretary, the First Assistant Secretary shall act as General Secretary *pro tem*.

SECTION 7. The First Assistant Secretary shall assist the General Secretary in his work and under him have charge of the office of the Board attending to all the details of same. He shall see that due notice is given of meetings of the Board and Executive Committee and shall correspond regularly at least as often as once a month with the Field Committee, procuring from them full and detailed information regarding the condition and needs of the mission fields under their charge, and he shall collect such information and lay it before the Board or Executive Committee at their next meeting. He shall make full and accurate minutes of the proceedings of the Board and Executive Committee at their stated and other meetings, and shall record same in a book to be provided for that purpose. He shall be the Custodian of the Seal of the Board, and when authorized to do so by resolution of the Board or Executive Committee, shall affix the Seal to any document and prove the same. He shall be paid such salary as the Board may determine.

SECTION 8. The Board shall have the authority to elect such additional Secretaries as in its judgment may be necessary, define their duties and fix their salaries.

ARTICLE VII.

Treasurers.

SECTION 1. It shall be the duty of the Treasurer to receive all funds for the use of the Board and to disburse them on the order of the Chairman, countersigned by the Secretary. He shall keep the said funds in bank accounts, separate from other funds, the bank or banks to be designated by the Board or the Finance Committee. The said moneys so deposited shall be withdrawn on the check of the Treasurer, but only upon a written order signed by the Chairman and General or First Assistant Secretary in accordance with the action of the Board. His accounts shall be examined annually or oftener by the Finance Committee, or by auditors to be appointed by the Board or Executive Committee. He shall make a full report once a year or oftener if required to the Board. He shall be bonded in a Bonding Company to be approved by the Finance Committee in such amount as it may think necessary, and the premium of such Bond shall be paid by the Board. He may be paid such salary as the Board may from time to time fix.

SECTION 2. The Treasurer shall be authorized to execute,

acknowledge and deliver in the name of the Board any and all receipts for gifts, contributions, bequests and legacies to the Board. He shall have the temporary charge, custody and oversight of all gifts, bequests or securities other than money, which may be intended for the use of the Board in the ordinary work until other disposition shall be made of same by the direction of the Finance Committee. He shall also have the custody of the Charter, Deeds, Leases, Bonds and Contracts of the Board.

SECTION 3. The Treasurer shall be *ex-officio* a member of the Finance Committee.

SECTION 4. At the request of the Treasurer the Chairman shall call a meeting of the Finance Committee in case it is necessary to arrange for raising funds to meet the current needs of the Board.

SECTION 5. The Board may appoint an assistant or assistant treasurers when found desirable for the proper carrying on of its financial arrangements, and shall define their duties and fix their salaries. Such assistant treasurers shall be bonded in Bonding Companies in such amounts as the Board or Finance Committee may direct, and the premium charge for same shall be paid by the Board.

ARTICLE VIII.

Superintendents of Mission Fields.

Superintendents of Senior Missionaries shall be appointed for the various mission fields, by the Field Committees, subject to the approval of the Board. These Superintendents shall reside in the mission fields and shall have general direction of the work. The other missionaries shall report to them and from such reports and other sources they shall make full reports quarterly to the Field Committees. They should be informed of all plans of the Field Committees and be their executive officers. They should be consulted when missionaries are to be appointed and their opinions carefully considered.

ARTICLE IX.

Finance Committee.

SECTION 1. The Board shall appoint a Finance Committee to consist of members, a majority of whom shall reside within easy reach of the Treasurer, in order that he may at all times have the advantage of their advice and assistance in the financial matters of the Board entrusted to him, especially in providing ways and means for carrying on the work of the Board.

SECTION 2. The Finance Committee shall direct the Treasurer in respect to all investments, loans and other financial affairs of the Board, and shall report annually to the Board, and when requested to the Executive Committee, regarding the financial condition of the Board in relation to the Foreign Mission work carried on by it.

SECTION 3. They shall examine the accounts of the Treasurer annually and oftener if in their judgment a good reason exists for such examinations.

SECTION 4. They shall annually in the month of in conjunction with the Executive Committee, estimate the probable receipts of the ensuing fiscal year, and after a careful examination of the estimates received from the several Field Committees shall recommend to the Board for their action the appropriations for the year as provided by Article 3, Section 2.

ARTICLE X.

Yearly Meeting Boards.

SECTION 1. The Foreign Mission Boards of all American Yearly Meetings which accept this Constitution and By-Laws and entrust the administrative care of their work to this Board shall be auxiliary to it, and as such shall co-operate with the Board in carrying on the Foreign Mission Work in which it is engaged.

SECTION 2. The Yearly Meeting Boards shall have subject to the supervision of the Board, the care and responsibility of raising funds for Foreign Mission purposes from their members; shall have the right at all times to call to their assistance the General Secretary of the Board, and, whenever possible, he shall place himself at the disposal of the Yearly Meeting so calling on him. Yearly Meeting Boards shall arrange for the organization of Foreign Mission Committees or Societies in each Monthly Meeting, and shall take such steps as in their judgment seem desirable for increasing the interest of their members in the subject of Foreign Missions.

SECTION 3. The Yearly Meeting Boards shall consist of such members as the Meetings shall from time to time ap-

point. They shall organize by the election of a Chairman, a Recording Secretary, a Corresponding Secretary, a Treasurer and such Committees as they may find necessary or desirable. They shall meet at least times a year.

ARTICLE IX.

Amendments.

These By-Laws may be amended by the Board at any regular or called meeting, at which a quorum is present, as required by Article I, Section 3, provided such amendment receives the affirmative vote of two-thirds of those present.

Correspondence.

TO THE EDITOR OF THE AMERICAN FRIEND:

I see in a late number of this paper a letter from Warren Gardner objecting to the use of the terms "Quaker" and "Quakerism" and commending the use of terms "Friend" and "Doctrines of the Friends Church." The name Quaker may have been given the Society of Friends by their enemies but it was used by the Friends themselves at a very early date.

I have before me a book entitled, "An Apology for the true Christian Divinity. Being an explanation and vindication of the Principles and Doctrines of the People called Quakers, by Robert Barclay."

The term Friends Church is of recent origin and very objectionable to many who believe the term church should be applied to the whole company of believers.

More than forty years ago I joined the Religious Society of Friends of which I am still a member and if the Yearly Meeting to which I belong should adopt the name Friends Church I should be very sorry.

Sincerely thy friend,

BENJAMIN E. HOLLIS,

Weare, N. H., Ninth month 10th, 1907.

Things of Interest Among Ourselves.

Hannah M. Hubbard will do pastoral work in the meeting at Buffalo, Kan.

Leander H. Aldrich, whose obituary we publish this week, was a subscriber to THE FRIENDS REVIEW and later THE AMERICAN FRIEND for fifty-eight years.

Geo. H. Moore, who has served as pastor in the meeting at Paoli, Ind., for five years, has moved to Kokomo, Ind., where he will assume like duties with Kokomo Friends.

The Friends Bible School of Indianapolis has contributed \$175 cash, part the proceeds of an entertainment, for the Summer Mission for sick children in the city. One hundred children are cared for daily throughout the Summer.

At the recent monthly meeting held at the 2d Friends Meeting in Marion, Ind., Elwood Scott and Albert Copeland received minutes for religious work in Indiana Yearly Meeting. Albert Copeland will also do some work in Wilmington Yearly Meeting.

Rosa E. Lee writes from Jerusalem, Palestine, of her safe arrival. She is in good health and excellent spirits, and expects to spend some time studying the Arabic language preparatory to future mission work when way opens. Her present address is Friends Mission, Ram Allah, Jerusalem, Palestine.

By invitation, Esther Frame attended First Friends Meeting, Indianapolis, 9th month 1st. Her presence and message were an inspiration to the meeting. The central theme of her message was, "we know." A large number of visitors were present to hear her; many of these had been blessed by her preaching in past years.

Eastern Quarterly Meeting convened at Rich Square, N. C., the 30th ult. Albert Peele, of Guilford College, and Walter White, of Belvidere, were acceptably in attendance. The weather was ideal and the attendance was large. A spirit of hopefulness prevailed. Following the Quarterly Meeting Albert Peele assisted David J. Coppock in some special meetings.

A correspondent from Jonesboro, Ind., says: "William West, who has served as pastor in this meeting for four years, has received a call for service within the limits of Dublin Quar-

terly Meeting. He will have charge of two meetings, Rich Square and Hopewell. This meeting has been greatly blessed during his ministry and his teaching has always been in perfect harmony with Friends doctrine. He will be greatly missed from our midst as well as his companion, Mary, who has greatly endeared herself to the church by her excellent service in the Sabbath School and Christian Endeavor.

In making the final revision on our issue of the 5th inst. a line was omitted from one of the items which should have appeared as follows: Friends of the First Meeting in Marion, Ind., have had the minister's home and the outside wood work on the church building repaired, also a new roof put on the church building.

The Ladies' Aid Society have had the rooms cleaned and papered, which adds very much to the appearance. Alpheus Trueblood and wife have kindly consented to remain in the pastoral work for another year, this being their fourth year at this place.

Wabash Quarterly Meeting, held at So. Wabash, Ind., the 6th to 8th inst., was a season of great blessing. Sermons by Ira C. Johnson, of Lynn, Ind., Yearly Meeting Superintendent; Richard Haworth, of Kokomo; Elwood Scott, of Marion; Frances Jenkins, of Kansas City, Mo.; Dewitt Foster, of Old Wabash, and Fred Tarmohlen, of Amboy, were blessed to the saving of souls and the building up of believers. The business of the meeting was despatched in order and harmony. Frank W. McCoy, the able clerk of the Quarterly Meeting, was chosen as superintendent of evangelistic work for the ensuing year. Commendable activity was shown in all lines of church work.

Friends of Eastern Quarterly Meeting, N. C., held two sessions of conference in connection with the late quarterly meeting at their meeting house in Rich Square. The first session met at 2.30 p. m. the 30th ult. The following program was rendered: 1st, Holy ambition is service. By Mamie Futrell. 2d, What fruits from the study of Quakerism? By W. Jasper Thompson. 3d, The mission of education. By Mary D. Holmes. 4th, The inner light as practised by Friends. By Edgar T. Snipes. Helpful and beneficial remarks were made by the chairman, Walter White, Albert Peele and others. The great concern of the Meeting was that Friends children might know the saving power of Christ and the pardon of their sins early in life and that they might ever foster such forms of worship and instruction as will best develop spiritual life. Friends were unanimously in favor of recommending to all the necessity of living active, positive lives. The second session met at 4.30 p. m., the next day. Julia S. White opened the subject of the afternoon, "What Friends have done for N. C. history." She was followed by Albert Peele, Adelaide Coppock and Mary J. White. The exercise was a review of the influence that Friends have had in many ways and was encouraging to all. The Meeting was then given over to the Christian Endeavorers and Julia S. White gave an exercise on the Christian Endeavor topic; which was much enjoyed by the young people.

Deep River Quarterly Meeting was held at Springfield, N. C., the 7th inst. The Monthly Meeting at this place was established in 1790 and has continued through all the years since. Joseph Potts, a minister of the Quarterly Meeting, read a valuable paper on "The Duties of the Membership," before the Meeting on Ministry and Oversight. In the meeting for worship Rufus P. King was much favored in fervent vocal prayer and Enos Harvey, lately located as pastor in High Point Meeting, acceptably appeared in vocal ministry.

The custom of this meeting is to open the meeting for business about 12 o'clock, call the names of representatives, then suspend for dinner and resume in about one hour.

During "war times" and for several years afterward Springfield Monthly Meeting was in many respects the leading meeting in North Carolina. Business took many members to High Point and Greenboro where meetings were established and death removed others until the decline was very marked. A number of younger people have become active, several have joined in recent years and new life in the meeting and community is manifest. The old school house is taken down and a new modern brick building is to be erected at once at a cost of about \$4,000. The community has voted a school tax. One family—Blair—that has been in membership from the establishment of Springfield Meeting, is arranging to have a reunion next month at the unveiling of a modest tombstone as indicated in the following copy of a heading seen on a subscription paper: "We the undersigned descendants

and relatives of Colbert Blair and of his son Enos Blair and wife Hannah Millikan Blair, hereby agree to contribute the amounts written opposite our names to meet the cost of an appropriate, becoming tombstone to mark the graves of the aforesaid Enos and Hannah Blair in Springfield Grave Yard on which shall be nicely arranged and inscribed the following: Enos Blair, 1750-1834 (son of Colbert Blair) and his wife Hannah Millikan Blair, 1756-1852, parents of Jesse, Sarah Jane, Solomon, Enos, Abner, Hannah, Josiah, Ruth, Martha Nathan, and John Blair."

Three of these, Solomon, Enos and Abner, went to Indiana in early life. Their descendants are scattered westward to the Pacific Coast.

Dr. William L. Pearson, who is now head of the Biblical Department in Friends University, will be assisted by Prof. Edgar H. Stranahan. From the *Wichita Daily Eagle* we glean the following:

Prof. Edgar H. Stranahan, A.M., has been called from the professorship of Greek and Biblical Literature in Wilmington College to the chair of church history and Christian doctrine in the Biblical School. As a student in classical and biblical lines, Professor Stranahan received both the bachelor's and the master's degree at Earlham College, and he has several years' experience as a pastor and also as college professor. He has, moreover, been for several years secretary of Friends African Industrial Mission Board, and he has traveled much in the interest of that mission. His acquaintance with foreign missions led the American Friends Board also to select him a few years ago to visit and inspect the work in Cuba. The Biblical School is fortunate in securing the services of Professor Stranahan.

In connection with the Biblical School it is proper to mention the distinct advantage that biblical and theological students have who pursue their studies in a Christian college with other departments. They thus acquire the spirit of open-mindedness rather than of professionalism; they have friendships and co-operation in Christian work with serious students of other departments; and they test their own spiritual life and service in daily association with non-Christian young men and women like themselves devoted to intellectual pursuits.

Prof. Arthur W. Jones, Maine, has been selected by the Board for the chair of Greek and Latin. He has been interested in the university from its very origin, and he comes full of zeal and enthusiasm for the success of the institution.

Two students who completed the Academy course last year have been admitted to Eastern colleges upon the indorsement of the university faculty and a transcript of their records of work. One goes to Wellesley and the other to Vassar.

Thanks to the good management of Professor Harvey over \$200 worth of new apparatus has been recently placed in the gymnasium. Also through the kindness of Secretary Pearson, of the City Y. M. C. A. Association, the gymnasium is offered the free use of some of the apparatus of the Association during the erection of the new Association buildings.

DIED.

ALDRICH.—At the home of his son, C. E. Aldrich, Elgin, Ill., Eighth month 17, 1907, Leander H. Aldrich, in his 79th year. He with his wife were life-long Friends, members of the meeting at Uxbridge, Mass. They were rare characters, the fragrance of whose lives sweetened the lives of all around them.

HOLLOWELL.—At Marysville, Tenn., Eighth month 17, 1907, Charles Jesse, the infant and only son of Alfred and Marianna Terrell Hollowell. The child was little less than a year old.

JENKINS.—At Clintondale, N. Y., Eighth month 10, 1907, Earle Jenkins, son of Charles and Jennie Jenkins, in his 21st year. He was a young man of keen perception, a large heart and strong mind; the combined qualities fitting him for a leader, and making his loss keenly felt in his home, the meeting and the Christian Endeavor Society.

He was assistant clerk of the Quarterly meeting, formerly president of the Quarterly Meeting Conference, and president of the C. E. Society. The latter office he had filled for several successive terms.

VERNON.—At New Castle, Ind., Eighth month 20, 1907, Alta Veda Vernon, daughter of John and Elvira Day, and wife of Albert E. Vernon, in her 25th year. She was converted in early life and was a quiet worker in the Sabbath School and the Young Womens' Christian Temperance Union.

The International Lesson.

THIRD QUARTER.

ESSON XII. NINTH MONTH 29, 1907.

REVIEW.

READ PSALM 90.

GOLDEN TEXT.—The Lord is merciful and gracious, slow to anger, and plenteous in mercy. *Psa. 103: 8.*

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Giving of manna. *Ex. 16: 15.*

Third-day. Commandments. *Ex. 20: 17.*

Fourth-day. The golden calf. *Ex. 32: 24.*

Fifth-day. Tabernacle. *Ex. 40: 17-38.*

Sixth-day. Journeying. *Num. 10: 11-38, 29-36.*

Seventh-day. Report of the spies. *Num. 13: 17-33.*

First-day. Brazen serpent. *Num. 21: 1-9.*

Time.—Actual dates are uncertain; authorities differ from 1491 to 1451 B. C., for the beginning of the period, and from 1451 to 1251 B. C., for the end. The period covered by the lessons of the quarter is about 38 years.

Places.—Various, in the peninsulas of Sinai between the two arms of the Red Sea; on the borders of southern Palestine and in Moab nearly opposite Jericho, east of the Jordan.

The lessons cover the time the Israelites were in the wilderness, though almost nothing is said of the 38 years sojourn in and around Kadesh Barnea.

In the first lesson, not two months after leaving Egypt, the Israelites murmur against Moses and Aaron on account of the food they have in the wilderness, and God sends manna to be gathered every day, except on the Sabbath, for that day the portion gathered on the sixth day will be sufficient. Thus "God feeds Israel in the wilderness."

In the Ten Commandments we have the basis of the Law. The first four relate to duties toward God, the last six relate to duties toward men. All, our Lord said, are comprehended in two: Love to God, and Love to our neighbor. "On these two hang all the Law and the Prophets."

In the Golden Calf it is seen how easy it is to turn to idols—to turn to the outward instead of to the spiritual.

In the Tabernacle we have a wonderful picture of external worship. It was full of types and forshadowings—it "made nothing perfect, but the bringing in of a better hope did." In the sin of Nadab and Abihu we see the effects of disobedience and evasion of responsibilities, of failure to live up to privileges conferred, probably induced or heightened by strong drink.

In the "Day of Atonement, and Scapegoat" is a picture of the absolute necessity of the giving up of sin and its being borne away. The great multitude start from Sinai on their journey to the Promised Land—the pillar of cloud by day and the pillar of fire by night ever going before them. They soon reached the borders of the Land, and sent spies to examine it. "The two reports of the spies" threw the multitude into dismay, for they believed the "evil report" of the ten rather than the "good report" of the

two, and so for nearly forty years they failed, through their own lack of faith in Jehovah, to take that which He had given them. In the account of the "Brazen Serpent" we have a great lesson of faith—those that looked lived. "He that turned toward it was not saved because of that which was beheld, but because of Thee, the Saviour of all."

In "Moses pleading with Israel" is set forth the necessity there is for whole-hearted service to God—for His will to enter into every detail of human life. In the "Death of Moses" we have the account of the end of "a man mighty in word and deed," one of the world's greatest heroes.

NOTICES.

Application has been made to the Central Passenger Association of Chicago, for reduced rates for those wishing to attend Indiana Yearly Meeting, as has been done in former years. Answer has been received, stating that no concessions will be made this year. Friends, therefore, expecting to attend Yearly Meeting will have to pay full fare.

BENJAMIN JOHNSON,

R. R. Secretary,

Indiana Yearly Meeting.

Ministers with credentials to attend Indiana Yearly Meeting are requested to inform the undersigned, that suitable homes may be provided for them. Also inform their post office address from the 18th to 20th of Ninth month, that they may be communicated with before their arrival.

Yearly Meeting of Ministry and Oversight on Third day, Ninth month 24th, 10 A. M. Yearly Meeting for Business 25th, 10 A. M.

TIMOTHY NICHOLSON.

Richmond, Ind.

A CALLED MEETING.

The Executive Committee of the Peace Association of Friends in America desire a meeting of the Advisory Board—or such Friends as the Yearly Meetings may appoint to represent them—with the Executive Committee at the Secretary's Rooms in East Main Street Meeting House, on Second day, Tenth month 14, at 7 o'clock p. m. It is very desirable that all the Yearly Meetings be represented.

On behalf of the Committee,

ALLEN JAY,

Chairman of the Executive Committee.

H. LAVINIA BAILY, *Secretary.*

Persons desiring board and lodging during Indiana Yearly Meeting should notify Robert W. Randle, 1234 Main Street, Richmond, Ind., chairman Entertainment Committee.

We would like to correspond with a young man (preferably unmarried) desiring to enter mission work in Jamaica this fall. One who has had some experience in preaching and can teach English Bible later on. Send references. Charles S. White, president Iowa Yearly Meeting Board, Earlham, Iowa.

New York City is making an experiment in the disposition of street refuse. Most of this is always paper, which is unsightly, and when loaded on the street collecting carts, easily blows away to litter other streets. The garbage-gathering cans are moved about on a pair of wheels to which is attached an iron rack or frame for holding the can. The experiment consists in putting two sheet-iron cans together, one inverted above the other. The lower one contains a grate and perforations for draft; the upper one a door for the receipt of the refuse. A constant fire is maintained in this furnace, as it is wheeled about, and the refuse is consumed as it is thrown in. Besides insuring more thorough work, this plan enables a cleaner to cover a much larger territory, for he has to make no trips to the dump.

Old Lady.—"What are you crying for, little boy?"

Little Boy—"Please, mum, my brother's lost 'is new hat."

Old Lady.—"But surely you needn't cry about it."

Little Boy—"Please, mum, I was a wearin' it when 'e lost it."—*Judy.*

YEARLY MEETINGS FOR 1907.

Indiana Yearly Meeting, in Richmond, Ind., Ninth month 25th. Timothy Nicholson, clerk, Richmond, Ind.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa., Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

CHANGE FOOD

AND LOSE THAT UNEASY FEELING.

A man who has always been a "skinny chap," although hardly ever ill, tells of the way he put on flesh and reduced his irritability and nervous condition.

By chance he had a taste of Grape-Nuts food at the table of a friend and enjoyed the flavor so much that he began to have it every meal. He says:

"In a short time I found myself another person, the old feeling of discontent and uneasiness left me entirely, it became a pleasure to go about my work, whereas, before, for years, I had always had the feeling of being a little weary, but now I seem to have a surplus of energy for everything; my weight has increased 11 pounds in four weeks, and am still gaining.

"I have never been very sick, and am satisfied if my present improvement in health continues, I shall not be.

"The change that this food has made in my life has been remarkable and so satisfactory that I am glad of the opportunity to tell you." Read "The Road to Wellville," in pkgs. "There's a Reason."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR NINTH MONTH 29.

HOME MISSIONS: RELIGIOUS PROGRESS IN OUR CITIES.

JONAH 1: 1-3; 3: 1-10; 4: 9-11.

DAILY READINGS FOR PRECEDING WEEK.

- Second-day. Prayer for a city. Gen. 18: 23-33.
 Third-day. One household saved. Josh. 2: 14-21.
 Fourth-day. A city purged. 1 Kings 18: 40-46.
 Fifth-day. A city wept over. Luke 19: 41-44.
 Sixth-day. A city evangelized. Acts 19: 13-20.
 Seventh-day. The ideal city. Rev. 21: 1-4.

The work of the church in the cities would be an undertaking worthy the best efforts of the followers of Christ if it meant only the care of the incoming multitudes that go to swell our urban population. Chicago, for instance, grew from a half million people in 1880 to one million in 1890, while the next decade witnessed a growth that carried its numbers well beyond the third half million. Only to revive and organize such accessions as the mere numbers suggest would be a great work. But its greatness and the attendant difficulties increase in a sort of geometrical progression as the numbers are enlarged.

Competition is intensified, cost of living is increased, high rents lead to the sacrifice of the home and a huddling together into tenements, and the sting of poverty embitters existence. The ease of a hidden life destroys the force of public opinion, and indecency and crime propagate in the darkness of the alley and in the foul air of the crowded rooms that shelter human beings brought together without discrimination of age, sex, or relationship. With the lack of privacy, the would-be modesty of some newcomer is quickly changed to callous indifference, and all too often to a joining in with ribaldry and vice. In the meantime many churches have fled or are fleeing to the politer districts "up town," leaving the submerged to their fate.

This is one side. On the other hand is One able to save *all* to the uttermost. Missions are organized as systematically as if the work involved a journey to China or Africa. A single church in New York City, besides its regular activities in its home building, conducts services in three different localities, in English and three foreign languages. It provides a course of lectures for women and girls, a course of streopticon lectures for men and women, a charitable bureau, an employment agency, a loan association, a penny savings fund, a Chinese protective association, medical and surgical clinics, an eye and ear dispensary, a girls' club with clubrooms, baths, mutual benefit funds, classes in sewing, typewriting, stenography, etc., and a clubhouse where board can be had at low rates during unemployment, besides men's and boys' clubs with equally diversified advantages and attractions.

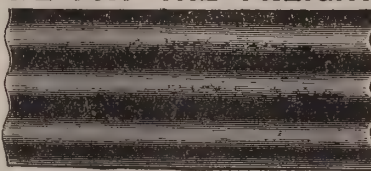
Some of the fruits of city missions are most marvelous, not only in the individual transformations wrought, but in the quality of workers developed from

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those rescued from the lowest depths. Sam Hadley was a type of this class; while Billy Sunday, "the baseball evangelist," and one of the most successful men of to-day in gathering in the lost, is a mission wagon convert.

Special and union missions open the way for interdenominational action and support, while flower missions, hospital and friendly visiting, settlement and organized charity work, Sunday-school and open air work, allow for the exercise of every sort of gift in almost every stage of its development. Our own church has developed largely along lines of adaptability to urban needs in the past twenty years, and we may well look for a share in the great work demanded to-day.

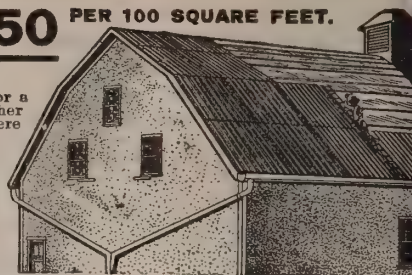
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The American Friend

Vol. XIV

NINTH MONTH 26, 1907

No. 39

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IN THE COMPANY OF STRUGGLERS

“ “

DO not so misread history that it shall seem == to you, when you try to do right, as if you were the first man that ever tried it. Put yourself, with your weak little struggle, into the company of all the strugglers in all time. See in the perpetual struggle of good and evil that the impulse after good is eternal, and the higher needs are always asserting their necessity. In their persistent assertion read the prophecy of their final success and take courage.

—*Phillips Brooks*

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PROPOSED PROGRAM FOR THE FIVE YEARS MEETING.

1907. TENTH MONTH 15TH.

7.30 P. M.—Opening of meeting with
 Edmund Stanley, the clerk, in the chair.
 Devotional opportunity.

8.30—Presentation of the credentials
 of delegates. Delegations instructed to
 select their chairmen, who will nominate
 at the next sitting officers for the
 meeting and members of the Business
 Committee and the Auditing Committee.
 Report of the Committee of Arrange-
 ments.

TENTH MONTH 16TH.

9 A. M.—I. Devotional opportunity.
 2. Organization of meeting by the
 appointment of a clerk and two assistant
 clerks. Appointment of a Business
 Committee and an Auditing Committee.

3. Presentation of propositions from
 Yearly Meetings.

4. Proposition for the establishment
 of Nebraska Yearly Meeting.

5. Reports of the Treasurer and of
 the Auditing Committee.

The meeting will then receive and
 consider the written reports of the
 standing boards and committees, viz.:

The Evangelistic and Church Extension
 Board, Charles H. Jones, chairman.

The American Friends Board of Foreign
 Missions, Thomas C. Brown, chair-
 man.

The Board of Education, A. Rosen-
 berger, chairman.

The Committee on Legislation, Tim-
 othy Nicholson, chairman.

The Finance Committee, A. K. Hallo-
 well, chairman.

The Board on the Condition of
 Negroes, Allen Jay, chairman.

The Associated Executive Committee
 on Indian Affairs, Edward Wistar,
 chairman.

The Peace Association of Friends in
 America, Cyrus Hodgkin, chairman.

Statement in reference to the pro-
 posed conference on the liquor traffic.

The following subjects will be pre-
 sented in the order stated, unless other-
 wise ordered by the meeting. The
 Friend first named will read a paper to
 occupy about twenty minutes unless
 otherwise stated. The Friend following
 will open the discussion of the subject
 to occupy ten minutes. Speakers fol-

lowing will be limited to five minutes
 each, unless their time is extended by
 the meeting, viz.:

The Present Opportunity for Friends,
 Rufus M. Jones, Rainer W. Kelsey.

Methods of Evangelization, Robert
 E. Pretlow, Richard Haworth.

The proposed Missionary Union and
 the method of providing funds for its
 administration.

The Federation of Churches.

The Social Mission of Friends—Ed-
 ward Grubb, Margaret T. Carey.

The Pastoral Needs of our Congrega-
 tions—James Wood, Mary M. Hobbs,
 Clarence M. Case.

Propositions on Ministry and Over-
 sight.

Province and Duties of Superintend-
 ents of Evangelistic Work, ten minutes
 to each—W. Jasper Hadley, J. Lindley
 Spicer, Louis E. Stout, Thomas Wood,
 Eliza H. Carey, Samuel R. Neave.

Proposed ex-officio members of the
 Five Years Meeting.

Friends in Public Affairs (evening)—
 Benjamin F. Trueblood, Joseph J. Mills,
 30 minutes each.

Ministry for the Present Day—Elbert
 Russell, Ellison R. Purdy.

The Problem of a Friends Meeting in
 a large city—Albert J. Brown, Charles
 W. Sweet.

Non-resident Members as a basis for
 Church Extension—Andrew F. Mitchell,
 Francis A. Wright, Phoebe S. Aydelott.

Inter-Yearly Meeting Correspondence
 —Charles E. Tebbetts, Lindley D. Clark,
 Mary C. Woody.

The Expansion of Quakerism—Isaac
 Sharpless, J. Elwood Paige, Alfred T.
 Ware.

It is expected that the meeting will
 close on Second day, the 21st, or Third
 day, the 22d, as the requirements of the
 business may determine.

For the Committee on Program,

JAMES WOOD, *Chairman.*

CENTENNIAL OF WEST BRANCH MONTHLY MEETING,

TO BE HELD AT WEST MILTON, OHIO, TENTH
 MONTH 11 AND 12, 1907.

SIXTH DAY—FORENOON.

10.00—Song Service.
 Scripture Reading and Prayer, J.
 Arthur Wollam.

Welcome Address, J. Arthur Wollam.
 Response, Allen Jay.

10.30—Prehistoric West Branch, Eli
 Jay.

11.10—Historical Reminiscences of
 West Branch, Joseph Pemberton.

11.30—Historical Reminiscences of
 West Branch, Enos Pemberton.

11.50—The Inner Light, Nathan
 Frame.

12.20—Adjournment.

SIXTH DAY—AFTERNOON.

2.00—Song, Jeanette Wollam.
 Prayer.

2.15—Quakerism and Slavery—May
 Pemberton.

2.45—First Fifty Years of West
 Branch, Arena Kersey.

3.15—Memories of Fifty Years, W. A.
 Jones.

3.35—What Have Friends Contributed
 to our Country? J. L. Kittrell.

4.15—Adjournment.

7.00—Prayer.
 Song, Ethel Coate.

7.15—Reminiscences of West Branch
 Robert W. Douglas.

7.35—The Quakerism of the Nin-
 teenth Century, Elbert Russell, profess-
 or of Biblical Instruction, Earlham College.

8.35—Song, Ethel Coate.
 Adjournment.

SEVENTH DAY—FORENOON.

9.30—Scripture Reading.
 Prayer.

Song, Celia Carroll.

9.45—The Branches that Have Sprung
 from West Branch, Allen Jay.

10.30—Poem, A. C. McDonald.

10.45—Friends and Women Ministers
 Daisy Barr.

11.30—The Friends and Peace, Cyr-
 us W. Hodgkin, professor of History, Earl-
 ham College.

12.30—Adjournment.

SEVENTH DAY—AFTERNOON.

2.00—Devotion.

Song, Jeanette Wollam.

2.15—Permanent Elements of Quake-
 rism—J. Edwin Jay, professor of Bible
 Instruction, Guilford College.

3.00—The Quakerism of the Future
 Elbert Russell.

4.00—Song, Celia Carroll.

Adjournment.

7.30—Gospel Sermon, Esther Frame.
 H. R. PEARSON, *Presiding Officer.*

KNOWS HOW

DOCTOR HAD BEEN OVER THE ROAD.

When a doctor, who has been the vic-
 tim of the coffee habit, cures him-
 self by leaving off coffee and taking Postum
 Food Coffee, he knows something about
 what he is advising in that line.

A good old doctor in Ohio, who has
 at one time been the victim of the
 coffee habit, advised a woman to leave
 off coffee and take on Postum.

She suffered from indigestion and
 weak and irregular heart and general
 nervous condition. She thought that
 would be difficult to stop coffee abruptly.
 She says: "I had considerable hesita-
 tion about making the change, one reason
 being that a friend of mine tried Postum
 and did not like it. The doctor, however,
 gave explicit directions that Postum
 must be boiled long enough to bring
 out the flavor and food value.

"His suggestions were carried out
 and the delicious beverage fascinated
 me, so that I hastened to inform my
 friend who had rejected Postum. She
 is now using it regularly, after she
 found that it could be made to taste
 good.

"I observed, a short time after start-
 ing Postum, a decided change in my neu-
 rous system. I could sleep soundly, and
 my brain was more active. My com-
 plexion became clear and rosy, whereas
 it had been muddy and spotted before.
 In fact, all of the abnormal symptoms
 disappeared and I am now feeling per-
 fectly well.

"Another friend was troubled in much
 the same manner as I, and she has re-
 covered from her heart and stomach
 trouble by leaving off coffee and using
 Postum Food Coffee.

"I know of several others who have
 had much the same experience. It is
 only necessary that Postum be well
 boiled, and it wins its own way
 "There's a Reason." Read "The Road
 to Wellville," in packages.

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XIV.

PHILADELPHIA, NINTH MONTH 26, 1907.

No. 39

THE FIVE YEARS MEETING—A FORECAST.

The Five Years Meeting will open in Richmond, Ind., at 7.30 o'clock on the 15th of next month. It will be composed of official delegates from New England, New York, Canada, Baltimore, North Carolina, Wilmington, Indiana, Western, Kansas, Iowa, Oregon and California Yearly Meetings, with a fraternal delegation from London and Dublin Yearly Meetings, and a group of Friends from Philadelphia, who will undoubtedly be welcomed by the meeting, as has been the custom in the past. It will thus be the most august gathering of Friends since the Richmond Conference, twenty years ago.

Since that date there has been a marked advance in all that concerns our branch of the Church. Our spiritual message is clearer and stronger, our practical work more adequate, our meetings, both in city and country, are more vital and dynamic. Our educational institutions have more than doubled their assets, and their influence and power have increased in like proportion. Our missionary work was then in the infant stage; now it has grown to be one of the most virile features of our spiritual activity. Our Bible-schools have gained enormously in their effectiveness and are now genuine feeders to the life and growth of the Church. Our young people are interested in the affairs and concerns of the Church to an extent hardly equaled since the days of primitive Quakerism. There has been a decided advance in concentration of forces, in unity of work and purpose. The Five Years Meeting, organizing these many yearly meetings into one body, in itself is a distinct step ahead; for American Quakerism from Atlantic to Pacific feels itself *one* in a sense quite unknown twenty years ago.

There is, to be sure, a debit side to the account, but on the whole the gain is clear. The Five Years Meeting of 1907 meets on a higher level than the conference of 1887. Its task is not so critical and ticklish; its problems are of a more practical nature, and the controversial element is much less in evidence.

But nevertheless this Five Years Meeting will be an occasion of the very first importance, as momentous, and as big with significance as any gathering of Friends on this continent. Those who are

watching the signs know perfectly well that we have come to one of those mysterious *incubation* times which appear in the history of all people when the issue is settled, whether the body is to *contract* or *expand* its functions and powers.

There are many young Friends who are wondering whether there is any large future for our branch of the Church, whether they can with hope and confidence give their faith and allegiance without reserve to its cause, whether, with so many *chances* open where they can make their lives count, they can afford to devote themselves and their all to this church and its mission. They are eagerly watching to see how this meeting, made up of the very flower of American Quakerism, will rise to the occasion, whether it will prove equal to the demands of the times with its face to the front, or petty and halting with its face turned backward. We have ourselves good hope and faith that the Meeting will mark an epoch in our generation, and that it will open a vista toward larger possibilities.

But if that hope is to be fulfilled everybody must go to it in a large and consecrated spirit. Fortunately there are no parties and no sectional jealousies. There will be no need for politics and scheming. The best and wisest person for the position in the list of delegates should be chosen clerk, and he should have the loyal support of the entire body. The impact and power of the Meeting on the Church and on the world should be uppermost in the thought and prayers of all. Let us make the Five Years Meeting of 1907 a date to reckon by.

R. M. J.

MOSES.

During the summer months the International Lessons have reviewed the rise of the Hebrew nation, and especially the life of that magnificent leader and teacher, its first prophet, judge and law-giver. No one in their history did more to make Israel a peculiar people than Moses. He found them a community of slaves and left them a nation. In their tradition and literature he is usually mentioned as their one great law-giver, and as such we are wont to think of him. A closer study of history, however, confirms the declaration of Hosea, that "By a prophet

Jehovah brought Israel out of Egypt." His work as a statesman is superb in the ancient world, but his unique place in history is that of a prophet. While leading his people from physical bondage to national liberty, he took their intellectual and spiritual heritage and grafted upon it a higher revelation of God.

Now a higher revelation cannot be altogether a new thing. It must have a background and a setting. A given stock of ideas are always necessary before any message can be understood. Common desires and aspirations must possess a people before they become united. Concerted action always presupposes like thought and like feeling. The work and message of Moses are no exception.

Release from physical bondage, although always a latent desire among slaves, is never sufficient in itself to bring about revolt. Moses, in his youthful enthusiasm, attempted to avenge the wrongs of his people with the coarse and bloody methods of a mob, but his people would not follow him. It was evident that if his people were ever to be redeemed he must appeal to deeper motives. Just here their religious ideas played an important part. While toiling as serfs in the rich Nile Valley these Hebrew slaves must have remembered the sojourn of their fathers in another "promised land." As they pressed brick and carried mortar they must have talked together of more prosperous days, above all they must have known something of their fathers' God, and even dared to pray and hope for a return of the "good old times." Visions and aspirations such as these must have slumbered with Moses and his people, else his call could not have come, nor would his message have found a hearing. This preparation was necessary for the next great step in their history.

Meanwhile Moses had joined the household of a wise, old Midian priest and was tending his flocks at the back of the desert. While walking one day on the sacred hills where God was supposed to dwell in an especial way, God spoke to him, revealing Himself as *Jehovah*, "the self-existent God of grace," "He who will be," He who "in the onward course of history will be continuously manifest as 'Creator, Saviour, Strengthening Guide.'" *Jehovah* was to be Israel's God and Saviour, they were to be His peculiar people. In *Jehovah* was the fulfilment of their prayers and hopes. He was the power to bring them out of bondage, and they were to serve Him forever. Under the inspiration of that *fresh revelation* Moses went back to his people and they responded. Subsequent events justified his call and claims. Especially was the hand of *Jehovah* mani-

fest at the crossing of the Red Sea and the leadership of Moses established for life.

The prestige thus gained by Moses was very essential for the future success of the undertaking because hordes are not lifted into nations in a single day. Moses now began his work as judge and law giver, a work which was to continue through weary years, so long that he never reached the "promised land." Like Paul, he was true to the "heavenly vision" and fought a good fight to the end. He was ever coming nearer the goal of his desires only to fall before he reached it. His work was never done, it was always in the making, but, like the great apostle, he died confident that he had moved in line with God's great purpose, and that the work he had begun was to go on forever. Moses rests in an unknown grave, the dispensation of his law has passed, but his vision of God—his message as a prophet—is a permanent possession of the race.

EDITORIAL NOTE.

We hope to give notice shortly of the provision for homes during the session of the Five Years Meeting. Arrangements will undoubtedly be made, both at hotels and in private homes, for those wishing board, and we shall inform our readers as soon as we have the necessary information at hand. Some who are not delegates are asking whether the meeting will be open to them. It should be understood that while only delegates participate in the business of the Meeting there is a cordial welcome to all those who wish to attend.

[FOR THE AMERICAN FRIEND.]

FISHERS OF MEN.

BY THEODORE L. CUYLER.

Jesus Christ commissions His servants to be fishers of men." A good motto for ministers and Christian people everywhere, anxious for largest results, lies in Christ's command to Peter on the shore of Galilee: "Launch out into the deep!" Peter's reply to his Master was that they had been toiling all night and had caught no fish; "nevertheless, Lord," he says, "at Thy word I will let down the net." He was despondent, but not despairing. The command of his Lord is enough to rally his faith. To the eye of faith many things are clear that to the eye of sense are exceedingly dark. Faith sets the bow of Peter's little smack towards the deep water; the fish are there, and not in the shoal water near the shore. So out into the deep they pull; down goes the net, and lo! such a great multitude of fishes are enclosed that two boats are required to bring the abundant haul safely to land.

Here is a lesson for pastors, Sunday-school teach-

ers, parents, and all who long for the salvation of souls. Perhaps last year was not a year of success. Failure in any good undertaking is a calamity; it often breaks the back of a weak Christian's courage. Failure ought to provoke a true Christian to fresh ardor, and new attempts to retrieve the losses of the past. Failure has a reason for it, and it ought to stir every honest heart to the solemn inquiry: Whose fault was it? God does not break his promises. His injunction is: Be not weary in your good work, for in due season ye shall reap, if ye faint not.

The first duty of faith is to make a new venture. Christ's command is to "launch out," and make the effort. I would not make too much of a word which originally had only a local and temporary intention; but that word "deep" has a great spiritual significance. There must be a deep down faith in our hearts, and a deep insatiate desire for the salvation of the souls with whom we labor. God grants to a deep desire what He denies to a faint and feeble desire. "I will not let thee go unless thou bless me;" that is the temper of a Christian who is in dead earnest for a revival in his church, or for the conversion of the friend he or she is laboring with. Shallow interest, shallow feeling, shallow praying, catch no fish for the Master.

The minister who longs to convert souls must lay hold of the deep truths of God, and strive to penetrate the depths of the hearts before him. Down in the bottom of the unconverted heart is the lurking depravity, the besetting sin, or the unbelief that keeps the sinner from Christ; and the truth must go deep to reach the roots. It must uproot the sin to make conversion thorough. My brother, you will need strong doctrine to do this. Phillips Brooks well said that "no exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience." Preach all the doctrine your Bible gives you, and in love to the sinner's soul.

Fishing for souls is a personal work. It is not confined to the pulpit; every man or woman who possesses faith and an ardent love of Jesus should engage in it. It is not a "professional" business, restricted to a few, and to be done in a set fashion. Nor is it to be accomplished only by a whole church employing a huge net to bring in a multitude of converts at a single draught. Sometimes a powerful and general revival does this. But conversions follow individual efforts with individual hearts. A pastor often accomplishes as much by an hour of close, friendly conversation as by an hour of public preaching. The Sunday-school teacher can reach his or her scholars most effectually by a private visit, and a faithful talk with each member of the class. Personal work does the business; each fisher must drop his own hook, baited with love. No one is scolded to Christ; yet an unconverted person will bear a tremendously searching talk if it is conducted in a frank, tender spirit, and unmistakably prompted by affection. The real aim must be persuasion, that is, to persuade the sinner to let go his sin and to lay hold of Jesus. He is wise that winneth souls.

Brooklyn, N. Y.

[FOR THE AMERICAN FRIEND.]

KANSAS FRIENDS IN THE 50'S.

BY HERMAN NEWMAN.

Nearly three-quarters of a century ago Indiana Friends began mission work among the Indians in Kansas Territory, but it was about twenty years later before the pioneers took up homesteads in this new country. In the early "50's" Eli Wilson, Benajah W. Hiatt, William H. Coffin and their families settled some 12 or 14 miles west of the new fort—Leavenworth—near Big Stranger Creek. They were soon joined by two young men, Verling K. Stanley and Simon Hawkins. Their battle with the hardships of frontier life and their adventures during the "Border Ruffian" war is one of the most romantic chapters in American Quaker history.

A single incident from a recent letter from Benajah W. Hiatt will serve to make the situation more vivid. It is well-known that the territorial election in the spring of 1855 was carried by thousands of Missourians who crossed the border, took possession of the polls and chose pro-slavery men for the Legislature. A. H. Reeder, a Pennsylvania Democrat, had just been appointed Governor. He was in sympathy with the pro-slavery element, but was too honest to sanction fraud and refused to recognize the Representatives chosen in this illegal and high-handed fashion. He was unable to do anything, however, until after the Legislature convened, which it did just across the State line at the Methodist Mission, near West Point. Eli Wilson, William H. Coffin and Benajah W. Hiatt went over to see what they could do to obstruct pro-slavery legislation. When they arrived they found the Representatives enacting laws which were to be retro-active in their execution. Everyone who had harbored a runaway slave was to be fined \$1,000 and put in the Missouri State prison for twenty years. They also planned to murder Governor Reeder and his private secretary before sundown if they did not fall in with their plans. This alarmed the Quakers, and B. W. Hiatt hurried to the office of the Governor and told him what the Legislature was doing. He also confessed to having fed and housed a fugitive slave and his wife during a very cold storm early that spring. The negroes were hungry and ill-clad when they came to his cabin, and would doubtless have perished on the prairie if he had not given them quarters. He said he did this out of sympathy for the poor negroes, with no intention of doing injury to the slave holders. Others in the community were guilty of like offences. The Governor told him not to be alarmed, but he and his private secretary took the precaution of keeping their revolvers loaded and within reach. Just before dark troops from Fort Leavenworth arrived with a battery of cannon. The Legislature was dissolved and the bills vetoed. The Governor, with his papers, was moved next day to a place near Topeka, where he stood his ground. The feeling in the Territory was so intense, however, that the Government at Washington was compelled to relieve him.

Soon after Friends were located in their own

homes they began meeting for worship on First-days in each others cabins. They had no minister, but their worship was none the less sincere and inspiring—a beautiful tribute to the efficiency of quiet Quaker methods and traditions. Fortunately we have a picture of a group of these pioneers.



PIONEER FRIENDS IN KANSAS.

From left to right, front row—Maria Wilson, Sarah Wilson, Mary Wilson, Eli Wilson, Wm. H. Coffin, Benajah W. Hiatt and James Wilson. Back row—John Wilson, Wm. Penn Wilson, T. Jefferson Wilson, John Wilson, — Wilson, a daughter of James and Maria Wilson.

In 1857 a deserted cabin on Jehu Wilson's land was seated and fitted up for a meeting-house, and meetings were held on Fourth as well as First-days. That fall they sent a request to Whitewater and Milford Monthly Meeting in Indiana (to which most of them belonged) for a preparative meeting. This request was granted and the preparative meeting was set up the following spring.

The same fall, 1857, they were cheered by the arrival of Robert and Sarah Linsey from London, England, who had minutes to visit all the isolated Friends in the world. Their preaching was the first service of the kind in Kansas Territory outside of the Indian Mission. Benajah W. Hiatt traveled with them all over the Territory where they went visiting families and holding meetings where way opened. They covered in all about 1,500 miles, most of the distance in a "prairie schooner." When they came to a creek or river B. W. Hiatt would take one of the horses and ride across in order to test the ford and gauge the depth of the water before the wagon was taken into the stream. Upon reaching a settlement where they felt moved to hold a meeting, B. W. Hiatt would ride about the country and inform the people. Large crowds often gathered and many were moved to begin a better life. In writing of this, B. W. Hiatt says: "We held our meetings in groves wherever we went, since there were no meeting-houses. Everybody came, and all were glad of the first opportunity many of them had to attend a meeting for worship on the prairie. We had a rough time, and much good was done."

William H. Coffin, in his account of the "Early Settlement of Friends in Kansas," tells an amusing

incident which happened on this trip: "I have heard Benajah relate that after one long day's ride they came to a Friend's house late one evening, and no other settlers near. They had moved into their cabin but a short time before, and there was but one visible bed. Robert and Sarah had never been used to seeing whole families eat, sleep, cook and live in one room. Robert got very uneasy, and, taking Benajah outside, said, very earnestly: 'We can't stay here.' 'Why?' 'There is but one bed.' 'Well, be perfectly easy; they will put you in that.' 'And what will the family do?' 'They will make beds on the floor.' 'And what will thee do?' 'O, I will *lean up against the house outside.*' He did not laugh; it was too serious a matter. The woman of the house went about lively, in a good humor, got a good supper, and when bedtime came, sure enough, put Robert and Sarah in the bed, made a bed on the floor for Benajah, and backed their covered wagon up to the door and made beds for the family in that."

The labors of our English Friends on the prairies of Kansas were not without lasting results. Nearly every point they visited became a Friends' settlement, and the nucleus of a monthly or quarterly meeting.

In the spring of 1858 Absolem Dennis, John Newby, Mordacai Hiatt and John Poole visited the settlement and a preparative meeting was established. The same spring several other families immigrated and settled in the neighborhood, among them Henry Worthington, Jesse D. Hiatt and wife, Moses Harvey and family, Willis Robards and Rachel Bales (now Rachel Woodard). Immigrants continued to come in and the preparative meeting soon became a monthly meeting. In the meantime a settlement of Friends at Cottonwood had established a meeting, and another at Spring Grove. Ministers also appeared—Enos G. Pray, John L. Eddy, John Jones and Andrew Wooton. All of them were gifted for pioneer ministry, and did excellent work.

Daniel Barker, from North Carolina, and his brother visited these meetings about this time and held meetings among the Indians, many of whom were converted.

Wm. H. Coffin tells us that "Benajah Hiatt took them around to the other neighborhoods and distant families of Friends. Daniel was an old minister of our church, and seemed very much impressed with the country, as one familiar to him, having, as he expressed it, seen it in a vision in North Carolina many years before. The vision, as he related it to me, was remarkable. He was called of the Lord, to go North and West in His service; and, after traveling away to the Northwest, on the border of civilization, he came to a fine, open, rich prairie country, most beautiful and lovely, but the people who were there were in trouble, having much sickness, and in traveling over it he would come to spots of blood and occasional dead bodies; the farther south he went, the more blood, and, after getting away south, in sight of the sea coast, dead bodies were everywhere.

"Oppressed and overcome, he called to a ship com-

ing near the coast, 'What does all this mean?' and received the answer from a man in authority on deck, 'It means that war and bloodshed shall not depart from the land until human slavery and oppression shall cease.' It was literally fulfilled in what he saw in Kansas at the time, 1858, and three years later was fulfilled to the letter in the terrible war of the rebellion, ending in the complete destruction of slavery."

[FOR THE AMERICAN FRIEND.]

THE TALENT OF A SILENT TOILER.

FOREWORD.

It is generally supposed that Joseph, the husband of Mary, died early in the period of Christ's ministry. The following story is based upon a contradictory supposition. He is pictured here as one of the silent toilers, consigned to obscurity by evidence fragmentary and misconstrued. This story is written to teach, not a fact of history, but a fact of human experience.

"If thou canst plan a noble deed,
And never flag till it succeed,
Though in the strife thy heart should bleed;
Whatever obstacles control,
Thine hour will come,—go on true soul,
Thou'lt win the prize,—thou'lt reach the goal."

Charles Mackay.

CHAPTER I.

THE PATRIARCH OF NAZARETH.

Evening was settling down upon the little city of Nazareth, in lower Galilee. The shadows, cast by the circling hills, were fast growing longer and deeper. On the edge of the well, just outside the city, sat an old man, and near him stood his daughter, a maiden of perhaps twenty years. In the distance a company of travelers approached.

"See, my father," said the girl, as she pointed to the coming riders. The old man, turning slowly, swept back from his forehead the long, white locks and looked. After a pause he spoke softly, his words half soliloquy and half prayer. "Might this not be the end of all my dreams, the answer to all my prayers? The people of Nazareth will not hear my story. Perhaps they think me mad, as they did Him. But here again I meet a traveling stranger at this well; again I shall tell my oft-repeated story. And oh, Thou God of our fathers, be Thou with the words. Forget not this my prayer, the one great desire of Thy servant. I beseech Thee—let me not depart from the land of the living until I, too, bring at least one disciple to my Lord. So may I die in peace, having done my part."

As the old man moved a few paces aside to let the company of strangers refresh themselves and their beasts at the well, the leader of the company turned toward him. He was short of stature, with a decided stoop of the shoulders. But the high forehead, and

keen, deep-set eyes, betrayed a man of power. That he was a rabbi of the Pharisees, was proclaimed by his robes and head-dress, and the phylactery conspicuous on his forehead.

He spoke to his comrades in lowered tones, and in a moment they continued their journey into the city, leading the mule that had borne their leader. The rabbi approached the old man and entered into conversation with him. The usual exchange of greetings was hardly over when the old man said: "Thou sayest that thy party is just from Jerusalem. Perhaps you bring fuller news of the death of Stephen and of the persecutions of those who are of the way." The rabbi started, just perceptibly, and fastened his gaze more closely on the speaker, while a look of subtle craft entered his eyes. The old man continued: "Canst thou tell me whether any of the followers tarry in Jerusalem? Have they all fled? Have any more been set upon? Have any weakened in their faith? Have some been won to the cause?"

The rabbi's lip curled a little on the words of his reply: "I have seen little of the sect of late, especially since the stoning of the one. Of that case there is little worth the telling, save that he was stoned, and died. But thou art a man of Nazareth. The one who founded the new sect came out of Nazareth. Most of his preaching, they say, was here in Galilee. Perhaps thou knowest some of his followers here. Perhaps thou hast even seen him and known him in other days.

The old man looked long at his questioner before he answered, and his face softened, as with sweet memories of days long past. "Yes," he said, "none have seen Him more than I; none have known Him better."

The young Jew came closer. His face hardened a little. The look of craft was deeper in his eyes, but it was shot through with quick glances of the keenest interest. "Who art thou, man?" he asked. The old man paused and looked away. Then, in quiet, measured words, he said: "I am Joseph, the husband of Mary, who is the Mother of Jesus."

CHAPTER II.

THE QUEST FOR A DISCIPLE.

The rabbi started at the words of Joseph. Then he drew his loose robes more closely about him and settled himself upon a large boulder opposite the old man, who was likewise seated. The young man continued his questioning: "How is it that thou hast not been among his followers? Thou art not spoken of in this connection. From all the talking in Jerusalem, I did not know that thou wert even living."

"True, true," the old man answered, "little is known of me. While He lived at Capernaum and preached throughout Galilee, my heart did burn within me that I, too, might be near Him. But it was meet that I should stay and keep my little trade in Nazareth, for I was too old to win the patronage of strangers. So I remained at home, but I was firm that Mary should be near Him, for He might need a mother's care. He ministered unto others, not unto

Himself. The other boys were sometimes with Him, too, the while He preached. But later they thought Him mad, and fell away in unbelief when the multitudes forsook Him because He would not wear a crown and be their king and lead them out against the Roman rule. So Mary and the boys were much away with Him, but the daughters remained with me in Nazareth, and of our savings here we sent to Mary enough to keep her from all want."

Then the young rabbi spoke again: "Thou sayest that his brethren disbelieved at the last, but two of them had preached His doctrine at Jerusalem, before the stoning of which thou speakest."

"Ah yes, my son, that would I tell thee also that thou shouldst believe." The old man moved a little nearer and warmed to his story. "Hast thou not heard that the Lord appeared to many after His resurrection? He appeared to them also. In those days at the Passover they had forsaken Him and His mother also, because she clung to Him. So that on the fatal night, when they were at the Supper in the upper room, John, the son of Zebedee, had promised the Lord to bring Mary safely back to Nazareth, and, if she should come into want after my death, to care for her and the daughters as his own. But Jesus' brethren knew that He was openly accused of blasphemy by the Pharisees, and, feeling it a disgrace upon the family, they were making their way down into Egypt, there to take up their abode and to begin a business for themselves. As they were going, the Lord appeared unto them, walking with them in the way. He told them of His trial and His death and resurrection. Straightway they believed and worshipped Him. Then James and Judas preached His story in Jerusalem, while Simon and Joses told it in all the country about Capernaum, where Jesus Himself had preached."

Then Joseph leaned close upon his hearer. "Young man, thou art of the rabbis. It is hard for thee to believe in this, I know. But what could have turned the minds of Jesus' brethren, and of so many others, in the darkest hour of their unbelief, save some miraculous power that changed their hearts? They disbelieved, they thought Him mad—thou knowest that. Then they believed and preached His name, in the face of bitterest persecution, which thou knowest thyself, has taken Stephen's life. If heavenly manifestation hath not wrought this change in Jesus' brethren—what then hath wrought it? How canst thou longer doubt, my friend?"

Joseph paused, sighing from his mighty effort, and looked intently on the rabbi's face. The young man looked away for a moment, and when he spoke he only touched another part of a long story. "Strange questions are raised about the birth of this Jesus."

The old man stood up, straightened himself to his full height, and the fire of holy anger flashed from his eyes. Twice he opened his lips to speak—then paused and waited. When he spoke, the calmness of his voice was more impressive, after the storm of his emotion. "Gladly would I speak of that to thee," he said, seating himself again, "but it is not given

me to do. The time is not come. The Jews are not yet ready to receive it. Long have Mary and I pondered these things in our hearts. Perhaps in later years the time may come when she will let this be recorded for an unbelieving world."

"But one thing more, young man, and may Jehovah give thee faith to hear my truly-spoken story. The risen Lord has also shown Himself to me." The rabbi listened closely, as the old man, in every feature now tense with emotion, continued: "Yes, as the disciples and the women were coming to Galilee at His command, He came before them and appeared to me. I was yet able to do some little work in the old shop, and there one day, where we two had so long worked together, Jesus, my Mary's son, the risen Lord, appeared to me. He told me of all that had befallen Him at Jerusalem, and I saw His wounds and wept, and worshipped Him. Then did He speak of days gone by and greater days to come. And at last I could tell Him of how I had longed to follow Him as He preached in Galilee, but was kept from it by the labor of my hands; how, during the last year I had grown weaker, and had not been strong enough to take the old journey to the Passover at Jerusalem, whither I had so often gone with Him. My only disappointment was, that during all the time with all my praying, urging and beseeching, with kinfolk, friends and strangers—I had not gained one disciple to believe in Him. And then the Lord Jesus put His arm about my shoulders, and, leaving me, He said these words: 'If thou shalt still be faithful thy work shall be rewarded.' So the Master left me."

The old man ceased to speak for a moment and then, rising, faced the young rabbi, and with outstretched hands, with too much vigor for his weakened frame, ended his speaking. "Rabbi, by Jehovah the God of our fathers, I vow to thee that I have spoken truly. Thou art young and strong. Thy speech and manner betray the training of our most learned doctors. Great would be thy power in telling the story of our risen Lord. I had hoped this night, oh, I had prayed for this, that thou mightest be the fulfilment of my labors, the answer to all my prayers. Look thou upon my face—I speak the truth. See through the windows of my eyes that reason burns there still—I am not mad. Oh, rabbi, friend, be thou not faithless, but believing." Joseph paused long with face close down to the face of his hearer—and then, in quick, low, trembling, fearful words: "Dost thou believe?"

The rabbi rose, and again drawing his cloak closely about him, gazed long across the hills that rim the little city. Then he spoke: "Friend, I will accompany thy daughter and thyself to your home in the city. It is becoming dark and she is anxious. Yet two walk on and I shall follow. Before we part I will speak with thee."

Slowly they moved through the narrow, gloomy street of the city. The young man followed with downcast eyes. At times he stopped for a moment and then hurried on again. He was evidently in some commotion of spirit. His hands clenched and

inclenched, and even his stooped shoulders straightened now and then with the intensity of his emotion. His looks and actions would be hard to read with surety. There was pain, or anger, or hatred, or all of them, battling in his heart. At the gate of the house the girl went in at her father's word. The rabbi poked: "Friend, my word to thee is short. Thou hast spoken of my training. My training bids me tell thee, that 'it were better thou shouldst not tell this doctrine to those who have seen none of thy visions. Farewell."

He turned and hurried down the street. The old man's eyes, streaming with tears, followed him, and, raising his hands toward the departing figure, he prayed: "May mercy and peace be with thee; may Jehovah lead thee into all truth; may the vision of the risen Lord break upon thee."

(To be continued.)

Some Views on Present Day Topics.

THE PROBLEM OF A CONSISTENT QUAKER PASTORATE.*

BY PROF. ELBERT RUSSELL.

Among the problems that the movements of the last thirty years in our Society have created, is that of a pastoral system adequate to our needs and at the same time consistent with the foundation principles of Quakerism. This paper is intended as a contribution toward the solution of the problem, which, in my opinion, needs more consideration than it has yet received.

A pastoral system, that is truly Quaker, must be consistent with the Quaker ideal of the ministry and with the organization of the Society of Friends. Let us consider each of these in order.

The Quaker idea of the ministry is based upon the double truth that God speaks to the spirits of all men and that all men do not hear or heed the Inner Voice with the same clearness. In this varying capacity lies the need and the explanation of the ministry's work. Those who hear dimly the Spirit's communications need to have the Inner Voice reinforced by the human incarnation. The message does not grip them till it comes emphasized by the personal powers of the human messenger, and strikes the outward ear from human lips. In a telegraph office when the long distance current becomes too weak to work the sounder with distinctness, a relay and local current are added to make the message clearly audible. Likewise to hearts far separated from God the Divine message comes obscurely till reinforced by the preached word.

In the broad sense the minister is the man (the term includes both sexes) of finer spiritual discernment, better able than others to perceive and respond to God's word and will, and who also has the gift of

expressing to other men in especially effective ways the divine character and will. It takes both these qualifications to make the minister. Many who have rare gifts of expression hear no voice and see no vision. There are others who walk with God in solitude lost to men or ponder His law in the secret night season, or are caught up to the third heaven to behold the mysteries of Paradise, but who find their lips closed and their experiences unutterable as they walk the common earth. These may be hermits, and mystics, and scholars, but their lack of expression prevents their becoming messengers of God.

The minister's expression of the truths given him may take many forms. One is gifted in public speech, persuading and inspiring the people to Christ-like living: he is the preacher. Another devotes himself to the painstaking impartation of knowledge, the slow leading into truth: he is the teacher. One expresses God in Christian life and character so as to make goodness lovable and attractive: such is the saint. Another devotes himself to caring for the multifarious needs of men, to advice, correction, sympathy, to administering the "charities that soothe and heal and bless" as they come through Christ: such is the work of the pastor.

The minister, then, is not distinguished by a capacity to know spiritual things that is wholly lacking in other men, but by a special development and use of the capability latent, at least, in all. All men have some sense of right and justice, but we rely largely on a specially equipped class of men—the lawyers and jurists—to teach us more perfectly. We rely on the physicians to discover those laws of health and remedies for disease which we lack the time or talents to find out and apply ourselves. Likewise the minister is a man with special aptitude in the things of God, who devotes himself to the spiritual life, and whose business it is to teach the truths of the spirit world to men who are too dull or busy or sinful to know them for themselves; to make the murmurs of the spirit articulate to ears dulled by the din of the market place; to bring the light of the knowledge of the glory of God to eyes blinded with the glare of earth's tinsel; to kindle again to life the love of righteousness and duty quenched by sin or buried under the ashes of burnt out sensual passion—to make God, holiness and immortality real to those who in their folly ignore them or in their sin deny them.

The minister's effectiveness lies not in his official position, but in his spiritual power and personal character. He is not a priest. The mediæval idea of the priesthood was that the mere fact of a man's ordination conveyed certain spiritual powers. The priest might be a very ordinary personality, spiritually ungifted, but the laying on of hands, the conferring of the clerical order, the putting on of the sacred robes equipped him as a minister. He became the agent of God, held the keys to communion with God, granted absolution for sins, dispensed the means of grace, performed with his word the miracle of creating out of bread and wine the flesh and blood of Christ anew.

*A paper read at a meeting of the Ministerial Association of Indiana and Western Yearly Meetings in Greenfield, Indiana, in Fifth month, 1907, and published at the request of that organization.

The position of a minister in the Society of Friends does not carry with it, nor is it supposed to carry with it, any such prerogatives. The Quaker minister cannot close the way of life to any soul, who knows and wills to walk in it. He cannot open the gates of salvation, except by pointing out the way already and always open in Christ and persuading men to enter it. He has no sacrament in his keeping that can either help or hinder worship. He cannot marry the loving,* absolve the living, nor save the dying, consequently the church's acknowledgment of his ministry conveys no powers not already possessed. The church merely records its recognition that he has had the gift of ministry bestowed on him. All this does for him is to open the way for the fuller exercise of his gifts at home or abroad. It conveys no privileges outside such ministry as God calls him to. It gives no social position, guarantees no reverence for the cloth, no special privileges of the clergy.

The Quaker minister is simply a man with a special aptitude, doing his God-appointed work among men. He will have the success and the influence which his character and spiritual gifts win for him, and he ought to have no more.

On the other hand, the Quaker minister is a minister in the truest sense, one who ministers in the spirit of Christ to the highest, fullest, best life of men. He ought to enter as fully as possible into human life that he may the more fully be able to minister to it. The larger his manhood and womanhood the more points of contact and so the more chances he will have to attach himself to men's lives and draw them Godward. Health, love of recreation, intelligence, sociability, sympathy and comprehension will all help him in his duty of ministering to men's souls. Social occasions, the hospitality of the home, the intimacy of friendship, public worship, and civic duty, all afford not only a field to exercise the powers of his manhood, but to be a minister of Christ. At the wedding he will find opportunity to advise the building of a family altar to pray God's blessing on the fruition of love. The invalid's bedside and the funeral give him opportunity to point to Christ, the Saviour, Healer and Consoler of men. Nowhere ought professionalism to count for so much and for so little. In the best sense professionalism stands for special skill and knowledge. In case of need, we turn instinctively to a professional man. We have confidence that his profession guarantees skill and knowledge. In this sense the Quaker minister should aim at professionalism. He should be expert in the things of the soul; he should pursue the knowledge of God. He should be able to speak with the authority that only knowledge and experience can give. He should be able to inspire men with confidence that he is one who sees the Invisible. On the other hand, we sometimes contrast a man's lack of personal sincerity, character, and interest in his work with his profes-

sional character. In such cases we despise the professional, and none more so than the profession minister. Men turn instinctively to some honest, sincere Christian away from the minister who gives the advice he does not follow himself, offers the consolation he has not felt, or preaches a theology that does not express his own convictions.

In regard to the ministerial gifts the only question is as to the actual possession and exercise of them. The variety of such gifts is certainly greater than our formal classification of them indicates. We recognize formally only the evangelist, resident minister (or, as I should prefer to say, the minister at large) and the pastor. Paul gives us two lists (Rom. 12:5-8 and I Cor. 12:28-30) which name other things though the two lists do not exactly agree. The question is merely in how many ways God calls his servants to minister to the spiritual needs of his children. And how numerous the ways are! Think of all the ministers in Christ's name which sustain the church and enlarge the kingdom of God and which go unrecorded by us or any other denomination: the ministry of the mother in the home, of the citizen in the community, the teacher in the Sunday-school; and the saints that make it easier to be good and true in every walk of life.

All these are truly gifts of Christian ministry, but in practice Friends have formally recognized as ministers only those who show ability to speak in meeting often coupled with other gifts. This custom arose at the beginning of our Society because of the needs of the traveling ministry. When a Friend was recognized as having the gift of preaching, this recognition was formally recorded, and, when he traveled among Friends where he was not known, his home meeting sent a minute recommending him as a "public Friend" fitted to minister to others. Other gifts that did not concern the worship of a whole meeting intimately, or that were more commonly exercised at home, were not made a matter of record.

This brings us to the second matter for consideration, viz., the relation of the pastor to our Society organization. The pastorate is one of the gifts of the ministry, but the special gifts of pastor and preacher are not the same. They are rarely united in an equal degree in one person. There are among us men and women who, when "the hand of the Lord" is upon them, preach the Gospel "in the demonstration of the spirit and in power;" but when meeting is over they long for the juniper tree in the desert solitude. The hardest task is to meet the members of the congregation eye to eye after meeting, or to minister to them individually in their homes. There are others who break the bread of life from house to house and rejoice to look after the welfare of the members of the meetings, yet who go to their public service with shrinking, who preach without excellency of manhood, wisdom, with trembling and in much weakness.

It is only the need of economy, coupled, perhaps with the example of the pastorate in other denominations that has led us to seek for the pastor and preacher in the same person. Most of our meeting

*He may act as the agent of the State to assist the contracting parties in doing what is necessary to a legal marriage, but that authority is conveyed by statute, not by his position as a minister.

which have a pastor do not feel able to secure the services of two persons, one a pastor and one a preacher; they get along with a poor pastor for the sake of having good preaching, or else make shift with mediocre preaching for the sake of effective shepherding of the flock. Our uniform discipline seeks to minimize this difficulty of finding the gifts of pastor and preacher evenly balanced in one person by putting the responsibility of this whole work on the Pastoral Committee. This is composed of all—ministers, elders, overseers, and others—to whom the oversight and care of the membership is given officially by the meeting. If the meeting has a pastor, either in the larger or more restricted sense of the term, he is merely the agent of the Pastoral Committee. Their purpose in securing his services will be to supplement their own work—to supply their deficiencies, to make up for their own lack of time, knowledge, skill, or gifts. In such a case he will be chosen with reference to his ability in the line of greatest need, and his lack of all-around ability will not be so serious.

Conceivably there are circumstances under which the Pastoral Committee can care for a meeting so that a pastor's services will not be needed. This will depend largely on the character of the meeting—its location, the business of its members, the presence or lack of able resident ministers, the size of the meeting, the leisure of its Pastoral Committee, etc. There are country meetings which contain in their membership men and women who have the ability and leisure to do the pastoral work and preaching which the meeting needs. In most city meetings, however, the members work for others, so that their time is not their own. In such cases the Pastoral Committee has little time to devote to the work, and the resident ministers cannot give thought to their ministry so as to feed and instruct the meeting. In such cases it becomes highly desirable for the Pastoral Committee to secure a pastor to give his whole time to the work. There are meetings in some of our large cities which need the services of at least two persons, one as preacher and one as pastor.

(To be concluded next week.)

REPORT OF WESTERN YEARLY MEETING.

The fiftieth annual gathering of Friends, which convened at Plainfield, Ind., Ninth month 13th to 18th, was a time of unusual blessing in many ways. The weather was ideal throughout, the business was transacted in unity and love, and the ministry was inspiring and helpful.

The visiting delegation of ministers spoke to the edification of the thousands who assembled on the spacious Yearly Meeting grounds on the Sabbath. Two large tents were erected, and a portable pulpit was used in the open air, thus reaching several thousand people at a time. Many expressed themselves as receiving great spiritual blessings, and many resolutions were made that the next year should be the best yet in their service for the Lord.

Visiting ministers present with credentials were

Jacob Baker, Ohio; John Henry Douglass, Charles E. Tebbetts and daughter, Edith, and Herman Williams and wife (members), California; Luke Woodward, Willis R. Cook and Benjamin J. Mills, Indiana; Aaron M. Bray, Oregon; Nathan and Esther Frame and Harry R. Hole, Wilmington; Jesse I. Phillips, Kansas, and Bunji Kida, Japan. E. Harold Marsh, London, a young English Friend, who is spending some time in this country studying our church and some of her movements, brought credentials also. Culla J. Vayhinger, State President of the Indiana W. C. T. U., was present as a fraternal delegate from that body and gave an able address on "Social Purity." She made a strong appeal for the standard of morality and purity to be the same for men as for women. The principle of right should stand upon its own merits.

Others who might be mentioned as present without credentials were Rhoda M. Hare and Andrew F. Mitchel, California, and Robert W. Douglass, Indiana Yearly Meeting.

In the report of the Bible-school Department, among many other interesting items, was made the statement that 3,612 persons who are not Friends are regularly in our schools. This gives great opportunity for the spread of Quaker doctrines and the evangelization of the unchurched.

The evangelistic report was excellent, though not quite equal to that of last year. There were 1,013 conversions and 481 joined the church by request. Thirty-eight young people give evidence of a call to the ministry and 15 have been in schools the past year preparatory to entering the ministry. Sixty-nine ministers are supported in whole or part as pastors in 84 meetings. The net gain in church membership is 201, but the new statistical secretary, in getting correct reports from all the quarterly meetings, found a total membership of 15,709, which is 830 larger than last year's report. The difference is discovered in the errors of last year's report. One entire quarterly meeting had not been reported for four years.

A strong feeling was expressed in discussing the state of society that the tendency of our pastoral system is to give the pastor too much responsibility in the meetings for worship. The pastors feel this as strongly as any one, and they will probably have to lead in the re-establishment of perfect freedom of expression in our meetings for public worship.

Bunji Kida gave a short talk on evangelism, which made a deep impression on the audience, his words of love carrying deep conviction to the hearts of many.

There has been expended \$540 more for evangelistic work and \$850 more for pastoral work than the previous year.

The report of Earlham College was quite gratifying. There was a total enrollment of 455, with 110 taking work in the Biblical Department. Thirteen yearly meetings were represented and nine Hicksites attended. During this year about \$96,000 worth of buildings are being erected upon the campus, in-

cluding a boys' dormitory, which cost about \$45,000, and a new library building about \$38,000.

The endowment fund has been increased the past year about \$39,000, and now reaches \$302,348.49. Twelve persons at the Yearly Meeting agreed to furnish suites of rooms in the new dormitory at \$50 for each suite.

The Christian Endeavor session was one of the best held for many years. Several Juniors took part in the program. Alcy Craig, Thorntown, presented "A Story of Chinese Life," in native costume, in a very touching way, showing beautifully how a Chinese girl was led to Christ and just how she was treated in her own home. Sara Acevez and Matilda Castello sang most beautifully in Spanish. They are two of the native teachers in the girls' school at Matehuala. The Endeavorers will support these two teachers next year.

Prof. Wm. J. Reagan, Bloomington, Ind., the new Superintendent of Christian Endeavor Work, was introduced and led in a touching consecration meeting at the close. The Endeavor work starts out with new enthusiasm for the next year.

At the missionary session the reports showed increased interest in every quarterly meeting in the work in Mexico. The two teachers referred to above spoke words of encouragement and brought greetings from the field. The audience were delighted to hear and see them, some of the fruits of our labor in our efforts to evangelize that priest-ridden people. Sarah Lindley and Bertha Andrews were also present, the four arriving just at the opening of the Yearly Meeting. Everet and Clara Morgan, who spent nine years in that field, were present and spoke briefly.

They returned to Mexico, starting on the 17th, to take up work with the Indiana Yearly Meeting Board at Matamoros. The Yearly Meeting decided unanimously to join in the new movement for missionary union, as inaugurated last year at the Richmond Conference.

The largest attendance at any business session gathered on the evening set apart for the reports of the Department of Suppression of the Liquor Traffic. The large auditorium was packed to its utmost seating capacity, and many were compelled to stand all through the session.

Judge Samuel R. Artman, Lebanon, Ind., gave an address along the line of his now famous decision, declaring the saloon unconstitutional. This department has made such rapid progress the last few years that the people can scarcely keep pace with it. The people were delighted with the Judge's arguments and logic, and pledged themselves to stronger and more determined effort to overthrow the entire liquor traffic.

The following persons were appointed to attend the Five Years Meeting: Delegates, Josiah Morris, George H. Moore, Charlotte E. Vickers, Lewis W. McFarland, David Hadley, Seth Mills, Richard Haworth, Eliza C. Armstrong, Nereus M. Hodgins, Theodore Reynolds, Joseph R. Cox, Perry Kendall,

John Henderson, Margaret E. Cox, Lydia Taylor Painter, Julia Macy Woodard, Sylvester Newlin, Thomas C. Brown, Peter W. Raidabaugh, Amos K. Hollowell and Murray S. Kenworthy; Alternates, Morton C. Pearson, Emily Ellis, Solomon B. Woodard, Emma Henderson, James R. Jones and Mary N. Cox. These were instructed to present the following petition to that meeting: "This meeting respectfully asks the Five Years Meeting to eliminate from the Uniform Discipline the paragraph providing for associate membership."

Several persons were invited by the various departments of work to give special addresses. Those who spoke were Charles L. Jessup, for the Peace and Arbitration Work; Prof. Edwin Morrison, Earlham College, Education, giving a plea for the denominational academy; Lewis M. McFarland, for the Christian Endeavor, and Morton C. Pearson, Missionary.

A large committee is making arrangements to celebrate the fiftieth anniversary of the organization of Western Yearly Meeting, holding two sessions the day following the close of next Yearly Meeting. The day is to be filled full of historical and reminiscent items of interest, showing the growth and development of the Yearly Meeting the past fifty years.

The same clerks were placed at the table again this year, showing something of the confidence the meeting places in her servants.

A proposition was made to withdraw from the Bible Institute, of Indiana, Western and Wilmington Yearly Meeting, but, after some discussion it was decided to serve notice on the other two yearly meetings that Western Yearly Meeting reserves the privilege of withdrawing from the compact after next Bible Institute, which will be held at Earlham College next Seventh month, thus leaving the way open to remain in the compact if the Yearly Meeting so decides next year.

The heads of departments for next year are:

Missionary—Caroline M. Wright, Kokomo.

Christian Endeavor—William J. Reagan, Bloomington.

Evangelistic—Lewis E. Stout, Plainfield.

Bible-schools—Edmund Albertson, Plainfield.

Suppression of the Liquor Traffic—Solomon B. Woodard, Rockville.

Social Purity—Eunice Furnas, Plainfield.

The Yearly Meeting will not conduct a ministers' reading course next year, but will join with the Bible Institute Extension Course. Murray S. Kenworthy, Earlham, Ind., is superintendent of this course, and will be glad to correspond with any one in regard to it. The books for next year are: "The Rise of the Quakers," by T. Edmund Harvey, and "The Old Testament and the Monuments," by Ira M. Price.

The meeting closed with a deep feeling of thankfulness for the great blessings this annual gathering brings to the membership. This Yearly Meeting contains a strong force of young ministers and workers who are determined to broaden and deepen intel-

lectually and spiritually until they are able to meet the varying needs of our growing church in this Middle West.

Things of Interest Among Ouraelues.

Lynnville, Iowa, Friends contemplate building a new "minister's home."

Leverett J. Rugg, pastor of Farmington, N. Y., has a minute to attend Kansas Yearly Meeting.

Lewis I. Hadley will continue in pastoral work in the Friends Meeting, Portland, Ore., for another year.

C. C. Haworth and family are visiting Friends in Iowa. They expect to attend Kansas Yearly Meeting.

Prof. Irving Kelsey has accepted the position as president of Pacific College and will take up his residence there at once.

Friends Meeting at Marshalltown, Iowa, is now without a pastor. This, to the one rightly called, may be a field of interest and fruitfulness.

Dewitt Foster has accepted the unanimous call of Old Wabash Meeting to serve as pastor the ensuing year. His work during the past year has borne rich fruit spiritually.

Isom P. and Margery E. Wooton are enjoying the pastoral work with Friends at Newberg, Ore., but they do not feel able to continue in the work for any great length of time. They do not expect to locate there, only fill a needy field until others can be found to take their places.

Mill Creek Monthly Meeting of Friends, held Eighth month 31st, was united in retaining Alvin C. Barrett as their pastor another year. Her post-office address is Cuba, Kan., Route 3. S. A. Fitzsimmons, Enosdale, Quarterly Meeting Superintendent, was in attendance.

James R. Jones, Watseka, Ill., is visiting with friends and relatives in North Carolina. He attended the recent quarterly meeting at Greensboro. He labored for twenty-five years in North Carolina, during which time he endeared himself to a great many friends. His visit was short, but he had satisfactory preaching service at Lexington and High Point; also a pleasant, brief call at Guilford College.

The Friends of Lynville, Iowa, on the 16th inst., gave their new pastor and wife a "pounding" which will not soon be forgotten. Clark Brown and wife had only been in their midst two weeks, and the day after their twenty-seventh wedding anniversary about 50 of the Friends dropped in all at once and spent a pleasant evening, leaving behind for their use 150 pounds flour, 56 pounds sugar, 20 pounds lard, cash and other substantial in abundance. A prosperous year is expected for the church.

Edith Morris Stubbs, whose obituary appears elsewhere, was active for many years in W. C. T. U. work, holding various offices in that society. Through her efforts the first W. C. T. U. was organized at San José, Cal. For two years she was National Superintendent of Chinese Work, being the first to hold this office. During her term of office she had written and translated into Chinese the first W. C. T. U. tract ever published in that language, sending to China to have it translated and printed and afterward causing it to be distributed throughout the State.

A correspondent from Ohio writes, "George W. Willis, Cleveland, closed a splendid tent meeting at Leesburg, Ohio, the 8th inst.

"There were a number saved and some received a pure heart, and the church wonderfully helped. To God be all the glory.

"There had been some unwise teaching in this community in the past, and the doctrine of the baptism with the Holy Spirit was thereby brought into disrepute."

Parker Moon, who has been a subscriber to THE AMERICAN FRIEND ever since it assumed that name, writes from his home, in Carthage, Mo.: "I take this means of informing my many friends of my safe return home after attending North Carolina, Wilmington and Ohio Yearly Meetings. On my way I visited a number of families, and attended meeting on Sabbath at Martinsville, Ohio. Then, going to Greenfield, Ind., I at-

tended their monthly meeting and was with them on the Sabbath. Last Sabbath I attended our home meeting and met a large number of our home Friends, especially young people, who are like my own children in the Lord since I have been telling them the old, old story for nearly forty years. In all this service I can truly say the Lord has wonderfully blessed me, and want to express my heartfelt thanks to my many dear friends I met in my journey."

Spiceland Quarterly Meeting, Ind., was held from the 13th to 15th inst. Nearly all the delegates from the monthly meetings were present. Rebecca T. Ballard, Kansas, and Oliver M. Frazier, Richmond, Ind., spoke to the edification of those present. Reports from the several departments of church work were prepared for yearly meeting. Benjamin J. Mills, Newcastle, was granted a certificate for service in Wilmington and Western Yearly Meetings. S. Adelbert Wood asked for a minute for evangelistic service in the East, which was granted. Word was received from Iowa Yearly Meeting acknowledging the acceptable service of Alice C. Lawrence, Spiceland. Francis W. Thomas and Rebecca T. Ballard had messages for the meeting on First-day. William E. Coffin was chosen Evangelistic Superintendent for the ensuing year.

Henry and Mary Jane Hull, Pleasant Plain, Iowa, celebrated the fiftieth anniversary of their marriage in their home the 16th inst. Over 40 relatives and friends were present to congratulate and cheer them in the evening of their life. Henry Hull is in feeble health, but, though about eighty-four years of age, he enjoyed the day. The marriage certificate, signed fifty years ago in the Pleasant Plain Friends Meeting-house, was read, with the names of signers. Of the 47 friends who signed the document in 1857, 13 are still living, five of whom were present. The tables were loaded with good things to eat from the fertile Iowa farms, and the bounteous dinner brought in by the guests was not the least enjoyable part of the day. The reunion awakened in the hearts of those present thanksgiving to God for the Christian life of Henry and Mary Jane Hull.

New Garden Quarterly Meeting was held at Greensboro, N. C., the 14th inst. At the morning service Prof. J. Edwin Jay, who has recently taken charge of the Biblical work at Guilford College, delivered an interesting lecture on the "Spiritual Foundation Principle of Friends," and "What Did Jesus Mean When He Said God is a Spirit?" He insisted that we should not neglect the cultivation of our mental powers while seeking for spiritual things. When our spiritual and mental equipment go hand in hand we obtain best results.

After partaking of ample refreshments, which were prepared by Greensboro Friends, the meeting for business convened. Franklin S. Blair was reappointed clerk, and Mary M. Petty assistant clerk. This being the first quarterly meeting after yearly meeting, the reading of the minute of advice occupied a part of the time. A discussion followed. All were edified by the exercise. The closing minute read: "Concluded under a sense of awakened interest in the Master's cause."

Stephen Myrick, a minister of Greensboro Meeting, and his wife, Miriam H. Myrick, and their children, late of Richmond, Ind., were in attendance; also Charles Carr, wife and children, late of Indianapolis, who are now residing in the city of Greensboro. Eli Reece, formerly a minister in the meeting at High Point, who is now serving as Superintendent of Evangelistic Work for the yearly meeting, is also located at Greensboro. This makes five ministers residents in that city.

BORN.

JONES.—To Prof. Frank K. and Anna H. Jones, Newberg, Ore., a son, Merle Horace, Eighth month 4, 1907.

HUTCHENS.—To Tyra and Ethel Hutchens, Dayton, Ore., a son, Wendell Herbert, Eighth month 9, 1907.

MEKEEL.—To Niles I. and Gertrude Mekeel, at Yorktown Heights, N. Y., Eighth month 28, 1907, a daughter, Evelyn Haight.

DIED.

COOK.—At the home of her daughter, Malona C. Hinshaw, Portland, Ore., Seventh month 7, 1907, Mary Cook, wife of Joseph Cook (deceased), aged 78 years. She was a birthright Friend, deeply interested in the increase of righteousness. The remains were interred at Marion, Ore., where for a number of years she and her husband lived lives of helpfulness to the church and community.

The International Lesson.

FOURTH QUARTER.

LESSON I. TENTH MONTH 6, 1907.

JOSHUA, ISRAEL'S NEW LEADER.

JOSHUA 1:1-11.

GOLDEN TEXT.—I will not fail thee, nor forsake thee.—Josh. 1:5.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Joshua, Israel's new leader. Josh. 1:11.

Third-day. Obedient people. Josh. 12:1-18.

Fourth-day. Moses encouraged. Exod. 3:7-15.

Fifth-day. God's law to be read. Deut. 17:14-20.

Sixth-day. Be strong. Dan. 10:10-21.

Seventh-day. A good soldier. 2 Tim. 2:1-15.

First-day. Strength from God. Psalm 27.

Time.—Uncertain; authorities vary from 1451 to 1251 B. C. The month was the last of March or early April.

Place.—The plain on the east side of the Jordan, opposite Jericho.

The book of Joshua is anonymous. It describes the entrance into the Promised Land, and the allotment among the tribes, with an appendix, giving two speeches of Joshua, and an account of his death. It falls naturally into three parts: (1) Invasion and Conquest, chapters 1-2; (2) Allotment, chapters 13-22; (3) Exhortations of Joshua, and his death and burial, chapters 23-24.

The book is so closely joined in its narrative with the first five books of the Bible, known as the Pentateuch, that the first six are often called the Hexateuch. Joshua is one of the heroes of the Old Testament and also one of its most attractive characters. The name was originally Hoshua, the same as Hosea, which means "help" or "salvation." The syllable "Je" for Jehovah was added, and the name was "Jehoshua," afterward shortened into Joshua, and, in Nehemiah (8:7), changed to "Jeshua," this, in Greek, became "Jesus," from which the name of our Lord comes. The Greek form of Joshua is thus translated in Hebrew 4:8 A. V., changed in R. V. to Joshua. Joshua was an Ephraimite (Num. 2:18, 1 Chron. 7:27). He died when one hundred and ten (Judg. 2:8), and was, it is said by tradition, twenty-seven years in Canaan; this would make him eighty-three at the time of crossing the Jordan. He was evidently a man of great courage, a good leader, of the strongest faith, and deeply religious. Having been born in Egypt, with the single exception of Caleb, he was the only man personally familiar with the whole exodus from Egypt and the sojourn in the wilderness.

1. "Servant," "minister;" these are not the same words in the original. The association of Joshua was more personal than that of Moses with Jehovah. It is not related how Jehovah spoke to Joshua.

2. "Moses, my servant." These words are a significant indication of what God valued in Moses, and now expected in Joshua. "Arise." There was to be no delay—the time had come for action. "Go over this Jordan." There were two things likely to make Joshua and the Israelites hesitate: (1) It was the time when the Jordan overflowed its banks (Jos. 3:15), and (2) it would be an open declaration of war

against the Canaanites. Each, from a human point of view, seemed terribly dangerous. Well might Joshua need the exhortation of verse 9. "I do give." It had been promised long ago; the time had now come for the gift.

3. The limits are specified in verse 4. 4. "Wilderness." The Arabian desert. "Lebanon." The northern boundary. "The River Euphrates." The eastern boundary. To the Jews this was "the river" above all others. "Land of the Hittites." Probably north of Damascus. "The great sea." The Mediterranean. "The going down of the sun." The west. The Jews did not get this territory until the time of David and Solomon. "Your coast." "Border," R. V.

5. "There shall not any man," etc. Compare Deut. 11:25. "As I was," etc. What a promise! "I will not fail thee, nor forsake thee." With God on his side he could do all things.

6. "Be strong and of a good courage." Probably strength and courage of soul are chiefly meant. "For thou shalt cause this people to inherit this land." R. V. The task before him was great, and he would need all the courage and strength which he could get in order to accomplish it.

7. "Only be strong and very courageous to observe to do," etc. R. V. Repeated for emphasis. The temptations to swerve from the commandments of the Law would be great. There must be no right or left hand errors—the path to be followed was a direct one. While strength and courage are not directly in our power, we can so live as to develop and increase them. We gain courage by having a companion; so we should gain spiritual courage by the knowledge that God will aid us. This is taught in verse 5 and repeated in verse 8.

8. "Shall not depart out of thy mouth," etc. He was to take the teachings of Moses, meditate on them, and follow them out. It was needful for Joshua to be thoroughly familiar with the legislation of Moses. It was only thus that his way would be prosperous. "Thou shalt have good success." What does this mean? "Is not all success good? It means that Joshua would have not simply a success recognized as such in the eyes of men, but that he should have that success which in the sight of God is good.

9. An emphatic repetition of God's exhortation.

10, 11. Joshua has received his message, now it is time for him to speak to the people. He did this necessarily through the officer. "Host." Better, "the midst of the camp." The command had been given to Joshua and he was ready to obey at once. Everything must be prepared and the people must do their part. "Victuals." There would be no manna in the Promised Land.

NOTICES.

We would like to correspond with a young man (preferably unmarried) desiring to enter mission work in Jamaica this fall. One who has had some experience in preaching and can teach English Bible later on. Send references. Charles S. White, president Iowa Yearly Meeting Board, Earlham, Iowa.

A CALLED MEETING.

The Executive Committee of the Peace Association of Friends in America desire a meeting of the Advisory Board—or such Friends as the Yearly Meetings may appoint to represent them—with the Executive Committee at the Secretary's Rooms in East Main Street Meeting House, on Second day, Tenth month 14, at 7 o'clock p. m. It is very desirable that all the Yearly Meetings be represented.

On behalf of the Committee,

ALLEN JAY,

Chairman of the Executive Committee.

H. LAVINIA BAILY, Secretary.

YEARLY MEETINGS FOR 1907.

Kansas Yearly Meeting, in Wichita, Kan., Tenth month 4th. Edmund Stanley, clerk, Wichita, Kan.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa., Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

PUTS THE "GINGER" IN.

THE KIND OF FOOD USED BY ATHLETES.

A former college athlete, one of the long-distance runners, began to lose his power of endurance. His experience with a change in food is interesting.

"While I was in training on the track athletic team my daily 'jogs' became a task, until after I was put on Grape-Nuts food for two meals a day. After using the Food for two weeks I felt like a new man. My digestion was perfect, nerves steady, and I was full of energy.

"I trained for the mile and half mile runs (those events which require so much endurance) and then the long daily 'jogs,' which before had been such a task, were clipped off with ease. I won both events.

"The Grape-Nuts food put me in perfect condition and gave me my 'ginger.' Not only was my physical condition made perfect, and my weight increased, but my mind was made clear and vigorous so that I could get out my studies in about half the time formerly required. Now most all of the University men use Grape-Nuts, for they have learned its value, but I think my testimony will not be amiss and may perhaps help some one to learn how the best results can be obtained."

There's a reason for the effect of Grape-Nuts food on the human body and brain. The certain elements in wheat and barley are selected with special reference to their power for rebuilding the brain and nerve centers. The product is then carefully and scientifically prepared so as to make it easy of digestion. The physical and mental results are so apparent after two or three weeks' use as to produce a profound impression. Read "The Road to Wellville," in packages. "There's a Reason."

Christian Endeavor

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR TENTH MONTH 6.

RALLY TO THE WORK.

Ex. 14: 15; 2 Chron. 31: 20, 21.

(Consecration meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day. "Who will stand up?" Ps. 94: 14-22.
Third-day. Overthrow evil. Ex. 32: 19-21, 26-29.
Fourth-day. Rebuke wrong. Josh. 22: 11-20.
Fifth-day. An inspiring leader. 2 Kings 11: 17-21.
Sixth-day. Paul's precept. 1 Cor. 15: 58; 16: 13-24.
Seventh-day. Paul's example. 2 Cor. 11: 23-28.

Vacations are often necessary, but they are nearly always disorganizing. In country places it may not be vacation, but the labor of harvest that has broken in upon religious work and social activities; and now as city people return to their duties at home and the press of farm work is lightened, the rally days of the church come also, in congregation and Sabbath-school and Christian Endeavor. In school and college many new relations are being formed: the home church, too, may need to take a new inventory of its resources with some of its active young people gone out from it. It may require some courage all around to take hold at once with a firm grip on the fall and winter program, but plans need to be put promptly into operation for study courses, mission school work, increase campaigns, fellowship movements, and whatever our circumstances offer to us as opportunity for better work than ever before.

No more fruitful field seems to me to lie open to any body of Christian workers than that which Endeavorers find before them in the social opportunity for which their form of organization provides. It combines stated times of worship with a worshipful attitude toward all of life; and with its wide range of committees for good citizenship and social work of various kinds, it takes up the ideal of religion that Jesus set forth when He rehearsed the classes of work He was doing as proof to John's disciples that the Christ had indeed come.

Consider in how many ways the world was being blessed in Him. To rally to any work that makes for light and joy and comfort is in line with His plans. The prayer meeting is important, but it is only a part; worship is performed wherever the spirit of love is shown, in home or school, or office, on the street, or in the alleys and byways.

Wherever Jesus went we can go if we go in His spirit and strength. It is told of a king that he carried with him constantly a picture of his father, and that whenever any great task confronted him, he would look upon this picture, and pray that he might do nothing unworthy such a father. The image of Him in whose likeness we were created, and into which we are to be renewed daily ought to be our corrective and encouragement. We whose citizenship is in heaven must bear ourselves becomingly.

There is no idle dreaming in the scheme. Plan, indeed; but "Go forward." A rally that exhausts itself with

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hurrahs and patriotic shouts is not in order, but a placing ourselves in the way of duty—doing each day, then who will say how far the plans will unfold? He that willeth to do shall know.

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

IF standing, walking, lifting, carrying prove unaccountably wearisome, a properly constructed supporter relieves the unrealized strain and gives inconceivable comfort. The pattern of such a supporter, with complete instructions, easily made and worn, we mail for two dimes. RED CROSS SUPPLY Co., Lock Box 861, Pasadena, California.

WANTED.—A well educated young woman Friend, as teacher in the Friends Girls' School in Tokio, Japan. One who can make herself generally useful.

Anyone who feels drawn to enter upon such a career of Christian service and believes that it will be right for her to apply for the position, and desires further information, is invited to address MARGARET W. HAINES, Cheltenham, Penna.

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DOES YOUR CHURCH NEED MONEY?

The Ladies' Aid Society of the First Presbyterian Church of Collinsville, Ill., raised \$60.00 for their church in one week by taking subscriptions for The National Home Journal at 50 cents a year.

A bible class in the First M. E. Church of Decatur, Ill., raised \$30 in a few days.

The President of the Epworth League of the Methodist Church at Tuxedo Park, Mo., was desirous of having his league raise \$50 for a special purpose. He states that they raised \$12 of this amount within an hour after he explained our plan to the members and he feels sure they will get the balance in a short time.

More than 100 other churches have raised money by this plan—some have raised as much as \$160.00.

We have a very special plan which will enable any church to raise from \$25 to \$150 in a short time, and with little work.

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Every church society which takes up this work can offer FREE a beautiful little book, "The Rubaiyat of the Roses," with each yearly subscription. Leading writers and critics have pronounced this the greatest and most beautiful poem of the century. It contains 101 beautiful stanzas—each stanza a gem of poetic thought. Note what Levi Gilbert, Editor Western Christian Advocate, and others say in regard to this remarkable book:

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"It is full of the sacred perfume of flowers and poetry, both. This production ought to put Will Reed Dunroy in the front rank of our American poets."—CHARLES FREDERICK GOSS, D.D.

"This work in my judgment, should give you an honored place among American poets. There is life, there is beauty and there is hope in every stanza. The world needs such a tonic as this and I hope it will recognize your splendid achievement."—H. W. SEYMOUR, Editor New York World.

The National Home Journal is a beautiful magazine of exceptional merit. It is printed on fine paper and in two colors—the only strictly high class magazine ever published at 50 cents a year. The National Home Journal does not accept liquor, medicine or any other advertisements of a questionable nature. Upon request we will send you absolutely free, a sample copy of The National Home Journal, and we will also send you free a copy of this remarkable and beautiful book.

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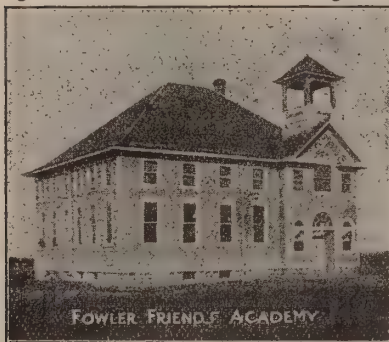
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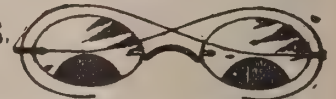


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The American Friend

Vol. XIV

TENTH MONTH 3, 1907

No. 40

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HIS GOODNESS.

The wrong that pains my soul below
I dare not throne above;
I know not of His hate—I know
His goodness and His love.

I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments, too, are right.

I long for household voices gone,
For vanished smiles I long
But God hath led my dear ones on,
And He can do no wrong.

—Whittier

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AMERICAN FRIEND PUBLISHING COMPANY, 1010 ARCH ST., PHILADELPHIA

INFORMATION FOR DELEGATES TO THE FIVE YEARS MEETING,

to be held in Richmond, Ind., commencing Tenth month 15th, at 7.30 P. M., at the Yearly Meeting-house, corner of Fifteenth and Main Streets. The principal hotels are:

The Westcott, corner Tenth and Main Streets.

The Arlington, nearly opposite the Pennsylvania Railroad station.

Rates at the Westcott, American Plan.—Room, \$2.50; room, with bath, \$3.50; room only, \$1.00; room and breakfast, \$1.25; room, with bath and breakfast, \$1.75.

The Arlington.—Room, \$2.00; with bath, \$2.50; room for two persons, \$1.50 each; per week, \$10.50 per person.

Boarding and lodging in private families, from \$1.00 to \$1.25 per day.

For those who desire, meals at noon and in the evening will be provided by the Friends Aid Society at the meeting-house. Delegates desiring assistance in securing boarding and lodging will address Robert M. Randle or William J. Hiatt. Electric cars pass both hotels and the meeting-house. Take cars at Pennsylvania station to Main and Eighth streets, ask for transfer East, either for the Westcott or the meeting-house.

TIMOTHY NICHOLSON.

DIRECTORY OF FRIENDS MEET- INGS IN LARGE CITIES.

Baltimore, Md.—Meeting House at Eutaw and Monument Streets. Meeting for worship First-day and Fifth-day, 11 A. M.
Meeting House at 1010 Light Street. Meeting for worship First-day, 11 A. M. and 8 P. M.

Boston, Mass.—Meeting House at Townsend Street, Roxbury District. Meeting for worship First-day, 10.30 A. M. Bible School, 12 noon. Christian Endeavor, 6 P. M. Mid-week Meeting, Sixth-day, 7.45 P. M.

Brooklyn, N. Y.—Meeting House at Washington and Lafayette Avenues. Meeting for worship First-day, 10.45 A. M.

Chicago, Ill. (South Side).—Meeting House at 4413 Indiana Avenue. Meeting for worship First-day, 11 A. M. Bible School, 9.45 A. M. Christian Endeavor, 6.30 P. M. Fourth-day Prayer Meeting, 7.30 P. M.

Chicago, Ill. (West Side).—Meeting House at Park Avenue and Forty-fourth Avenue. Meeting for worship 11 A. M. Bible School, 9.45 A. M. First-day 11.00 A. M. Bible School, 9.45 A. M. Christian Endeavor, 7.30 P. M. Fourth-day Prayer Meeting, 7.30 P. M.

Cincinnati, Ohio.—Meeting House at corner Eighth and Mound Streets. Meeting for worship First-day, 11 A. M.

Columbus, Ohio.—Meeting House at Highland Avenue, South of Broad Street. Meeting for worship First-day, 10.30 A. M. and 7.30 P. M. Fourth-day, 7.30 P. M.
Meeting House at Sullivan Avenue,

near Central Avenue. Meeting for worship First-day, 10.30 A. M. and 7.30 P. M. Meeting Fourth-day evening.

Meeting Fourth Street, near Fifth Avenue. Meeting for worship First-day 10.30 A. M. and 7.30 P. M. Fourth-day, 7.30 P. M.

Meeting House Broad Street, West of City. Meeting for worship First-day, 10.30 A. M. and 7.30 P. M. Fifth-day, 7.30 P. M.

Denver, Colorado.—Meeting House at Goss and West Forty-first Streets. Meeting for worship First-day, 11.00 A. M. Sabbath School, 9.30 A. M. Evening meeting, 8.00 P. M.

Des Moines, Iowa.—Meeting-house at 827 East Grand Avenue. Meeting for worship First-day, 10.30 A. M. Evening meeting, 7.30 P. M. Bible-school, 12 M. Christian Endeavor, 6.30 P. M. Prayer-meeting, Fourth-day, 8.00 P. M.

Kansas City, Mo.—Meeting House at Thirty-first and Charlotte Streets. Meeting for worship First-day, 11 A. M. Bible School, 9.45 A. M. Christian Endeavor, 6.30 P. M.

Los Angeles, Cal.—Meeting House at corner Third Street and Freemont Avenue. Meeting for worship First-day, 11.00 A. M. Evening meeting, 7.30 P. M. Bible School, 9.45 A. M. Christian Endeavor First-day, 6.30 P. M. Evening meeting, Fourth-day, 7.30 P. M.

Manchester, N. H.—Meeting-house, Beech and Merrimack Streets. Meeting for worship, First-day, 10.30 A. M. Bible-school, 12.00 M. Gospel meeting, 6.00 P. M. Mid-week meeting, Sixth-day, 7.30 P. M.

Minneapolis, Minn.—Meeting-house, corner First Avenue, South, and Fourteenth Street, East. Meeting for worship, First-day, 10.30 A. M. Christian Endeavor, 9.30 P. M. Mid-week meeting, Fifth-day, 8.00 P. M.

New York, N. Y.—Meeting House at 144 East Twentieth Street. Meeting for worship First-day, 11 A. M.

Oskaloosa, Ia.—Meeting House at Penn College Chapel. Meeting for worship First-day, 10.30 A. M. First-day evening, 7.30 P. M. Mid-week meeting Fifth-day, 7.30 P. M.

Meeting House at H Street. Meeting for worship First-day, 10.30 A. M. First-day evening, 7.30 P. M. Mid-week meeting Third-day, 7.30 P. M.

Plainfield, Ind.—Meeting House on Main Street. Meeting for worship First-day, 11.00 A. M. Meeting First-day evening. Mid-week meeting Fourth-day, 11.00 A. M.

(Conservative Friends.)

Meeting House on South Street. Meeting for worship First-day, 10.00 A. M. Mid-week meeting Fourth-day, 10.00 A. M.

Portland, Maine.—Meeting House, 81 Oak Street. Meeting for worship First-day, 10.30 A. M. Bible School, 12 M. Evening meeting, 7.30 P. M. Christian Endeavor, Third-day, 7.30 P. M.

Meeting House on Forest Avenue. Meeting for worship First-day, 10.30

A. M. Bible School, 12 M. Evening meeting, 7.30 P. M.

Portland, Oregon.—Meeting House, East Main and Thirty-fifth Streets. Meeting for worship First-day, 11.00 A. M. Bible School 10.00 A. M.

Evening meeting, 7.30 P. M. Y. P. S. C. E. prayer meeting, 6.30 P. M. Mid-week prayer meeting Fifth-day, 7.30 P. M.

Providence, R. I.—Meeting House at corner North Main and Meeting Streets. Meeting for worship First-day, 10.45 A. M. Meeting Fifth-day, 7.45 P. M.

Richmond, Ind.—Meeting-house at North Tenth and G Streets. Meeting for worship, First-day, 10.30 A. M. Bible-school, 9.00 A. M.

Meeting-house at South Eighth Street. Meeting for worship, First-day, 10.30 A. M. Bible-school, 9.00 A. M. Christian Endeavor, 6.30 P. M. Mid-week meeting, Fifth-day, 7.30 P. M.

Meeting-house, East Main Street. Meeting for worship, First-day, 10.30 A. M. Bible-school, 9.00 A. M. Christian Endeavor, 6.30 P. M. Mid-week meeting, Fifth-day, 10.00 A. M.

Washington, D. C.—Meeting House at Thirteenth and Irving Streets. Meeting for worship First-day, 11.00 A. M. Bible School, 9.45 A. M. Mid-week meeting, Fifth-day, 8.00 P. M.

Wichita, Kansas.—Meeting at Friends University. Meeting for worship First-day, 11.00 A. M. Evening meeting, 7.30 P. M. Mid-week meeting, Fifth-day, 7.30 P. M.
Meeting House, Cleveland Avenue, North of Douglas Avenue. Meetings for worship First-day, 11.00 A. M. Evening meeting, 7.30 P. M. Mid-week meeting, Fifth-day, 7.30 P. M.
North End Meeting House. Meeting for worship First-day, 7.30 P. M. Mid-week meeting, Fourth-day, 7.30 P. M.

TRANSFORMATIONS.

CURIOUS RESULTS WHEN COFFEE-DRINKING IS ABANDONED.

It is almost as hard for an old coffee toper to quit the use of coffee as it is for a whiskey or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavor than most of the coffee served nowadays, and to the taste of the connoisseur it is like the flavor of fine, mild Java.

A great transformation takes place in the body within ten days or two weeks after coffee is left off and Postum used, for the reason that the poison to the nerves—caffeine—has been discontinued and in its place is taken a liquid food that contains the most powerful elements of nourishment.

It is easy to make this test and prove these statements by changing from coffee to Postum. Read "The Road to Wellville," in packages. "There's a Reason."

The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XIV.

PHILADELPHIA, TENTH MONTH 3, 1907.

NO. 40

BUZZING IN THE EARS.

The other day I broke my ear-drum. After a momentary scare for the results, the doctor quieted me with the assurance that it would soon heal up and be as sound an ear as ever. But an unexpected trouble appeared—a low, buzzing sound began to be heard deep within my head, which increased until it sounded like the noise of vast machinery running at full speed. This noise was quite endurable in the day time, for there were many things to distract the attention from it, but at night the din was almost unbearable. Whichever way I turned the noise was there until it seemed as though the universe had suddenly become a great factory. Imagine how it would feel to live in a world in which we could hear each blade of grass grow, each bud shoot, and in which every operation of nature sounded in our ears! Something like that seemed my experience. The ancients used to imagine that the revolving planets and stars in their spheres made music and that a favored few could hear this music of the spheres. I began to imagine that this music had degenerated into *noise* and that I was one of the "favored" few who could hear it! While all the time the trouble was just in my own ears. When the blood stopped throbbing in the injured spot and when the pressure was relieved by healing, the awful noises of the universe disappeared and the world became as quiet as ever.

This incident may do for a bit of a parable. A great deal of the jar and disharmony of this great world of ours is due to our own way of hearing. It has been discovered that many, if not most, of the hallucinations which are experienced are due to a defect in the ear or in the eye. The person has a speck in his optic lens and thinks he sees a ghost, or he has a "buzzing in his ear" and thinks he hears a voice talking to him. In other words, the individual himself—the "subject," as we say—often produces from within himself what he thinks he finds outside in the world about him.

This sometimes happens in the religious sphere. A man gets a "buzzing in his ear," a queer, subjective notion, a sort of "fixed idea," and sooner or later he gets to believe that *things are that way*. With his "queer idea" buzzing in his head he pores over texts

of Scripture and he discovers that they all teach this idea. No matter where he opens his Bible he sees "infant baptism" taught, or some other idea which is buzzing in his own head. Everybody knows some case of this kind, though, perhaps, none of us suspect that *our* pet scheme is a case of the same kind.

This "tick inside" has played a good deal of havoc. A man gets a notion in his head that the church is threatened with pestilent errors; that men are abroad teaching heretical views, attacking the citadel of faith and bringing back the exploded infidelities of past centuries. He hears this "tick" so loud that he thinks the world around him fairly roars and screams with heresy and error. He rushes to the combat and calls all true men to arm themselves for the deadly fray. He is ready to divide churches, and split families and destroy educational institutions to stop the roar of the all-devouring heresies, while all the time the real trouble is inside his own head. Meantime the men who seem so dangerous are going along their quiet ways, as grass and buds and stars do to normal ears, and have no more thought of reviving infidelities than they have of dynamiting the Capitol at Washington. It would all be ludicrous, as the subjective ghosts are and the other kinds of inward buzzings, if it did not deceive good people and produce wide-spread suspicion, and so hamper the progress of the church. But time and the doctors cure inward buzzings. The normal ear-drum comes back again and one wakes up to find that the world is a much quieter place, a much better place, than he fancied while he was listening to the beatings in his own head!

R. M. J.

THE CONSCIOUSNESS OF INSUFFICIENCY.

We hear much about self-sufficiency among Christian people, but the consciousness of insufficiency is even more common. Everyone who is endeavoring to do his full duty finds ever and anon that he cannot reach the degree of efficiency he would like. His capital, his strength, or his knowledge fails him. This is especially true with those who bear larger responsibilities. There is scarcely a field of activity that does not call for one or more persons, gifted and capable, who can give their entire time and strength

to the work, and the more efficient they are the more they are apt to feel their limitations. But it is a hopeful sign, and Friends in America are just now in flush of this consciousness.

Never before have we received so many contributions on "Present-day Topics," in the same length of time, as we have during the past year. Most of them call attention to real or supposed defects, while only a few suggest ways for relief or advance. And these suggestions are usually thrown out not as solutions, but as "feelers" to provoke thought and discussion with a hope of arriving at something more definite later. The Society is in the position of the minister who said, "I can often sense the need of a meeting, but am at a loss to know how to meet it."

A few years ago many were free to suggest remedies who are not so sure about their efficacy today. Some thought we need look no farther if each member "kept close to his Guide," but we are learning that the admonition must be defined in the light of a wider experience and applied socially as well as individually. Others sought relief in "revivals" that brought with them weaknesses hitherto unknown among Friends. In many places the "pastoral system" was the universal panacea, but we find that it also must be modified if Quakerism is to survive. Only last week one of the leaders in the movement, who has served in several meetings both on the Atlantic Coast and in the Middle West, informed us that he did not care to continue in the work because Friends had come to expect too much of a pastor in their meetings for worship. The recent action in Western Yearly Meeting is significant. We quote from the report:

"A strong feeling was expressed in discussing the state of society that the tendency of our pastoral system is to give the pastor too much responsibility in the meetings for worship. The pastors feel this as strongly as any one, and they will probably have to lead in the re-establishment of perfect freedom of expression in our meetings for public worship."

How to relieve this situation is only one of a number of problems that are vital to our existence.

We are in a crucial situation. The feeling is general that we are not doing our best. We are unwilling to acknowledge that we are inherently weak or defective, but every section of the Society feels it must improve and advance if it expects to survive. No one is sure just how to begin.

A calm and impartial review of the development and tendency of our methods and teaching reveals strength and weakness. Quakerism as it is, and has been, is not without its victories and virtues; nor is it without its faults. We should rejoice to know that

God is bringing us to this consciousness of insufficiency. It makes us more open to receive new light, and less likely to take hasty action. We can appreciate the words of one of our learned ministers, who said at a recent conference that "Friends should retire and think for ten years before pronouncing a final opinion upon the issues before them." Never before did we seem more ready to counsel together with loving consideration for the opinions and experience of one another.

EDITORIAL NOTE.

Another victory for the temperance forces was scored the 17th ult., when the people of Oklahoma and Indian Territory decided for constitutional prohibition by a large majority. The enabling act provided that the manufacture and sale of intoxicating liquors should be prohibited within the bounds of the then existing Indian Territory for twenty-one years, and until the voters of the State should thereafter determine otherwise. This provision has been made binding for the entire State. The victory, however, has been won after a strenuous contest.

[FOR THE AMERICAN FRIEND.]

THE BEGINNING OF WESTERN YEARLY MEETING.

BY GEORGE H. MOORE.

Western Yearly Meeting was set up in 1858, but the real beginning was fifty years before that time. About 1809 or 1810 Jonathan Lindley, Orange County, N. C., made a prospecting trip to Indiana Territory for the purpose of selecting a site on which to establish a Friends colony. His prospecting was satisfactory and he selected for that purpose a beautiful tract of land in the valley of the Wabash River, where the city of Terre Haute now stands, designating for his own entry the land on which the court house was afterwards built. He then went back to North Carolina, and in 1811 returned with the advance guard of his colony, about 30 persons in all. On entering the Territory, however, and learning that war was imminent with the Indians further north, they stopped temporarily in what is now Orange County, Indiana, and later made a permanent settlement there.

Two things probably caused this change in place and plan of settlement: First, the continued warlike attitude of the Indians further north, and secondly, a few Friends had previously settled in this part of the Territory. Of these previous settlers, John Hollowell, Wayne County, N. C., was the most noted. He came to the Territory in 1806, taking his rifle for game and a sack of cornmeal for emergency. During his explorations he discovered a small cave near the present site of Valeene, in which a beautiful spring bubbled forth. This Quaker pioneer barricaded the cave and dwelt therein during his sojourn

in these parts, and is said to have had no mean habitation. After selecting a location for settlement he journeyed back to North Carolina during the winter months, and in the spring of 1807 returned to the Territory with his family. Again he occupied the cave till more suitable accommodations could be provided, and, on Sixth month 30, 1807, entered a fine tract of land on which his underground residence was located. John Hollowell died in 1847. On his broken headstone, in addition to the usual data, there still appears in dim outline this simple inscription, "The first white settler in Orange County." Robert Hollowell, a brother of John, came with him on the return trip and settled about six miles further north on the present site of Hardensburg. Another brother, Jesse, came a little later and settled a few miles further west. Another Friend or two probably settled in this locality about the same time.

When Jonathan Lindley and his colony decided to settle permanently in this section already pre-empted by Quaker pioneers they took refuge in an old fort three miles east of the present site of Paoli. In this fort they were protected from the inclemency of the weather and the dangers of the wilderness. Nearby the fort was the Half Moon Spring, a bottomless spring from which Lick Creek issues, a full-grown stream. Natural conditions here were favorable for settlement, well timbered hills, fertile valleys and an abundant water supply.

The new settlers applied themselves diligently to the tasks of pioneer life; houses were built, fields cleared and roads opened up. In due time they entered the land on which they had settled, and in 1814 Jonathan Lindley built a mill on Lick Creek a half mile below its source, and there are many evidences that the colony was prosperous.

Though pressed by the toil and hardships of pioneer life, these Friends did not neglect the assembling of themselves together "as the manner of some is." Probably from the first they had meeting among themselves in the fort and afterwards in their homes, but soon a meeting-house was built on the site where for so many years the old Lick Creek Meeting-house stood. An indulged meeting was granted them Eighth month 29, 1812, and in 1813 a monthly meeting was established, the opening minute of which was as follows: "At a monthly meeting, held and opened agreeable to the direction of West Branch Quarterly Meeting, the 25th of the Ninth month, 1813, which is as follows: The committee appointed to visit Friends of Lick Creek and Blue River report that they attended to appointment and were free that the request should be granted, with which this meeting unites and establishes their meeting for worship on First and Fourth-days of the week, and also a monthly and preparative meeting. The monthly meeting to be held the last Seventh-day in each month at Lick Creek, and the preparative to be held on Fourth-day preceding, and to be known as Lick Creek Monthly Meeting. Our Friends, William Nol. David Hollingsworth, Andrew Hoover and Samuel Jones are appointed to attend

the opening of said meeting, the last Seventh-day in this month, and also the preparative, and report their care to this meeting. Extracted from the minutes of West Branch Quarterly Meeting, held at White-water, 11th of Ninth month, 1813. Samuel Brown, Clerk."

Owen Lindley was appointed clerk and Nathan Dicks was appointed overseer for Lick Creek, and Zachariah Nixon for Blue River. The meeting then appointed a committee to select elders and received nine members on certificate from Back Creek Monthly Meeting, N. C. At the next monthly meeting, Tenth month 30th, Blue River requested for a meeting for worship on First and Fifth-days, also a preparative meeting. The request was duly considered, but it was thought best that it "lay as a reference on the mind of Friends to a future meeting." Later the request was granted and the meeting established in Fourth month, 1814. In Seventh month, 1815, Blue River Monthly Meeting was set up, and a little later these two monthly meetings united in a request for a quarterly meeting, which was granted, and the meeting set up in First month, 1818.

Just when these Friends first made provision for the schooling of their children we may never know, but sure we are that the school was established by them along with the home and the meeting. At an early date they maintained a school of high grade at Lick Creek and for many years it was one of the educational centers of Southern Indiana. An old academy building, now used for a district school, still stands a silent witness to the memory of former days.

During the first several years additions to the meeting were numerous. Scarcely a monthly meeting passed without the reception of several members, mostly by certificate. The following minute of Seventh month, 30, 1814, is characteristic of this situation. "There was a number of certificates produced to this meeting, to wit.: one for Benjamin Evans and sons, Joseph and Miles. One for Joseph Willard and sons, Thomas, Exum and Cyprion. One for Mark Bogue and John Henry Nixon. One for Joseph Willard, a minor. One for Evins Locy. One for Ralph Hasket and one for Charley Draper and sons, Exum, Asa and Martin, all of which certificates were from Suttons Creek Monthly Meeting, Perquimons County, N. C., and dated the 9th day of the Fourth month, all of which is accepted." Most of the certificates were from North Carolina, though some were from South Carolina, Virginia, Tennessee and Ohio. Requests for membership, however, were frequent. These probably came from other settlers in the vicinity of the colony.

Friends congregated in these meetings in Southern Indiana, in part at least, to await the opening of Indian lands in the central and western parts of the State. These were opened for settlement about 1820 and many Friends pressed into the new territory, entered land, formed settlements and established meetings. As a result the granting of certificates at Lick Creek and Blue River soon became as

common as receiving them had been a few years before. These meetings had simply become a base of supply for the newly-established meetings further north, and, for fifty years or more, the drain upon their resources continued. Every one of the other fifteen quarterly meetings of the Yearly Meeting have sprung directly or indirectly from Blue River Quarter. A study of the records reveals the fact that many of the leading families of the Yearly Meeting entered its limits through this quarter.

A study of these early Friends and their settlement brings to light some interesting facts. They builded sure and well and their foresight still directs the current of life in the country they settled. The mill site selected by Jonathan Lindley has never been equaled on Lick Creek. Other sites have been selected and other mills have been erected and torn away, but for ninety-three years Spring Mill has drawn custom from far and near and is to-day an up-to-date flouring mill. It is said that Jonathan Lindley virtually located Paoli, the county seat, though a commission was appointed for that purpose, and in his position as Government agent he laid out the town, made the plot and sold the original lots, 223 in all.

With the settling of Paoli, trade opened up with the river towns. One of the avenues of traffic, the Leavenworth Road, ran directly past John Hollowell's home and here, on his own land, he laid out the town of Valeene. One of the bills advertising lots for sale is still in existence and bears the imprint of the father of the late John Hay, who then lived at Salem, Ind., and owned a printing establishment. Another avenue of trade was the New Albany Road, which ran directly past Robert Hollowell's home, and here a little later grew up the town of Hardsburg. These roads are still principal roads and these towns are still thriving towns, and time has only emphasized the wisdom and foresight of these men in applying themselves to the current affairs of their day in the way best to control them at that time and direct them through generations to come. It is a curious fact, however, that though these prominent Friends were so intimately connected with the origin and growth of the towns of their community, no Friends meeting-house was ever built in any one of them till the present one was built in Paoli in 1892.

The beginning of Western Yearly Meeting is only one chapter in the history of the great movement among Friends during the last century by which they were distributed throughout the country. The movement was general among them and every meeting, almost every family, contributed to it and sent their representatives to other States and Territories. The late Addison Coffin told the writer that he could take the important committees appointed in the meetings on the Pacific Coast and with most members trace their ancestry back through Iowa and Kansas, on through Indiana to North Carolina, and, in many instances, locate the farm on which their ancestors lived. The writer of this sketch has found in south-

ern Indiana and Illinois a branch of each of the following prominent families in Wayne County, N. C.: Cox, Hollowell, Kennedy, Jennette, Everett, Musgrave, Hall, Overman, Moore and Grantham. (The identity of the last named is not yet fully established.) These, in turn, have contributed their representatives to the west-bound host. No wonder this movement frequently broke up meetings and sometimes even threatened the stability of our Society, but, by it, our territory has been enlarged, our numbers increased and our possibilities multiplied. Can we not see the guiding of the Father's hand through it all? And who can doubt that He still has a mission for the people whom He has so wonderfully guided in the past and to whom He has committed such great possibilities for the present?

Paoli, Ind.

[FOR THE AMERICAN FRIEND.]

THE TALENT OF A SILENT TOILER.

BY RAYNER W. KELSEY.

CHAPTER III.

THE RABBI AND HIS FRIENDS.

Early the next morning, the young rabbi and his friends were ready for the day's journey. As their beasts were brought before the inn and they prepared to mount, a man of the town came, saying that Joseph, the carpenter, was ill unto death and that he begged for the young rabbi to come to him for a word of conversation. A look of hardness was in the young Jew's eyes as he continued preparations for departure. His only words of reply were: "It is not possible"—and the man hurried away again.

After the usual delays of starting, the little company wound its way down a narrow street of the city, but stopped suddenly at a crossing of the way, brought up by an unexpected hindrance. A girl, running lightly down a side street, came upon them and laid her hand without hesitation upon the bridle of the leader's beast. With the other hand she threw back an unbound luxuriance of brown hair that had fallen partly across her face, and with head thrown back, and bosom heaving from exertion, she turned her fair, full face, and large, frank eyes straight upon the young rabbi. She paused a moment to struggle with her breath, and, as she paused, her eyes lost something of their fearlessness, although with effort she kept her gaze from falling. Then the red blood mounted to her cheeks and swept across the broad, high forehead. But as she spoke the threatened timidity fled, and her sentences, uttered between deep breaths, were short and full and urgent.

"My father is dying—that is my excuse for such behavior. He would speak a word with thee. He loveth thee. He said as much. Indeed he loveth all men. Only with himself has he ever dealt unkindly. I could not see thee go denying his request. I saw thou didst despise his talking of last night. But even then I told myself that thou wert patient with him. At least he did not see thy feelings. I thanked thee in my heart thou wert no harsher with him. He

could not read thy face as I. He sees not well of late. But he is worthy. The good God turn thy heart to come to him! He is so old and broken. The house is but a little way from here. It is a dying man's request."

She paused, and her eyes searched the Jew's face, as a thirst-crazed man searches the horizon of the desert for some sign of life. But the rabbi's face was set. The lines about his eyes were lines of hardened, changeless words, that said: "When thou art finished, I will ride on." The girl read the answer and the color left her face. The hand that held the bridle rein relaxed. Her head sank toward the bosom that now heaved with double strength, and it seemed that she would fall. The rabbi watched her closely and loosed his hold upon the reins. The other men dismounted quickly. But with an effort she raised her head at once and steadied herself by the mane of the rabbi's beast. "I am well," she said. "My broken rest of last night and my running only weakened me."

Then she stepped closer to the rabbi and the others moved apart as she spoke again to him in lowered tones. "Master, thou wilt not come, I see it. I know not why. Thou knowest. But I ask thee, oh, I beg of thee, as for my father's life—let me tell him that thou didst promise to think upon those things of which he spoke to thee. Grant that much for an old man's dying comfort."

The rabbi looked away a moment, then full upon the girl—and as the color just showed again upon her pallid face, the hard lines about his mouth and eyes softened a little, and he said: "I promise." The girl bowed low before him and spoke one sentence: "For thy promise, and for the keeping of it, may the peace of God be with thee through our Lord Jesus." Then she fled up the street, and the little company, pausing a moment till she disappeared, passed from the outskirts of the city, swung clear of the Nazareth hills, and turned eastward to cross the plains of central Galilee.

The mountains of the east and north showed dark against the morning sun. Through a rift between the distant hills could be seen the gray canopy of mist, hanging above the Sea of Galilee. Little was said at first, save for an occasional ejaculation on the clear, bracing air of the morning, and the glories of the sunrise landscape. But as the sun rose higher, and its warmth reached the chilly riders, then the easy chatting of another day began.

The rabbi rode somewhat apart from the other members of the company and seemed lost in his own thoughts. There was much speculation among his comrades upon the incident of the morning, which they readily connected with the old man at the well, and the rabbi's conversation with him. Their talk showed that they knew the rabbi had learned much that he had sought to learn the night before. It was hinted that their leader did not, for mere pastime, turn aside from weighty journeys to visit obscure hamlets. But no one ventured to put a question to him. His mood was stern and forbidding. He rode

without speaking. Sometimes the reins would slip from his hands, and he would fold his arms and drop his head. Then the lines would draw more tensely about his mouth and his eyes would narrow, until there was left only space for steady, sharpened glances of subtle purpose. Once he spoke abruptly the single sentence: "It is the Law." Then he started, as one awakening from a sleep, and seized the reins and looked about, as one who sees his surroundings for the first time.

His comrades seemed to pay little heed to his behavior. They busied themselves with whatever subject pleased them most. At the noon hour they paused at the city of Tiberius. They ate a simple traveler's meal, refreshed their beasts, and rested in a sheltered corner of the market place until the ninth hour. The rabbi went to the synagogue, to hold conversation with the elders there. The journey of the later afternoon was a repetition of that of the morning. The rabbi was plunged in thought. His comrades talked.

"The chiefest hindrance to stamping out the sect," said one, "is the very mildness of their stiff-necked obstinacy, that helps them play so well the rôle of martyrs. Even the girl at Nazareth had learned the lesson, and when she spoke her blasphemy it was in the form of a blessing. 'Tis a perfumed pestilence, indeed! It is true, also, as they tell it, of the young blasphemer that we finished at Jerusalem. I was close to him when there was a lull in the casting, that the throwers might gather up again a stock of bowlders. 'Lord, lay not this sin to their charge.' Aye, those were his dying words. 'Tis well-nigh blasphemy to repeat them. And then the hue and cry raised by his friends and the women! Even some that were with our party and had helped in the casting, left off then, and it is rumored that some of them have joined the sect. I dare say they will soon be worshipping their dead friend's name, and placing him next to their so-called Messiah."

The rabbi had been plunged in one of his deepest reveries of thought, but when the incident of the stoning at Jerusalem was mentioned, he started and listened, and drew his animal nearer to his comrades. As the story was repeated, he nodded, as it were thoughtless assent, to familiar details or acceptable sentiments. Then the lines of his face grew more tense, the hardness came to his eyes again, until a look bordering on pain showed in them. The man who had spoken, noted the leader's interest, and continued: "I thought, though, that we had them frightened unto cover, until I witnessed the defiance of the maiden this morning. They wax brave as the miles separate them from Jerusalem. It seems to me we might send bound a company of blaspheming prattlers from Nazareth, as an earnest of the work that we will do when we reach our journey's end."

This last suggestion opened the rabbi's mouth. He spoke in even tones and measured words, but there was fire in his voice and at times his eyes kindled. He told them who it was with whom he spoke the night before—and loud were the exclamations of sur-

prise. But these were quickly hushed as he continued his story and rehearsed in full to them the details of his conversation with the old man. The spell of his silence was broken now, and he entered with alacrity and vigor upon his story. He spoke of Joseph's earnestness, and even acted out in voice and gesture some of the old man's eloquent appeal. Clearly, as one used to careful thinking and remembering, he outlined the argument favoring the resurrection of Jesus, asking in repetition why so many had turned from doubt to firm belief, if some miraculous manifestation had not come to change their hearts. So he went through the story and ended with the simple question: "What think ye?"

Quickly came the answer from the youngest in the train: "This think I—that it would be a good beginning of our work to send the old man and his family to be dealt with at Jerusalem."

The rabbi reined in his beast at the words. The company stopped. They had just rounded a hill, the sun was low, and before them lay the city of Capernaum. All eyes were fixed upon the rabbi, some in surprise and hesitation, others with the unconcern of those to whom even the unusual is expected. The rabbi's eyes searched the faces of his comrades one by one, his breast heaved, and his hands were set hard upon the reins. When he spoke, his words came quickly, each one emphasized.

"I would not have you ignorant of what is in my heart. To visit the wrath of God on men is no light thing. Wherefore I find no pleasure in the suffering of any. If I find pleasure, it is in this, that I serve the Law as one that faileth not. Nevertheless, our commission does not bid us deal with Nazareth. Let that matter rest with me alone. Your lips are sealed to what has passed. Howbeit, as to our duty at this journey's end, we are the servants of the Law. The Law spares not."

He ceased to speak, and, after a pause and a silence, the little cavalcade passed down the slope and into the city.

(To be continued.)

Some Views on Present Day Topics.

THE PROBLEM OF A CONSISTENT QUAKER PASTORATE.

BY ELBERT RUSSELL.

(Continued from last week.)

The Quaker pastor's relations to the worship and workings of the meeting cannot be modeled after those of other denominations which give their ministers a sacerdotal and official position. In the Episcopal churches, for example, the clergy are a ruling body. They receive, transfer, and drop members; they organize and control the work of the church, they celebrate the sacraments, they direct public worship.

Frequently I have occasion to preach in other churches in the absence of the pastor. Hesitating to try to follow an unfamiliar liturgy, I have often asked if there were not some member of the congrega-

tion who would assist me by taking charge and conducting the worship with the exception of the sermon. I have never yet found one who could or would do so. In such churches only an ordained minister conducts public worship and it cannot go on without him.

But with us this is not true. There is no reason why a Quaker pastor (or other Quaker minister) should, *as such*, direct public worship: open and close the meeting, announce hymns, make announcements, lead in prayer, etc. There may be local conditions under which it is convenient for the pastor rather than the elders or others to do such things; but then he should do them because he is specially designated for these duties by the meeting, and not because he is pastor. I believe, however, that because of the danger that such action may be confused with the similar action of pastors of other denominations, that it is better not to have the pastor do these things. It makes for life and interest in a meeting to distribute responsibility so long as men and women can be found who will bear it. Members can be found with special fitness and discernment to close the meeting, choose appropriate music, make announcements, etc., and even read the Scriptures, if a meeting feels it right to have the Bible read regularly in its worship. There ought to be others besides a minister who sense the feeling and need of a meeting and voice their common prayer, and they should feel that their duty is commensurate with their ability.

The pastor attends the meeting for worship not to worship for the congregation, but to worship with them. He is there as all the rest are, to help build up the body of Christ, as the Spirit apportions the privilege to each. He is to minister according to his gift to the needs of others. Ordinarily, if he has not mistaken the call of God, he can do that best by instructing, persuading and inspiring his fellows to higher life and truer service. There may be times when he can minister best by not preaching, but by helping others to be true to the call of God, by developing their independence in worship and their gifts of service.

In the business of the meeting the pastor ought not to have a controlling voice, as pastor. His voice is entitled to the weight which his maturity of judgment, experience, and opportunities for knowing the meeting's needs give him as one member of the meeting, and no more. His pastoral duties give him opportunities to know the conditions and needs that many other members do not have. These ought to entitle his opinions to special consideration, but it is the facts he is able to point out and the reasonableness of his opinions rather than the fact that he is pastor that ought to carry weight.

When a pastor is called to give his service to a congregation, their mutual obligations should be as exactly specified as is consistent with spiritual liberty; and the agreement should be written. The human memory is fallible and men often carry away different impressions of a verbal agreement. Both parties should be convinced they are following the mind of

the spirit before entering on such a relationship, and to protect their mutual interests each party should agree to give ample notice of desire to terminate the agreement. The principle that one who receives of spiritual things should minister of temporal things (Rom. 15:27) and that the laborer is worthy of his food (Matt. 10:10; I Cor. 9:14) should be observed in a specified income which the meeting is to give as its part of carrying on the Lord's work through him.

Friends have always been alive to the dangers of such a relation between a minister and a congregation. And beyond question this, as well as every other good thing in the world, does involve dangers of abuse. There is danger that a pastor's work may become perfunctory and artificial; that he may have the burden of the work shifted to him so that the congregation shirks its service and loses its part in worship. There is danger on the part of the pastor of mercenary motives and professionalism in the worst sense. However, I do not think that as yet the danger of preaching for the sake of a salary is very great. Many of our pastors sacrificed large financial incomes to enter the pastoral ministry; others continue in the service, in face of standing offers of large salaries; and I feel sure that most of the pastors of these yearly meetings could double their income by leaving the pastorate and engaging in other lines of work. The dangers I have mentioned are more than offset by positive advantages. A minister who is dependent on voluntary contributions is far more susceptible to the temptation to preach to please his congregation, than one whose income is guaranteed by a written contract. There is a certain pauperizing of most men's natures that is hard on their own self-respect and manhood, when they are dependent on the gifts of others for their support. A church values a pastor's services higher and takes more interest in the work if it has to share in the cost and sacrifice involved in his work. A specific agreement puts on the minister a certain sense of responsibility and helps him to bear up consistently under the work in a way that a resident minister under no special obligation to a congregation rarely does. Perhaps, ideally, these things should not be so, but a consistent pastorate must be consistent not only with the divine guidance of the church and the spiritual calling of the minister, but with the fact that these treasures are in earthen vessels. It is no part of the work of the kingdom of God to ignore facts.

Along these lines I conceive that there may be a consistent Quaker pastor, who shall be a shepherd, though not a bishop of souls; an organ of Christ's redemptive spirit; one who reproves, rebukes, exhorts with tender faithfulness; who works to build up the body of Christ; to cast down the evil; to raise the good; to advise, to sympathize, to instruct as God gives strength and opportunity; to promote Christian living in all the aspects of human life—a work that calls for the perfecting and consecration of all that is highest and best within us.

TOPICS CONCERNING THE SOCIETY OF FRIENDS FROM THE STANDPOINT OF A LAYMAN.*

BY O. N. HUFF.

The Society of Friends is passing through a transition. To the outward eyes it has already lost its most distinctive characteristics.

The time has passed when we could be recognized by our form of dress or address. Changes are just as apparent in the conditions and surroundings of the home life.

The primitive and crude meeting-houses of early Friends are gradually giving place to churches (so called), buildings much more elaborate and ornate, with towers and bells to announce the hour for worship, with pulpits, instead of galleries, made of polished wood, with seats or pews of the finest workmanship prepared for the worshippers, instead of benches of the crudest form without paint or finish. Floors are carpeted and windows shaded in plain colors, or sometimes stained glass of beautiful forms and designs.

For one hundred and fifty years it was our custom to choose as a location for our meeting-houses some beautiful grove, perhaps near a clear, flowing stream, and name it Beech Grove, Poplar Run, Sugar Creek, Walnut Ridge, etc., or in the most quiet section of town or village.

But now, as we build anew, we choose more public situations, where they are more accessible to the members, and nearer public places where even the presence of a church building might possibly exert a hallowed influence.

In the years past the meetings for worship were marked by a simplicity that was often very austere. Many, many times not a word would be uttered. The Quaker poet expresses it with these words:

"Welcome the silence all unbroken,
Nor less the words of fitness spoken."

All depended upon the leadings of the Inner Light, or the guidance of the Holy Spirit. This was the cardinal principle of the early church. Sometimes it moved mightily in prayer or sermon those led by the Lord to give utterance in the hearing of the people.

No music of any kind accompanied the worship, unless sometimes it be the tuneful accent of the minister in sermon. The Quaker poet again says:

"I ask no organ's soulless breath
To drone the themes of life and death."

There was often a wonderful solemnity about those silent meetings, and I have heard those not members of the Society say that they were the most impressive religious services they ever attended.

From rigid opposition to every form of music it has now become a prominent feature of our meetings for worship. And even those who in former times may have borne public testimony against it, both in public worship and the home, now sing at every op-

* Read in the meeting of Ministry and Oversight, New Garden Quarterly Meeting, Indiana Yearly Meeting, Second month, 1907.

portunity themselves and urge it upon others. The organ, yea even the pipe-organ, is rapidly becoming the established rule in our new meeting-houses.

In former days the discipline was enforced with painful rigidity in matters of church and personal conduct, but to-day we rarely hear it mentioned, only as it pertains to some matters of church government.

Why all these changes? Was the Society wrong then? Are we right now?

As we contemplate the past, who cannot rejoice and feel a just pride in the testimony the church has borne upon so many great and vital questions? A noble heritage has been left us. And who cannot feel glad from the very depths of his soul that he came from Quaker parentage and was reared under their righteous instructions? But alas! that does not suffice. We cannot grow nor thrive upon history or traditions, however good they may be.

The Society of Friends has wielded a mighty influence upon the religious life of the world, and still does, but *why did it not grow more rapidly then? Why does it not do it now?*

These are vital questions which should seriously concern every one who truly desires the advancement of Christ's Kingdom upon the earth. After an existence of more than two hundred years the Society of Friends has only a membership of about 118,000. This includes the birthright membership. In contrast to this, another evangelical church of the same age had last year alone 116,000 additions to their church, very nearly as many new members in a single year as the Society of Friends have all told with the efforts of two hundred years. Do not such facts as these lead us into serious reflections?

There were two things specially characteristic of early Friends. First, simplicity in faith, manner of worship and church service, and in their daily living. Second, consistency in all these, even to the enforcement of the discipline upon these points. Any of us can testify how faithfully and perfectly many of those dear people fulfilled these injunctions, which so influenced and molded their lives and characters that it seemed sometimes that they had the very flavor of Heaven upon them.

I read recently in one of our ablest journals an article, entitled "The Goodness Fallacy," in which the writer endeavored to show the failure of "goodness" to bring things to pass. There must be something more than simple goodness. There must be *active, efficient goodness* to produce great results.

In the course of the article, drawing illustrations from the different phases of history, he used this expression, which made a profound impression upon me and led me to serious meditation and reflection. It was this: "The Quaker and his love of peace and friendliness threatened for a time to revive *inactive goodness*, but even Quaker ranking went according to thrift and shrewdness."

It seems to me such a sentence ought to arouse the serious thought of every member of the Society of Friends. Was the Society in past years guilty of inactive goodness? Is it guilty now of inactive

goodness? I shall not attempt to answer these questions, but leave it for each one to answer for him or herself, remembering, however, to study the question in all its phases.

Perhaps the most radical change that has come to our beloved Society is the adoption of the pastoral system for the ministry. Not yet have all accepted this as a wise and proper movement. We believe it has come to stay, but we do not believe that either the church or the ministry were prepared for such a radical innovation. The Quaker teaching on the call to the ministry for generations past had not been of such character to properly prepare men and women for the position of efficient, modern pastors. Neither were the lay membership ready, nor are they yet willing to give it harmonious support. These things will require many years to accomplish. Let us not then be too impatient at the progress made.

According to the statistical report of Indiana Yearly Meeting, we have 205 recorded ministers, and a resident membership of 15,733. This averages a recorded minister for every 77 members in the Yearly Meeting. Belonging to the Yearly Meeting there are 136 separate meetings, only 42 of which have regular pastoral care, 66 have partial pastoral service, leaving 28 which have none at all. The net gain in the entire Yearly Meeting, with 205 recorded ministers, is only 146, an average of less than one for each minister. Can the ministry be satisfied with such figures? Does the church look upon them with good cheer?

One of the results of the adoption of the Pastoral system has been to lessen the opportunities for service for many of our preachers. A number of meetings have more than one minister, and if that meeting employs one as a pastor, the rest are shortened in liberty for service and must seek other fields to exercise their gifts.

Another result of this system is, that it weakens the force of one of the strongest and dearest beliefs of the Quaker faith, namely, the leading and guidance of the Holy Spirit. The modern pastor is expected to preach at his regular appointments and not lose too much time in silent meditation. He is paid for service. Some may claim that a preacher may be given a special message regularly every Sabbath morning and evening—and, so he may, but it is certainly in marked contrast to the older teaching. We are rapidly developing and growing into a set form of religious services. "Whether we like it or not, we are weaving our destiny."

Again it seems to me that our ministry is wholly without an efficient organization. So many of them are without ample opportunities for active work, and little is being done to open or devise a plan for service. We are supinely waiting for "Truth to open the way."

If we ever expect to accomplish great things in the salvation of souls, we must be more aggressive and active, we must have a more efficient ministry. Both the church and ministry must have a more effective working organization, and all should be loyal to that

organization. Satan is always active and alert, and if the church is to win in the warfare it must have an army equally as bold and aggressive.

Haven't we an effective organization? I would answer No! Do results show it?

We are all so filled with the thought and teaching that every man is only accountable unto God for his life and action, that it has created in us such an individual independence which makes it almost impossible to perfect any plan of work that will receive the hearty approval and loyal support of all. This is true of all the membership.

Haven't we seen, even sitting together in the same meeting for worship, those actively engaged in the ministry who were not in happy accord, either in method or doctrine, and each division with its friends and followers?

Can such division by any possible manner add strength to the church?

Why so much controversy and even quibbling over questions which are oftentimes non-essential. Oh! what wreckage has come to the church and great suffering and sadness from discussions and personal criticisms that should have been withheld. This, too, with each side claiming to be guided by the Holy Spirit. Somebody was wrong, and in the light of revealed history there were times when all were in some measure wrong.

Do we always fully realize that the Holy Spirit cannot err? Let us be careful not to mistake our frail human judgments and imaginations for the guidance of the Inner Light.

We of the lay membership are becoming too indifferent to the duties and demands of the church. As the pastoral system grows we will be in danger of feeling less individual responsibility and thereby increase the burden of the ministry. This will be a sad mistake.

We rejoice to see so many of the clergy of to-day working so earnestly to prepare themselves for the great work before them. This is a very strenuous age, and those of us who fail to use every means to prepare ourselves will never reach the goal that God intended for us. This is important to all of us alike. Let us study then not only to show ourselves approved unto God; but also to labor to show ourselves approved unto the church and all the duties of life.

I wish we could all be filled with the same spirit for righteousness possessed by an old schoolmate who wrote me a letter a short time ago. He has had a very active and successful life in the ministry in another church. In speaking on the thought that we are approaching the time when life's burden must be lightened he says, "But the manly instinct makes us shrink from the thought of being compelled to take in sail. Who would not rather be besieged with clamorous demands of duty and service than sit apart, with no hand in the struggle, no voice in the mighty and solemn debate of time?" In the same letter he closes an original poem with these beautiful words:

"But still, oh friend! I speak the word,
And still I sing my song;
And trust that some, when they have heard,
May somehow be made strong;
For though may fall from clumsy lips
The sermon and the lay,
God make them yet good cargoed ships
That homeward lead the way."

Fountain City, Ind.

Things of Interest Among Ourselfs.

Those who contemplate attending the Five Years Meeting should read the notice on the first inside cover-page, opposite the editorials.

New York and Brooklyn Friends welcomed the "fraternal delegates" from Dublin Yearly Meeting to a social at Twentieth Street Meeting-house the afternoon of the 27th ult.

Parsonsfield Quarterly Meeting, Maine, was held the 6th to 8th ult. Friends were helped by the company and Gospel services of Wm. T. Thompson, Albert Minot, Chas. Peasley and Henry F. Newell.

Edward Grubb and wife, England, are now in America. They come to us as fraternal delegates to the Five Years Meeting. They will spend most of the time between now and the middle of Tenth month in New York State.

Iowa Yearly Meeting recommended their Young People's Round-tables and Reading Circles to use "The Rise of the Quakers," by T. Edmund Harvey, and "A History of Friends in America," by Allen C. and R. H. Thomas. Our Iowa Friends could not have made a better selection of brief history books.

Friends at Berkeley, Cal., are now comfortably located in their new church-house. From the *Christian Workman* we learn that "the part of the church removed from Haste Street has been almost completely remodeled and nicely calcimined, with a new addition of class-rooms and Endeavor rooms above, and a large primary room and kitchen in the basement."

The West Side Friends Meeting, Chicago, is now established at its new location. The frame building purchased with the lot at Forty-fourth and Park Avenues has undergone a striking metamorphosis through the kindness of some good friends, and presents a fine appearance. It is expected that this building will be used for the work for a few years and then a modern church building be erected on the same site. The heavy expense of moving and buying will be met, as Friends who are able to do so rally around the workers here.

Edith Morris Stubbs, whose obituary appears elsewhere, was active for many years in W. C. T. U. work, holding various offices in that society. Through her efforts the first W. C. T. U. was organized at San José, Cal. For two years she was National Superintendent of Chinese Work, being the first to hold this office. During her term of office she had written and translated into Chinese the first W. C. T. U. tract ever published in that language, sending to China to have it translated and printed and afterward causing it to be distributed throughout the State.

The *Fowler Gazette*, of the 13th ult., has this to say of the Fowler Friends Academy: "School opened at the Academy again last Monday morning with an enrollment of 29. The prospects are good for 40 before the first month closes, and the promoters of the school are well pleased with the first day's showing. A number of visitors were present at the opening exercises and appropriate remarks were made by Prof. and Mrs. Townsend and Nixon Rich, President of the Board of Directors. The students seemed enthusiastic and eager for the year's work."

Earle Jenkins, Clintondale, N. Y., whose obituary appeared in a recent issue, was a young man possessed of keenness of perception and a strong mind, fitting him for a leader and making his removal greatly felt in his home, the meeting and the Christian Endeavor Society, of which he was president at the time of his death, having filled that office ably and satisfactorily to all for nearly two years. He was assistant clerk of the quarterly meeting and formerly president of the quarterly meeting conference. His was a glorious departure, his faith being firmly fixed on the rock, Christ Jesus, his only

hope for salvation. He has gone from works to reward, and, while his friends sadly miss him, they can but rejoice in his rejoicing.

George W. Willis, Cleveland, Ohio, explains his recent action in uniting with the Methodist Episcopal Church in an open letter to Friends. He says:

"But I found it impossible to fully do the special work among Friends which I felt called and concerned to do; neither was there any very substantial prospect that I should ever be able to do so.

"In view of this fact, and also a sudden opportunity for a larger usefulness and fellowship presenting itself elsewhere, I have concluded, after earnest prayer and very careful consideration, that it would be for the best interests of the cause of our Redeemer to return to the church of my boyhood, in which I have labored much of the time during my ministry, and to which all of my nearest kin belong.

"Therefore, at the recent East Ohio M. E. Conference, held in the First M. E. Church of this city, I was very kindly welcomed, unanimously elected to orders and ordained in conformity with Methodist usage."

The Virginia Half Year Meeting was held at Corinth Meeting-house, Southampton County, Va., on the 21st and 22d ult. Ministers and others in attendance from a distance were George C. Wise, a minister, accompanied by his wife, and S. Isabella White, Baltimore; J. Waldo Woody, a minister from Guilford College, N. C.; Annie D. Stabler, a minister from Deer Creek, Maryland, accompanied by Elizabeth Hopkins; Charles H. White, an elder from Eastern Quarterly Meeting, N. C., and William H. Harris, Columbus, Ohio. The Gospel was preached with clearness and power, and the presence of the Lord was manifest in every meeting with wondrous power. On Sabbath afternoon J. Waldo Woody addressed the meeting on the subject, "How Can Quakerism Best Be Applied to Meet the Needs of the Twentieth Century?" His address was logical and forceful. The subject was further discussed by George C. Wise, Alonzo E. Cloud, Annie D. Stabler and others. It was shown that many leaders in other churches were men who have been converted in Friends meetings, and naturally united with some other denomination because they had not been given a welcome by Friends.

Whittier College opened the 10th ult., at which time the new president, Thomas Newlin, was installed. Later, upon the return of Professor Tebbetts, an elaborate inaugural function will be given. From the *Whittier Register* we learn that Thomas Newlin was greeted enthusiastically by the students:

"In the short address that followed, President Newlin proved his ability as a tactful master of situations, and, while he paid high and sincere tribute to the retiring president, he also enforced his determination to build higher and broader upon the foundation so firmly laid. The address was an eloquent argument for education scholastic and spiritual and was full of striking beautiful sayings, such as 'The most you can do in the material world is addition, and how often it is turned to subtraction. In the spiritual life we are raising to higher powers.' He deplored short cuts in education, holding that the acceptance of a course of study was a necessary discipline, while college associations, fellowships and friendships were things sacred and apart from all other experiences in life."

"Dr. Coffin briefly presented the new members of the faculty who were present, Prof. Radeliff, of the Chair of History, and Miss Howard, who has charge of Latin."

Haviland Quarterly Meeting was held at Haviland, Kan., the 13th to 15th ult. Elisha Janeway, a minister from Pleasant View Quarter, was present, also Prof. Cosand, of Friends University. The teaching given by Elisha Janeway and others was clear and practical. The different sessions were well attended. Reports on the different lines of church work were commendable. The educational meeting, Seventh-day evening, also First-day evening meeting, were addressed by Prof. Cosand, and both were spiritual and intellectual feasts. Haviland Academy opened the 17th ult. with an enrollment of 42, and more will enroll soon. On the evening of the 16th a reception was given to the new students at the Academy Hall. Speeches were given by different members of the Board and Alumni. Music was furnished by Nellie Benton, assistant principal. The Academy building and dormitory were recently repainted, varnished and papered throughout. A new wind mill was erected on the grounds during the summer. The quarterly meeting, at its last session, directed the erection of a laundry-house at the dormitory. All the rooms in the dormitory are occupied. A new piano has been placed in

the hall for the use of students. With Prof. F. H. Clark and Nellie Benton in charge, the prospects are good for a prosperous year.

We have received the following communication from a valued friend in Western Yearly Meeting:

"An historical event of unusual interest to Friends of America was made prominently public at the recent session of Western Yearly Meeting at Plainfield. Since the Hicksite separation in 1828, the attitude assumed by orthodox Friends towards the Hicksites has been to consider the Hicksites much as 'prodigal sons' who have rebelliously gone from the parents' home and refused to return and be reconciled. When members of one branch have been thrown in a community where it became more desirable for them to become members of the other branch, they have resigned their membership in the meeting where they have before had their right and then joined the other branch, as if they had never been members of any church. So far as is known, the first variation from this in the nearly eighty years of separation occurred at Pendleton, Ind., where the Hicksite Friends received two members of Western Yearly Meeting or orthodox Friends by certificate of removal, just as they would have received them from some other monthly meeting of their own branch. Finley Tomlinson, Westfield, Ind., a graduate of Earlham, married a member of the Hicksites and moved to Pendleton, where he had no opportunity to attend a meeting of orthodox Friends. He asked for his certificate of removal from Westfield Monthly Meeting and it was granted, and when presented to Pendleton Monthly Meeting of Hicksite Friends, was gladly received by them. Prof. Elwood Allen, Bloomingdale, Ind., became principal of the High School at Pendleton several years ago. He, having also married a member of the Hicksite branch, transferred his membership in the same way.

"During the session of Western Yearly Meeting, on Eighth month 16th, Charles E. Newlin, Indianapolis, introduced the following, which, after careful consideration by a committee appointed for that purpose, was passed upon favorably by Western Yearly Meeting:

"The attention of the meeting has been called to the friendly departure from the custom that has prevailed since the separation of the Hicksite branch of the Society of Friends in 1828, in the admission to membership by the Hicksite Monthly Meeting of Pendleton, Ind., of two members of this Yearly Meeting during the past year, by certificate of removal. We, as members of Western Yearly Meeting of the Friends Church, believe the time has come when we should recognize the Society of Hicksite Friends as a distinct religious denomination."

"This action is very significant, for it thus, for the first time, it is believed, recognizes officially the Hicksites as a distant denomination, and in the future places them in the same relation to orthodox Friends as they maintain towards other denominations. The hope was expressed in Western Yearly Meeting that this might forever silence the discussion as to the difference between the doctrine of orthodox and Hicksite Friends, which has frequently grown so acrimonious, and caused ill feeling between those who should otherwise have been friends. The belief of one branch should be of no more concern to the other than is the difference between the doctrines of any two religious denominations. A fraternal relation between the two or between the members of the two branches should in no way be construed as the endorsement of the peculiar doctrine of the other, any more than the friendly relation existing between a Protestant and his Catholic neighbor might indicate that one or the other was renouncing his religious belief. After nearly eighty years of separation, surely the stigma of 'prodigal son' should be removed from our Hicksite Friends and a fraternal recognition of the right to individual belief, and a hearty co-operation along such lines as are of common interest should no longer be looked upon with suspicion. This action should portend a day of increased usefulness of each branch as a separate religious denomination."

DIED.

Cox.—Near Hugoton, Stevens County, Kan., Ninth month 19, 1907, Flora A. Wheeler Cox, wife of Henry D. Cox and daughter of Willis and Elma Wheeler, in her twenty-fifth year. She was a birthright member of Timbered Hills Monthly Meeting, Kan., an earnest, Christian and an active worker.

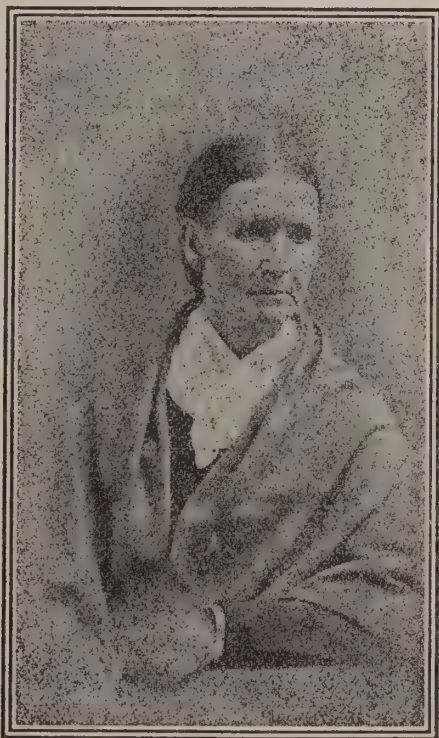
Cox.—At the home of her sister, J. E. Shores, near West Milton, Ohio, Eighth month 10, 1907, Phoebe C. Cox, aged

sixty-one years. The deceased was a Friend, converted early in life, and, though a sufferer for many years, she manifested a true Christian spirit.

GEORGE.—At the home of his parents, A. J. George and wife, near Fowler, Kan., Ninth month 6th, 1907, Everett George, in his seventeenth year. The deceased was a bright, conscientious boy, an earnest Christian and a favorite with his classmates and companions. He was a student at Fowler Academy and was working during the summer vacation to save money for this coming year's schooling.

STUBBS.—At Alhambra, Cal., Eighth month 27, 1907, Elizabeth Edith Morris Stubbs, in her sixty-third year. The deceased was the youngest daughter of Lewis and Susan Morris and wife of Jacob Stubbs. She was a birthright Friend and an active Christian worker.

STEWART.—At her home, near Lewisville, Ind., Eighth month 30, 1907, Antoinette Stewart, wife of Albert Stewart, aged fifty-three years. She was a life-long member of Friends and bore a long and lingering illness with Christian patience and fortitude.



ADELA H. DAVIS.

Adela H. Davis, daughter of Samuel and Elizabeth Hunt, granddaughter of Nathan Hunt, died Ninth month 1, 1906, in the eighty-third year of her age.

IN MEMORIAM.

How doth these quiet autumn days,
Summer's subtle passing at the parting of the ways—
By glimmering light and shadow and nature's whisperings,
Bring remembrance of partings to which our memory clings.
But from beneath the clouds, bursts the sunset's golden ray,
Reflecting through the mist God's promise on the background
of the day,
So a goodly life, in passing, doth fulfillment of His promises
portray;
Passeth clouds and mists and rainbow, fadeth sunset gold to
gray,
But the lesson of a life can never pass away.

Upon thy brow, seeming unconsciously by thee,
Rested a diadem of Christian pearls—Faith, Hope and
Charity,
Reflected from the heart and set in humility;
Tested by flame and fire of trial, but ever shown forth free.
First came bereavement's blast, of all the most severe,

Which took from little flock and motherhood, father and
husband dear.

Then came a time when it seemed best to leave the spot by
birth and kindred ties made dear,
And a new home seek afar; faith fettered fear,
And thy fragile form followed the rough road of the pioneer.
Through days of travel's strain and stress,
O'er pathless plains, through swollen streams and wilderness,
On, slowly on, until at last anchored ships upon the main,
Seen from afar, so stood the Western homes like specks upon
the plain.

There with clime and soil and sacrifice to cope,
With failures, success, disappointments and hope,
Passed the years—smiles, tears, joys, sorrows, pleasure, pain—
The dull and brilliant colors in life's kaleidoscope.
Thou widowed mother with thy little flock to tend,
Ne'er failed to lend thy love and aid to stranger, foe, or
friend;

In sickness, child-birth, sorrow, nor to o'er the death-bed bend.
No unkind word, nor thought, nor deed,
Nor to a slanderous tongue gave heed.
To the humorous side of life alive, there was room for timely
cheer,

It was thy daily habit to laugh and persevere.
Prompt at thy place in "meeting," there sat thee silently,
But the love-light in thy face did to thy soul's peace testify.
And while thy voice was never heard in prayer or prophecy,
Yet to God's messengers showed ever greatest sympathy;
Thy humble home gave shelter and served their comfort's
need;

Hearty welcome to the coming, and to the parting guest,
"God's speed."

With the growing generation, came changes as there must,
A turning from the beaten path—but harbored not thy heart
distrust,

Believing mutual sympathy would differences adjust;
Calmly, without controversy, still worked and worshipped in
spirit and in truth,

With keen sympathy for the older, and staunch confidence in
youth.

Thus was thy life on earth a living benediction;
So sensitive to duty that thou counted not affliction
The trials and ills of life, but ever raised thy heart in praise
For blessings spared; and when life's tide ebbed low thy days
On earth were numbered, *His arm was round*
About thee; and in that last moment came the sound
Of heavenly messengers; to this in whispered word,
Was thus made thy last testimony on life's record.
One year has passed since that calm night,
When thy unpinioned spirit took its flight,
Leaving impress of its earthly bidding place,
Sculptured on thy serene and peaceful face;
Folded the soothing mother hands above
The heart they served, in quick response, to its tenderness and
love.

What wondrous message couldst thou bear this day,
If for a while thou couldst return to clay
And sit within our midst. O, we would stay
The vision—it so lifts the soul in ecstasy!
There in God's presence thou hast heard the words, "Well
done,"

"Thou hast been faithful;" no need of moon or sun,
In the radiance of His glory; all life's mysteries unfold
Into heavenly melodies. O, joyous greetings manifold!
From loved ones long before thee there, and those who short
preceded thee.

In Heaven's reunions, Heaven's host rejoices.
Ah, there be moments, when by faith's gracious light we see
Our babies clustered round thy knee,
And hear in gentle cadence fall familiar voices;
While questioning, upturned faces again in thee confide,
Earth's picture, vivid, reproduced and glorified.

When to souls like thine Heaven's portals open wide,
Streams forth a steady light which the darkness doth divide;
Heaven's way is clear; "we are by faith justified."
"We may behold His face and with Him in righteousness
abide!"

When we awaken in His likeness, we shall be satisfied!"

St. Louis.

—A. T. D.

The International Lesson.

FOURTH QUARTER.

LESSON II. TENTH MONTH 13, 1907.

ISRAEL ENTERS THE LAND OF PROMISE.

JOSHUA 3:5-17.

GOLDEN TEXT.—And he led them forth by the right way that they might go to a city of habitation. *Psa. 107:7.*

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Israel enters the land of promise. *Jos. 3:5-17.*

Third-day. Crossing the Jordan. *Jos. 4:1-13.*

Fourth-day. The memorial. *Jos. 4:14-24.*

Fifth-day. The God of Elijah. *II Kings 2:1-14.*

Sixth-day. A memorial of mercy. *Psa. 78:4-18.*

Seventh-day. Song of praise. *Psalms 114.*

First-day. God's presence. *Isa. 43:1-11.*

Time.—Year uncertain; authorities vary from 1451 to 1251 B. C. The month was early April.

Place.—Abel Shittim (the meadow of the acacias), near the fords of the Jordan, opposite Jericho. The exact spot has not been determined, but it must have been not far from the foot of the Mountains of Moab.

It was needful before the Israelites could go far into the promised land that Jericho should be taken, for it would not do to leave such a place in their rear. So in chapter 2 we have the account of two spies having been sent to "view the land and Jericho." They visited the city in secret and were entertained by Rahab. The story of their escape is graphically told. Why Rahab should have been chosen as an example of faith in Hebrews (11:31) is not very clear.

The spies reported that the inhabitants of the country greatly feared the Israelites, therefore they said, "Surely the Lord hath delivered into our hands all the land." It was not, however, till the third day after the return of the spies that active measures were taken to go forward. Then the officers went through the ranks and gave exact directions how the people should follow the ark.

5. "Sanctify yourselves." This was to make themselves ceremonially clean. Compare *Deut. 23:14*; *I Sam. 16:5*. It was a solemn occasion and a religious one, therefore they were to be fit to be present and take their part.

6. The command in this verse was given on the day of crossing—the "tomorrow" of verse 5. "Take up the ark." The ark was the symbol of the presence of Jehovah, and it signified that He was their leader. "Went before the people." Verse 4 says that there was a space of 2,000 cubits (3,000 feet), or nearly three-quarters of a mile between the ark and the people. The purpose of this was probably that the ark could be seen by more people.

7. A renewal of the promises of Jehovah.

8. The priests were to carry the ark until their feet were actually in the stream (verse 15).

10. "Hereby." Referring to verse 13. A list is given of the inhabitants of the land, as noted in a previous lesson.

11. "Passeth over before you." That is to lead them.

12. The object of choosing these men is explained in the next chapter (4:4).

13. "And it shall come to pass." The promise of what is described in verse 16 as fulfilled. "That the waters of Jordan shall be cut off, even the waters that come down from above; and they shall stand in one heap." R. V. This is better and also more in consonance with verse 16, R. V., which makes the whole account much clearer than as given in A. V.

15. "Brim of the water." Better, as in R. V. "Brink of the water." ("For the Jordan overfloweth all its banks all the time of harvest.") This does not necessarily mean that the Jordan had regular times of overflowing like the Nile, but simply that in the spring (First month) owing to the melting snows and rains it was usually full to overflowing. "All the time of harvest." The seven weeks from Passover (*Lev. 23:10*) to Pentecost (*Deut. 16:9, 10*). Compare also *Jer. 5:24*.

16. "That the waters which came down from above stood, and rose up in one heap, a great way off, at Adam, the city that is beside Zarethan; and those that went down toward the Sea of the Arabah, even the Salt Sea, were wholly cut off; and the people passed over right against Jericho." Amer. R. V. This translation is clear, while that of the A. V. is not. What is meant is, that above where the Israelites were the waters were dammed up, and those below ran into the Dead Sea, leaving the bed of the river exposed, and so passable. The damming up may have been caused by a landslide at a narrow part of the stream. In fact, such a thing did happen in A. D. 1266 with a precisely similar result—laying bare the bed of the river below the dam for a number of hours until the dam gave way. So it may have been natural causes were made use of here, just as a strong east wind was used to allow the passage of the Red Sea forty years before. The city Adam is nowhere else mentioned in the Bible, and its site has not yet been identified. Some think it stood near the junction of the brook Jabbok with the Jordan, about 16 miles above the ford opposite Jericho. The site of Zarethan is also unknown. It could hardly be the Zarethan of Kings (*I Kings 4:12*), for this was fully 40 miles above Jericho. The north end of the Dead Sea was about seven miles south of Jericho. "The people passed over." That for which they had longed—which their fathers had forfeited—was now a fact—they stood upon the land promised to them. They could not retreat after the crossing, for the river resumed its wonted size.

WHY HE QUIT.

A janitor in a neighboring school threw up his job the other day. When asked what his trouble was he said: "I'm honest and I won't stand being slurred. If I find a pencil or a handkerchief I hang it up. Every little while the teacher or some one that is too cowardly to face me, gives me a slur." "In what way?" asked the officer. "Why, a little while ago I saw written on the

board, 'find the common multiple.' Well, I looked from cellar to garret and I wouldn't know the thing if I met it on the street. What made me quit my job? Last night, in big writing on the blackboard, it said 'find the greatest common divisor.' Well, says I to myself, both of those things are lost now and I'll be blamed for sweepin' 'em out, so I'll quit."

YEARLY MEETINGS FOR 1907.

The Five Years' Meeting will be held at Richmond, Ind., Tenth month 15, 1907; Edmund Stanley, clerk, Wichita, Kan.; R. Esther Smith, assistant clerk, Puerto Barrios, Guatemala; Miles White, Jr., treasurer, Baltimore, Md.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa., Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

FOOD STOPPED IT.

GOOD FOOD WORTH MORE THAN A GOLD MINE.

To find a food that will put an absolute stop to "running down" is better than finding a gold mine.

Many people when they begin to run down go from one thing to another without finding a food that will stop the progress of disease. Grape-Nuts is the most nourishing food known and will set one right if that is possible.

The experience of a Louisiana lady may be interesting: "I received a severe nervous shock some years ago and from that and overwork gradually broke down. My food did not agree with me and I lost flesh rapidly. I changed from one kind of food to another, but was unable to stop the loss of flesh and strength.

"I do not exaggerate when I say that I finally became, in reality, a living skeleton. My nights were sleepless, and I was compelled to take opiates in various forms. After trying all sorts of food without success I finally got down to toasted bread with a little butter, and after a while this began to sour and I could not digest it. Then I took to toasted crackers and lived on them for several weeks, but kept getting weaker.

"One day Grape-Nuts was suggested and it seemed to me, from the description, that it was just the sort of food I could digest. I began by eating a small portion, gradually increasing the amount each day.

"My improvement began at once, for it afforded me the nourishment that I had been starving for. No more harassing pains and indigestion. For a month I ate nothing but Grape-Nuts and a little cream, then I got so well I could take on other kind of food. I gained flesh rapidly and now I am in better health than I have been in years. I still stick to Grape-Nuts, because I like the food and I know of its powerful nourishing properties. My physician says that my whole trouble was a lack of power to digest food, and that no other food that he knows of would have brought me out of the trouble except Grape-Nuts." "There's a Reason."

Christian Endeavor

[Communications for this department should be addressed to Lind y D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR TENTH MONTH 13TH.

REMEMBER ETERNITY!

I JOHN 2:15-17, 24, 25.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Judgment in eternity. Acts 17:30, 31.

Third-day. Judged by Christ's word. John 12:47-50.

Fourth-day. Separation in eternity. Matt. 13:47-49.

Fifth-day. Rewards and punishments. Luke 16:22-26.

Sixth-day. An eternal home. John 14:1-4.

Seventh-day. Life everlasting. Gal. 6:7, 8.

Eternity is one of the overwhelming words that belong only to the realm of spiritual things. Our minds can not grasp it, and when we begin to use figures to attempt to convey the thought we but circle about our little center and get no nearer our goal than before. Beasts, birds and flowers and the mighty oak, the snowflake, rocks, mountains and all of earth are indistinguishably different in transitoriness when measured by the expanse of eternity. All are but elements of what we know as in and of the present—

"This narrow isthmus 'twixt two boundless seas,

The past, the future, two eternities."

As the things that are seen are parallels and prophecies of the things that are not seen, so is time of eternity. Yet the bounds of this existence are so narrow, and all that we see is so fleeting and changeable, that they hardly do more than suggest the unending duration of man's existence, born to eternal life.

"Eternity! Thou pleasing, dreadful thought," wrote Addison. Outside of Christ, it could hardly be viewed without despair, so it is no wonder that restlessness and a consuming desire for diversion mark the lives of those who forget God. But to live a life unmindful of eternity is to lose the sense of proportion, to fail to get the perspective in the drawing that outlines our eternal fate.

To lavish all thought and labor on the earthly life without regard to its bearing on the life to come is to commit the folly of the spendthrift who banishes all thoughts of to-morrow's needs while he wastes his substance on a riotous to-day. A better suggestion is in the conduct of a newly-wedded pair, who, on their tour among the cities of the old world, bought here and there beautiful rugs, rare furnishings, costly vases and articles of use to fit up the home that was to be theirs when their journey should be over. The opportunity is given us here to lay up treasures where we may enjoy and increase them through the activities that shall come to us in the delights of an unending service of Him who created and redeemed us and waits to make us wholly His own.

Persons desiring entertainment during the Five Years Meeting should notify Robert W. Randle, No. 1234 Main St., Richmond, Ind.

Events and Comments.

It is reported that President Roosevelt is willing to welcome Wu Ting Fang back to the diplomatic galaxy in Washington, and the way is now open for him to return as Minister from China.

General Booth is coming to America again, and expects to tour the country in the interests of the Salvation Army. The trip promises to be one of the most notable of his visits to this country. He is nearly eighty years old, but still retains splendid physical vigor.

The Hague Conference has been considering for some weeks a proposition to establish a permanent International High Court of Justice. The committee having the matter in charge has decided, by a vote of 8 to 5, to refer it to a future conference. This defeats the measure as far as the present conference is concerned, but it makes the calling of another conference at some future time more certain. It is expected that The Hague Conference will adjourn this week.

The Pennsylvania State Liquor Dealers' Association met last week in Harrisburg. They spent much time discussing ways and means for defeating Local Option sentiment in the State. They realize that something must be done in order to protect their business. They finally concluded to organize a local association in every county whose business it will be to see to it that men representing the liquor interests are sent to the Legislature. They also decided to begin an educational campaign by distributing Anti-Local Option literature. S. Edgar Nicholson, State Superintendent of the Anti-Saloon League, has issued a statement declaring that Local Option is bound to come through force of public sentiment, and the alarm manifest by the liquor dealers is an evidence that the temperance sentiment is decidedly on the increase.

NOTICES.

Under the auspices of the Foreign Missionary Association of Friends, Philadelphia, a conference for mutual helpfulness and the promotion of a knowledge of the religious and philanthropic work carried on by members of Philadelphia Yearly Meeting will be held at Twelfth Street Meeting-house on Fourth-day, Tenth month 9, 1907.

The following Friends are expected to be present and address the sessions: William Evans, William E. Cadbury, William W. Comfort, Alfred C. Garrett, Sarah M. Longstreth, Mary P. E. Nitobe, Maria C. Scattergood, Walter Smedley, Caroline C. Warren, Edward C. Wood and Margaret J. Warner. It is hoped that Albert J. Crosfield, London; Daniel Oliver, Ras-el-metu, Syria, and others, will attend.

Afternoon session, 4 to 6 o'clock; supper, 6 to 7.15 o'clock; Evening session, 7.15 to 9 o'clock. All interested Friends are cordially invited to attend.

AVOID SECRET STOMACH REMEDIES.

BECAUSE MOST OF THEM CONTAIN DANGEROUS INGREDIENTS, WHICH PRODUCE THE DRUG HABIT.

Thousands of people, having dyspepsia or stomach troubles in some form, continually "dope" themselves with all sorts of secret tonics, drugs, pills, cathartics, etc., which not only inflame and irritate the stomach and intestines, but in many cases cause the opium, morphine and cocaine habits.

You have a right and should demand to know what any medicine contains before you take it, unless it is put up or recommended by some reputable physician. Fakes and quacks will put most anything into their secret preparations, to make you like their useless stuff so as to want more of it, until it makes you the victim of some drug habit, which will ruin your health in a short time.

Stuart's Dyspepsia Tablets are not a secret remedy, they do not contain injurious drugs, and they are recommended by thousands of physicians in the United States and Canada to their patients for dyspepsia, catarrh of the stomach, and all other stomach troubles resulting from improper digestion of food.

These wonderful tablets actually digest food because they contain the very elements that are required of a healthy stomach to properly digest food, thus acting as a substitute and giving the overworked digestive organs a rest and a chance to regain their former health, strength and vigor.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure, concentrated tincture of hydragric, and golden seal, which tone up and strengthen the mucous coats of the stomach and increase the flow of gastric and other digestive juices; lactose (extracted from milk), nux, to strengthen the nerves controlling the action of the stomach; bismuth, to absorb gases and prevent fermentation, and pure aseptic pepsin (Gov. test) of the highest digestive power. All of these are scientifically incorporated in these tablets or lozenges and constitute a complete, natural, speedy cure for any stomach trouble.

Stuart's Dyspepsia Tablets are sold in large 50-cent boxes by all druggists.

Write us for a free sample package. This sample alone will give you sufficient relief to convince you. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

The seventy-seventh annual meeting of the Philadelphia Auxiliary Bible Association of Friends will be held at No. 20 South Twelfth Street, on Fourth-day, Tenth month 9, 1907, at 5 o'clock.

B. W. BEESLEY,
Secretary.

WANTED—A graduate of Haverford College, who has an A. M., wishes a position as teacher or principal at the beginning of school year of 1908-9. Has had 15 years' experience as a teacher of history, mathematics and in the management of pupils. Can give the very best reference. "W. J." THE AMERICAN FRIEND, 1010 Arch St., Philadelphia, Pa.

FINANCIAL

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SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

IF standing, walking, lifting, carrying prove unaccountably wearisome, a properly constructed supporter relieves the unrealized strain and gives inconceivable comfort. The pattern of such a supporter, with complete instructions, easily made and worn, we mail for two dimes. RED CROSS SUPPLY CO., Lock Box 861, Pasadena, California.

WANTED—Place for a very respectable young woman, poor eyesight, slightly lame. Washes dishes well, can darn, dust and care for children. Wages no consideration. For particulars apply to Society for Organizing Charity, 4018 Powelton Avenue, West Philadelphia.

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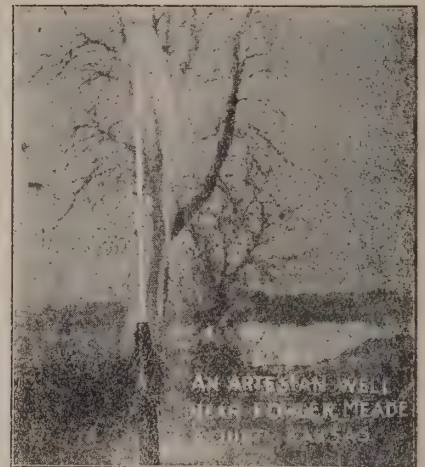
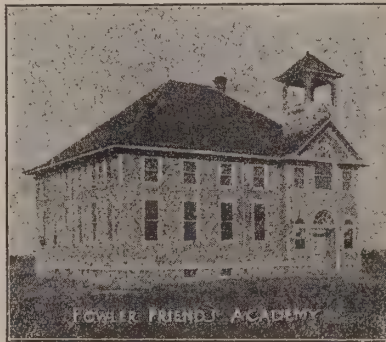
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American Friend

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My heart is full of inarticulate pain
And beats laborious. Cold ungenial looks
Invade my sanctuary: men of gain,
Wise in success, well read in feeble books,
No nigher come, I pray, your air is drear,
'Tis winter and low skies when ye appear.

Beloved who love beauty and fair truth
Come nearer me, too near ye cannot come.
Make me an atmosphere with your sweet youth,
Give me your souls to breathe in a large room.
Speak not a word, for see my spirit lies
Helpless and dumb; smile on me with your eyes.

Oh all wide places far from feverous towns,
Great shining seas, pine forests, mountains wild,
Rock-bosomed shores, rough heaths and sheep-cropped
Great pallid clouds, blue spaces undefiled, downs,
Room! give me room! give loneliness and air,
Free things and plenteous in your regions fair.

White dove of David flying overhead,
Golden with sunlight on thy snowy wings,
Outspeeding thee, my longing thoughts are fled
To find a home afar from men and things
Where in His temple, earth o'erarched with sky,
God's heart to mine may speak, my heart reply.

Oh God of mountains, stars and boundless spaces,
Oh God of silence, and of joyous hearts,
When thy face looketh forth from all men's faces
There will be room enough in crowded marts,
Brood thou around me and the noise is o'er,
Thy universe my closet with shut door.

Heart, heart awake! the love that loveth all
Maketh a deeper calm than Horeb's cave;
God in thee shall His children's folly gail.
Love may be hurt, but shall not love be brave?
Thy holy silence sinks with dew of balm.
Thou art my solitude, my mountain calm.

GEO. MACDONALD.

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INFORMATION FOR DELEGATES TO THE FIVE YEARS MEETING,

to be held in Richmond, Ind., commencing Tenth month 15th, at 7.30 P. M., at the Yearly Meeting-house, corner of Fifteenth and Main Streets. The principal hotels are:

The Westcott, corner Tenth and Main Streets.

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For those who desire, meals at noon and in the evening will be provided by the Friends Aid Society at the meeting-house. Delegates desiring assistance in securing boarding and lodging will address Robert M. Randle or William J. Hiatt. Electric cars pass both hotels and the meeting-house. Take cars at Pennsylvania station to Main and Eighth streets, ask for transfer East, either for the Westcott or the meeting-house.

TIMOTHY NICHOLSON.

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Events and Comments.

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China is making rapid strides toward representative government. A decree has been issued for a "Council of Deliberation," to lay the foundation for a parliament by developing local self-government. After this is secured, action will be taken for the election of delegates to an imperial assembly. Compulsory education and other reform measures have been decreed.

The Pennsylvania Railroad Co. have adopted plans for electrifying their trains running into New York, and expect to extend the use of electrical power to Philadelphia and west of that city for 25 miles within a few years. It is not unlikely that they will then begin like improvements in Pittsburgh. This arrangement adopted by all the railroads would remove an immense amount of smoke from our cities.

NOTICE.

For the Friends Centennial of West Branch Monthly, the oldest monthly meeting in Indiana Yearly Meeting, which is to be held at West Milton, Ohio, the 11th and 12th of Tenth month, arrangements are being made, as far as possible, to entertain over night and for breakfast.

The Women's Societies of two of the churches are planning to arrange for a tent in the meeting-house yard, where dinners and suppers can be had for 25 cents each.

There is trolley connection both from Dayton and Covington.

ANNA M. PEMBERTON,
Chairman of the Committee.

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The American Friend

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"That they all may be one."

VOL. XIV.

PHILADELPHIA, TENTH MONTH 10, 1907.

No. 41

GOD'S GIRDING.

In the great Cyrus chapter of Isaiah 45, the prophet gives a profound interpretation of the individual and of history. The chapter was evidently written just after the decree of Cyrus had insured the restoration of Jerusalem, the rebuilding of the temple and the reconstruction of the national religion. It was the critical moment in the history of the Jewish people—a moment which stirred with deep emotion all who had survived the captivity, and which especially moved and thrilled the great patriot who wrote this chapter.

He had been watching with keen interest the world-career of this extraordinary conqueror, who had begun as the prince over a division of Elam at the head of the Persian Gulf, had step by step expanded his dominion, conquering the Medes, the Persians, the Lydians, and finally becoming master of Babylon, and so of the Eastern world. Suddenly the mighty work of this world-storming man focuses for the prophet on a single deed—the decree for the restoration of Jerusalem and the return of the Jewish captives. That deed stands at once sublimely apart from everything else in the career of Cyrus, and the prophet rises to the insight that *this* was, through all Cyrus' work, the one end and aim, the one ultimate mission, for which God girded him and gave him victory, though he himself was *unconsciously* moving toward it in all his conquests: "I have girded thee though thou hast not known me." To this prophet, Cyrus was through all his career a Divine *instrument*, prepared and girded to accomplish this one end, the reconstruction of the religion of the peculiar people. He thought he was conquering the kingdoms of the world for his own ends; in reality he was, however blindly, moving steadily on toward the accomplishment of the great plan of God.

I am not concerned just now with this view of the prophet, though it is interesting to note in passing that in the long perspective of history this one deed now stands out as the supremely important event in the great conqueror's life—the event which has brought the most extraordinary and far-reaching consequences to the race. But I am rather concerned with the view that God does gird us for missions of

which we are wholly unconscious, and that He uses for His purposes most unexpected instruments.

This first fact is a most familiar one. Almost never does a person *see* in the early stages of his life what the one central mission of his existence is to be. He cannot yet say with decision, "*one thing* I do," "for *this cause* came I into the world." Day by day the girding goes on. He is developing a healthy constitution, it may be, which some day, though he does not know it now, will make it possible for him to endure and triumph in some great struggle for the advancement of truth and light. He learns to pray at his mother's knee, all unconscious that he has begun a course which is silently girding him and preparing him to be an interpreter of the reality of prayer to multitudes who are fighting to keep their faith. He begins, without realizing that it is a momentous step, to form a love for the stories of the Bible, then for the great poetry of the psalms and then for the matchless Figure drawn in the Gospels and all unconsciously he is weaving the warp and woof of his deeper life and is being girded and prepared to minister to the spiritual needs of his time. Or he turns himself, it may be, to the training of his mind. He grows intensely interested in some field of investigation. He pursues his study because he enjoys it and feels a keen pleasure in winning one secret after another from nature or from books. But some day he discovers to his surprise that he has a *mission*, that men turn to him to know the truth, and that he is expected to pass on the torch which he has unconsciously kindled. And that man may shift the ideals of a whole generation and give new vision to all seekers after truth, because God girded him even when he was unaware of the girding.

The other fact is almost as familiar, namely, that God uses unexpected instruments for His purposes. Evidently the Jews did not take kindly to the idea that the heathen Cyrus was a Divine instrument. The prevailing view, the orthodox conception, was that only a member of the chosen race could be a Divine instrument. It seemed shocking, almost impossible, that this uncircumcised and unsanctified warrior could be girded and called to a Divine mission, and yet this is the position which the prophet stoutly defends—a position which will startle some

modern readers if they will take the pains to read this chapter carefully. But it is a view which history proves in striking fashion. This Cyrus, though to the Greek imagination the ideal king, was in reality a man of blood and iron—no gentle spirit shedding sweetness and light—and yet he made the “new Israel” possible with its marvellous message to the world, the new Israel out of which in fulness of time came the universal religion for the race, the Gospel of redemption and glory. The crusades, again, seemed to fail utterly of their purpose. And they not only failed of their purpose, but they introduced into Christian Europe the pagan literature of the ancient world. Strangely enough, that literature recreated Europe, produced a renaissance and girded Europe for a reformation which has affected the ideals of the entire modern world.

We are now face to face with new forces, new commercial methods, new science, new history—all of them more or less from the camp of the “uncircumcised” and “unsanctified.” Some see in them only evil. Others have faith to believe that the God who girded Cyrus to be His instrument for a great spiritual expansion is still wise and farseeing, and is preparing a new spiritual expansion in ways undreamed of by those who lack the prophet’s vision.

R. M. J.

SHALL WE EVER GET THROUGH?

Did you ever notice that the book which tells of the “Acts of the Apostles” just stops? It is not finished, nor is the Gospel of Mark. Evidently some of the closing verses of the latter were lost shortly after it was written, and later editors have put different endings to it. Matthew was looking away across the ages when his pen fell from his hand. John quit in a kind of exultant despair, for he reckons the world too small to contain all the books that might be written about Jesus alone. Paul, the most prolific of the New Testament writers, gives us no farewell word. In his last epistle, he still hopes to travel more; and some historians think he revisited Greece and went to Spain after his imprisonment at Rome. We do not know his dying word, we only know his living message. The New Testament, as a whole, is quite sketchy, a veritable kaleidoscopic series of flashlight pictures. Nevertheless, they are full of promise and hope. The Gospels close with an open tomb, they tell only of that which “Jesus began to do and teach.” The comforter is to come and abide, and the acts of the apostles are to go on and keep going. We find them scattered here and there all through

the centuries, always building, but never completed.

And so it is with all of us in every-day life. We get a great deal of comfort out of doing things and seeing them finished; but we no sooner take a long breath and settle down to enjoy them than we discover new situations which they have created, and which call for new efforts. When we turn to our cities we find them a veritable jumble of finished and unfinished houses. Pavements are never all in repair, usually some street is blocked. And the country presents a similar picture. Farmers count their seed-times and harvests as they pass, but they never have all their fields plowed, all their crops planted, or all their stock marketed. There is always another job; there are always some loose ends left. And every day finds the housewife with something to do—some room to clean, some garment to mend, or something to get, or put away. Thus life rolls along, each one in his own way, and all of us together. What a relief it would be if we could visit a country where everything was finished just for once!

But will there ever be a time when we are really through—when the loose ends are all gathered up; when the last word is spoken, and the last deed done? If not in this world, can we hope for such a state in some future life? Do we have such dreams of Heaven? But let us stop a moment and think. Do we really want such an insipid wax-flower world?

Ah, yes! and then, how shall the winner fare
After the struggle, the restraint and stress?
Shall he delude his soul in uselessness
After his answered prayer?

No, man does not do things for the sake of getting through. His vision reaches out beyond the thing he does, to the process of which it forms a part. His deepest longing is not for eternal rest, it is rather a desire to be in harmony with eternal progress.

Methinks his hand shall broaden, and his soul
Rise to that greater Opportunity,
His powers increase for toil, his clear eyes see
A farther, nobler goal.

EDITORIAL NOTE.

A correspondent has called our attention to a paragraph in the *Evangelical Friend*, which says that Ohio Yearly Meeting was not invited to send Fraternal Delegates to the Five Years Meeting. Unfortunately, the item referred to is likely to give a wrong impression, as it is not a full statement of the facts. Ohio Yearly Meeting was invited to send regular delegates. It was strongly urged to become an organic part of the Five Years’ Meeting, and it declined of its own accord to do so.

[FOR THE AMERICAN FRIEND.]

A HISTORICAL SKETCH OF CONGREGATIONAL SINGING.

BY EMILY JANE HART.

Part III.

Congregational Singing in the Post-Reformation Free Churches.

Sects began to break off from the Reformed Church of England at an early period, and when Queen Elizabeth died, in 1603, there was among the congregations of devout people, who worshipped in separation from the established church, one in Lincolnshire "which was like a handful of corn from which a wonderful harvest was to spring."* A church had been formed at Gainsborough, in that county, in 1602, of which John Smith was the pastor. Two years later, on account of the distance members had to travel to the meeting, a friendly division was agreed upon, and a church gathered at Scrooby, in the adjacent County of Nottingham, of which Richard Smith was pastor and John Robinson, "teacher." In 1606, John Smith and several of his friends emigrated to Amsterdam, where they could enjoy greater religious freedom than was at that time possible in England. Two years later (in 1608), the Scrooby Church also migrated to Amsterdam. Both bodies at first joined an "Independent" Church of English Protestant Separatists, already existing there under the leadership of Henry Ainsworth and Francis Johnson. For a while they all worshipped together, but after a time separations took place, and in 1614 that portion of the English exiles whom we call the "*Pilgrim Fathers*" crossed the Atlantic in the "*Mayflower*" and settled in New England.

John Smith, who had renounced Calvinism and embraced Baptist principles, remained in Holland, where one of the most prominent members of his church was Thomas Helwys, who returned to England about 1611 and founded a "General Baptist" Church in London. What is now called "Independency," but was then known as "*Brownism*," had been set up in England many years before by Robert Browne (a cousin of Lord Burghley), who had left England and become pastor of an English church at Middleburgh, in Zealand, in 1581. The rise of congregational singing among the Baptists and Independents is very interesting.

The author of "*The Inner Life of the Religious Societies of the Commonwealth*" collected a quantity of data on the subject, from which it appears that some of the Brownists strongly objected to Sternhold and Hopkin's version of the Psalms. One of the most noted early separatists, Barrows, writing about 1590, replied to the charge of "speaking profanely of singing psalms" by saying that he is *not* against "that comfortable and heavenly harmony of singing psalms," but against "the *rhyming and paraphrasing the psalms* as in your church," and "the apocryphal, erroneous ballads in rhyme sung com-

monly in your church, instead of the psalms and songs of the *canonical Scriptures*."

Smith, in his Baptist Church at Amsterdam, appears to have been willing to allow "spiritual singing" (*i. e.*, without using a book), as in his book, "*The Differences of the Church of the Separation*," published at Amsterdam, 1609, he lays down the position, "We hold that seeing singing a psalm is a part of spiritual worship, it is unlawful to have the book before the eye in time of singing a psalm," and elsewhere, in pleading for spirituality of worship, he says: "Although it be lawful to pray, preach and sing out of a book for all penitent persons, yet a man regenerate is above all books and Scriptures whatsoever, seeing he hath the Spirit of God within him, which teacheth him the true meaning of the Scriptures, without which spirit the Scriptures are but a dead letter which is perverted and misconstrued, as we see this day, to contrary ends and senses, and that to bind a regenerate man to a book in prayer, preaching, or singing, is to set the Holy Ghost to school in the one as well as the other."

The Independent minister, Ainsworth, in a reply to Smith, said that he (Smith) admitted "singing by the spirit," or portions of Scripture to be sung, "but that Smith's disciples used neither of these in their assemblies."

Singing was at first neglected by Johnson and Ainsworth's church at Amsterdam, but afterwards "by some of them," was attempted, but "with barbarous success."* Ainsworth himself certainly approved of congregational singing of the Psalms, as may be seen from the following extract from his treatise in reply to Smith's book, "*Differences of the Churches of the Separation*:"† "It seemeth strange unto me that Mr. Smyth should now both allow of the Scriptures to be sung in tunes in the church; and also make the singing by gift of the Spirit, a part of God's proper worship in the New Testament; and yet he and his disciples to use neither of these in their assemblies. If it be an ordinary part of worship, why perform it not, but quarrel with us, who, accounting it an extraordinary gift now ceased, do content ourselves with *joint harmonious singing* of the Psalms of Holy Scripture, to the instruction and comfort of our hearts, and praise of our God."

The Psalms used by Ainsworth's congregation were probably identical with those in "*The Book of Psalms; Englished Both in Prose and Metre. With Annotations Opening the Words and Sentences, by Conference With Other Scriptures*."

The metrical versions are some of them printed in score to certain tunes; and others are referred to those which have their tune against them. The following is a specimen of the versification:

Psalm xxiii.

"Jehovah feedeth me, I shall not lack.
In grassy folds He doth make me lie;
He gently leads me quiet waters by.
He doth return my soul; for His name's sake,
In paths of justice leads me quietly.

* "*Inner Life*," etc.

† "*A Defence . . . of worship . . . used in the Christian Churches separated from Antichrist*," by Henry Ainsworth, Amsterdam, 1909 (Hanbury, Vol. I).

* E. C. Pike's "Story of the Anabaptists."

"Yea, though I walk in dale of deadly shade
I'll fear none ill, for with me Thou wilt be;
Thy rod, Thy staff eke, they shall comfort me.
'Fore me a table Thou hast ready made,
In their presence that my distressers be.

"Thou makest fat mine head with ointing-oil;
My cup abounds. Doubtless, good and mercy
Shall, all the days of my life, follow me;
Also, within Jehovah's house I shall,
To length of days, repose me quietly."

It is said that a copy of Ainsworth's paraphrases was taken by the Pilgrim Fathers to America, and was their only hymn-book.

America soon adopted the practice of congregational singing, which was introduced in New England as early as 1636, and in 1640 Mr. Richard Mather, Dorchester; Thomas Weld and John Eliot, Roxbury, versified the psalms. This was the first book printed in America.

From the Presbyterio-Independent Churches in America, the practice was gradually adopted by the Independents in England. In 1645, four years before George Fox began to preach, Thomas Edwards published in London his celebrated book, "*Gangrena*," in which he violently denounced the numerous sects then springing up on every side, and in a list of "the grievous errors and heretical practices of the sectaries," mentions that an Independent minister had maintained in the hearing of a "godly minister" that "organs are a sanctified adjunct in the service of God now under the Gospel, and that if any man in the church had a gift of making hymns, he might bring them to be sung with organs or other instruments of music." * * * "And now," continues Edwards, "some of our Independents, having fancies in musick singing, take great delight in that way, they have pleaded for and brought into the church hymns and musick."

Another uncomplimentary reference to singing in public worship by the Brownists or Independents is to be found in "*The Lay Divine, or the Simple House-preaching Taylor*" (pub. 1648), where it is said: "Hereupon he giveth a psalm which his congregation chant with harsh voices . . . so that should their rude tones approach your eare, you could not but feare you were in the suburbs of Pluto's mansion." It appears as if the question of singing in worship was a good deal debated just about this time, as in the previous year, 1647, John Cotton, Boston, in New England, published, in London, "*Singing of Psalms a Gospel Ordinance*." He maintained that unbelievers, as well as believers, might sing psalms, and in tunes; and he speaks as if singing had been abandoned by many Independent Churches. In 1653, Cuthbert Svidenham, an Independent, "joynt overseer with William Durant," hopes that when "men's hearts come in tune, their voices will likewise." Organs and harps he objects to, but considers that, where "the church and saints of God are gathered together, it is no more unlawful to sing with others that stand by and joyne their voices, than when in prayer they stand and give their consent."

He observes that it is to be desired that more care in the choice of psalms were taken, to fit them for the use of a mixed congregation.

The celebrated John Robinson (pastor of the church at Leyden, from which the Fathers went to America) published, in 1618, "*The People's Plea for the Exercise of Prophecy, Against John Yates, His Monopoly*," in which there is an interesting reference to the "Ambrosian" singing already mentioned in Augustine's time. "For music," he says, "as without doubt many in that most rich and delicate city (Corinth) were expert in it, so what reason he (Yates) hath to require for the church singing then in use, such study and art I see not, except it be because he dwells too near a Cathedral Church. He may see for the plainness of singing used in former times—and before the spouse of Christ, the church in all her ordinances, was by Antichrist stripped of her homely but comely attire, and tricked up with his whorish ornaments—that which Austin (Augustine) saith of this matter."

Although at Amsterdam, the Baptist, John Smith, had admitted "of singing such psalms as the spirit declares to any person immediately without book,"* in England the prejudices against singing were general among the Baptists, and it was not till about 1690 that "conjoint" singing was commenced in the Baptist Churches. Before that time singing in those churches appears to have been that of a *single* person, and is thus described by one of their most gifted writers: "That such persons as God hath gifted to tell forth His mighty acts and recount His special providences, and upon whose hearts God put a lively sense of present mercies, should have liberty and convenient opportunity to celebrate the high praises of God *one by one* in the churches of God, and that, with such words as the nature of the matter and present occasion requires, so that they be careful to keep to the language of the sacred word, and as near as may be to the methods of those hymns and psalms used before Him by holy writers of the Scriptures. And that all this be done with a cheerful voice, that may seem to express the joys conceived in the heart of him that singeth, the better to affect the hearts of the congregation. . . . Thus he that hath a psalm becomes a useful minister in the house of God, whilst others wait on their gifts, whether it be praying, teaching, exhortation," etc. They disapproved all elaborate or musical singing with a multitude of voices in rhyme or metre, and that such singing inferred "that no church was complete in the order of God's worship without some skill in poetry and music."†

The practice of congregational singing among the Baptists was only gradually adopted, and after a severe controversy, which was begun in 1691 by the publication of a work by Benjamin Keach, pastor of the Baptist Church at Horsleydown, called "*The*

* "Dissuasive from the Errors of the Times," by Robert Baylie, London, 1645.

† Grantham's "*Christianismus Primitivus*," London, 1678.

Breach Repaired in God's Worship; or Singing of Psalms, Hymns and Spiritual Songs Proved to Be a Holy Ordinance of Jesus Christ," Keach said that the rule of the Baptist Churches was not general councils or synods, but God's Holy Word, and that the said ordinance is a Scriptural ordinance under the new Covenant. He was replied to by Isaac Marlowe in "Truth Soberly Defended." A work was then published by Richard Allen, who endeavored to prove that singing of psalms with conjoined voices is a Christian duty, which was replied to by Richard Claridge, who was then a Baptist minister.

Claridge's opinion was that "the vocal singing of one person at a time is as a special gift of the Holy Ghost; that is when a person sings by the inspiration of God without all help of human art and skill," and the rest of the congregation "making melody with their hearts" is an eminent part of God's worship."

In 1696 a pamphlet, entitled, "Scripture Proof for Singing of Scriptural Psalms, Hymns, and Spiritual Songs," by E. H., London, 1696, with preface by Nathaniel Mather and Isaac Chauncey, sums up the argument in favor of congregational singing. Concessions were made by the older members of the Baptist Churches, and it was arranged that singing should take place only at the commencement or end of the worship, so that the objecting members might not be present if they scrupled at the practice. It may be generally stated that congregational singing was not common in England among the free churches till the year 1700.‡

(To be continued.)

[FOR THE AMERICAN FRIEND.]

THE TALENT OF A SILENT TOILER.

BY RAYNER W. KELSEY.

CHAPTER V.

THE QUEST ENDED.

It was the third day after this. During this time Mary had watched almost continuously at Joseph's couch. Only snatches of sleep had been hers, for she realized that his time was short.

Joseph was sleeping now, and near to Mary the daughter was sobbing softly. "Ruth," said the mother in whispered words, "we must remember, in our grief, that father goes from us, only to be again with the One who was the crowning glory of our little home." "Ah, my mother," said the girl, "that he must leave us is not my grief, nor is it thine, as I well know. But thou knowest the passion of his later life has been that he, too, might win a disciple to our Jesus. The people of Nazareth have been so hard with him, and he has had so little chance with passing strangers. And mother, his hope that his words touched the young rabbi lately, is in vain, I fear. I saw the look upon the young man's face. Sometimes it made me fear. Twice only did I see faint signs of a touch of sympathy. Once it was after they had spoken of the death of Stephen—and

the rabbi was plunged in thought. Again, it was when he promised me to think upon my father's words. But even at those two times—I know not what it meant. If it were indeed a touch of sympathy or conviction, it was swallowed up at once, it seemed, in hardness, unbelief, and mayhap hatred. Even the promise that the rabbi made to me that he would think upon my father's words, means little as I ponder it. But the promise made my father feel more than ever that perhaps his words had taken root. I fear much I have done more harm than good. And now his time is surely short, and my heart breaks for him in his disappointment. I hardly understand it, mother, for thou knowest of the Lord's promise to him."

Mary laid her hand upon the daughter's drooping shoulders, and said: "Ah, yes, my daughter, and I should tell thee now, I have long feared that when the Master promised father that his work should be rewarded, He meant that in His heavenly kingdom that reward should come. I, too, have shared thy dread of our beloved's disappointment. I, too, have wondered why he also must bow in his Gethsemane. His look of pain and sorrow breaks my heart as it does thine. The ways of the Lord are past understanding, but we know that His love is from everlasting to everlasting. Let us have faith, my daughter. Perhaps when the time is come, father will not wake again to battle with his old grief, but will sleep away his life in quiet."

There was silence in the little room for a time, save for the quiet breathing of the sleeper. Then the daughter spoke again. "Mother, dost thou think the persecution will come to Nazareth?"

Even as the question was asked, Joseph moved restlessly, and, as Mary bent over him, he sighed, and then began to speak: "Ah, Mary, I fear I have not been faithful, for thou rememberest that the Lord said if I were only faithful, my work should be rewarded. Now it seems that I must die, and yet I have won no disciple. I have not done my part. And I have told my story to so many, even to the young rabbi when last I went to the well. But I told it so brokenly, so poorly. Even then it broke my strength, and now the end is near. Yet it was all to do my part, and I have failed—I have failed."

Then Mary tried again with words and tears to comfort him. He listened quietly, and smiled sometimes the shadow of a smile. When her words of comfort and assurance ceased, he again made the request that he had made of late so often: "Mary, wilt thou not pray?" And Mary prayed. "God of our fathers, Thou who hast spoken to our need so often, hear once more the prayer of Thy servants. Vouchsafe once more to us the assurance of Thy presence. Speak to the heart of this, Thy faithful servant. Reward, as thou seest best, his patient service, his daily walk of purity and prayer. Remember the cares and sacrifices of his latter days, the loneliness, when, for Thy sake, he sent me to Capernaum and throughout this land to minister unto Thy Son, our Jesus, while he remained at home to toil for us. Jehovah, let peace come upon Thy servant's soul ere he departs.

‡ "Inner Life of the Religious Societies," etc.

At last, grant this request, my God. And, oh, Lord Jesus, my Son, our Master, if it be possible, hear once more Thy mother's prayer."

She ceased to pray, and when she raised her head, the face of Joseph was flooded with a great light. He lay quietly, as one all satisfied. When he spoke, it was with full, quiet words, spoken as by one who measures each word diligently, but finds no single one that tells the half of what he feels: "Mary, I heard His voice. He said, 'Fear not, Thy prayers have gone up to the Father. Thou hast won thy disciple.' Mary, my cup runneth over."

Then there was silence in the house.

Four days passed by. Joseph lingered longer than it seemed he could. But now Mary hastened to the other of the little rooms and wakened the daughter. "Come quickly, Ruth, I think father is leaving us now." As the two returned to the bedside, a messenger was brought to the door, who was seeking Joseph, the carpenter of Nazareth. Joseph beckoned feebly for him to enter. His message was short. He said: "I come from Damascus, from the young rabbi, Saul of Tarsus, with whom thou didst speak at the well of Nazareth, some nights since. He said that thou wouldst understand these, his words: 'I, too, have seen the risen Lord. I shall not be disobedient unto the heavenly vision.'"

The messenger left the room and a great quiet came upon the house. Mary and the daughter stood by Joseph's couch and watched him as he breathed away his life. No word was spoken, but a heavenly glory filled the old man's face. Once he opened his eyes and looked at them with love and joy unspeakable. They watched him long and silently. At last Mary placed her hand upon his lips, and then upon his heart. The smile of peace and joy was still upon his face, but there was no breathing, no heart beat.

The quest was ended. Joseph, the carpenter of Nazareth, the husband of Mary, had done his part.

[FOR THE AMERICAN FRIEND.]

EARLY SETTLEMENT OF FRIENDS IN AMESBURY.

BY AMY E. JOHNSON.

The early settlers in Amesbury, Salesbury and Hampton claimed liberty of conscience in their meetings, both civil and ecclesiastical, but this liberty was frequently curtailed. As early as 1653 we find all persons forbidden to preach unless licensed by four churches. One Joseph Peaslee, a Baptist and a farmer, owning considerable land, was a self-constituted preacher until his death, 1661. He was frequently summoned by the court to pay fines for preaching, but continued steadfast until summoned to a higher and more just tribunal. We are interested to note that Whittier's great grandmother was a descendant of this same Peaslee.

Thomas Macy, one of the early settlers in Amesbury, was fined 30 shillings and admonished by the

Governor for harboring three Quakers for a few minutes during a rain-storm. Macy wrote a conciliatory letter to the court, but preferred to depart with his wife and children to Nantucket in an open boat, making this Indian island his home until his death. Readers of Whittier's poems will recall "The Exiles," which gives a beautiful description of the encounter with the priest.

Capt. Robt. Pike, also not a Quaker, a man of excellent character and associated with the General Court, defended the early Friends, as he also did those who were tried for witchcraft. The questions put to the witnesses in the Goody Martin trial reveal his sympathetic interest for the poor old woman, and some of the records indicate that he was thoroughly imbued with Quaker sentiments.

From these circumstantial evidences we feel a certain confidence in saying that the Quakers of the early Amesbury days were active, energetic citizens, holding views that the world since has come to acknowledge, and which have blossomed out into peace meetings and arbitration conferences. Their pathway was not always smooth and easy, but full of hard, rough places, yet they kept steadily moving forward in the right direction.

During one of the Indian raids upon the white settlers, one John Collins offended the Friends by taking his gun and running to the garrison for safety.

He afterwards confessed his lack of faith and made a most humble confession to the meeting, ending, "I find God is willing to forgive me. Therefore, I desire my brethren to forgive and receive me into unity with them." He was later voted out of the meeting for not keeping silent until Friends should have unity with his preaching.

In 1710, a monthly meeting was held in Amesbury, when opposition was expressed against paid ministry and paying a man for ringing the bell for church. Later the town meeting voted to free the Quakers from paying the ministers' rates.

Only two years after that we read that a prominent Friend had a yearling heifer taken from him "by distress," and sold for 11 shillings to satisfy the law.

The Friends have long advocated plainness of dress or non-conformity to the fashions of the world. The wearing of wigs or borrowed hair received most serious consideration, and it is recorded "as contrary to truth." Also putting up large stones at the graves of their relatives called forth the appointment of a committee to hinder such things. We may smile at these lesser things, but let us show our reverence for the greater principles that the Friends still maintain and follow.

The Quaker poet has well said:

Oh, spirit of that early day,
So pure and strong and true,
Be with us in the narrow way,
Our faithful fathers knew;
Give strength the evil to forsake,
The cross of truth to bear,
And love and reverent fear to make
Our daily lives a prayer.

Amesbury, Mass.

Some Views on Present Day Topics.

THE PASTORAL MOVEMENT AMONG FRIENDS.

BY RICHARD HAWORTH.

I. Jews and Quakers: A Comparative Study.

In this paper an effort will be made to point out facts and make comparisons. Only to a very small degree will cause and effect be discussed. Some of our early history will be touched in order to give a more adequate presentation of present-day problems. In the comparisons an attempt will be made to use the facts in a helpful way, and thereby suggest improvements.

A look will be taken first at some periods of early Jewish history, and then, in the light of these, make a little study of our own.

1. The Jews were God's chosen people. God called Abraham, their father, led him out from his native country and kin and gave him the promise of future possessions and greatness.

In Ur, his former home, there was much idolatrous worship. In the new home he would be free to worship Jehovah only. (Gen. 12:1-3; Acts 7:2-4; Heb. 11:8.)

2. A few centuries later his descendants found themselves in Egyptian bondage. God wanted them to be free, and, through Moses, led them out to liberty. (Ex. 1:8-14; 3:1-12 and 12:33-37.)

3. In Canaan they were under Theocratic rule through God's chosen representatives called judges. The surrounding nations were ruled by kings and the Jews concluded they wanted a king. They went to Samuel, the last of the judges, with their request and God told him to grant it, but before doing so he should tell them something of what they might expect in the change. (I Sam. 8:6-9.)

These three stages of early Jewish history are very marked and the progressive steps easily traced. Have they a parallel in Quaker history?

No illustration holds good in every particular detail, but is helpful and suggestive in general.

1. George Fox was the founder of the Society of Friends. He was called of God to leave home and kin and worship in a way different from any outward forms then known. Obedient to the call, in a few years he had a large following of spiritual children who were organized into a society or church. In the new organization they worshipped without form under the direct leadership of the Holy Spirit in a very simple way.

2. This simplicity of worship was soon a part of the organization and was added to by other forms of simplicity, and two centuries later found the Society in bondage to modes of worship, silent meetings, forms of dress and address, birthright membership, etc., and the Society had lost much of its original life and power. This spiritual bondage was broken during the religious upheaval which came with the revival movement.

3. The Israelites asked for a king and the

Quakers asked for a pastor. Under the judges in Israel many people joined the enemy or hid in caves and other places, being practically lost to the Israelites, who came to believe that a king would relieve them of such difficulties. They therefore asked for and were granted a king. Samuel thought they were rejecting him and took it seriously to heart, but in reality they were choosing to trust more to organized human leadership and less to God's voice through the judge or prophet. But God remained with his people, and under their third king brought them up to the zenith of their power and glory, and they ruled more nearly the territory promised to their ancestor, Abraham, than at any other time in their history. The change proved successful as long as they followed God.

The revival movement in the Middle West precipitated many new things upon the Society. Very large numbers were added to the membership in places, so changing it that in some instances a majority of the congregation knew practically nothing of the principles and doctrines of the denomination to which they belonged. In some of these places there were no resident ministers and no other members able under existing circumstances of giving much teaching along the lines needed.

Under such circumstances, other denominations gained, while Friends lost many persons who rightly belonged to them. The lack of a teaching resident ministry proved a serious loss.

II. The General Movement.

The revival movement and its resultant activities added to the Society of Friends in the Middle West over 40,000 members from 1865 to 1900.

This increase in membership necessitated many changes in some meetings, and the people, seeing other denominations prospering under pastoral leadership, believed ours would do likewise. They did not know how to meet the conditions resulting from the revival movement without pastors, hence, under Divine guidance, their selection of the same. Many of the new members had been brought up to believe that pastors were an essential part of the church organization, and some of the old members were soon convinced that for some of the newer meetings pastors were needed.

But there were many who believed the innovation wrong, and strongly opposed it. For more than two centuries the Quakers had worshipped without a pastor in the denomination. Why should there be a change now? Would not such a change be rejecting God for human leadership in worship? Many believed it would. They believed the local and traveling ministry could and would solve all the difficulties if all were obedient to the dictates of the Holy Spirit. Others believed the changing times and conditions demanded a readjustment of our ministerial relations: a new statement of principle and doctrine adapted more clearly to present needs. Yearly meeting leaders began agitating the question of pastors for some meetings, and in 1890 the Evan-

gelistic and Pastoral Committee of Indiana Yearly Meeting reported as follows: "There have been, since the organization of this committee, ten years ago, 10,321 applications for membership. In 1880 the total membership was 17,912. Reports this year show 21,710; an increase in ten years of 3,798, a difference in actual increase of membership and requests of 6,523. During these years of successful revival work and ingathering, could we have had in connection with it arrangements for effectual pastoral work, our membership would now have been much greater."

In 1881 the same committee had said in the yearly meeting that they found many meetings in actual need of preaching, teaching and shepherding: that the elders failed to supply these needs, and therefore the church should see that some minister's family was supported while he went and did the work. Most of the available ministers were financially unable to spend their time in pastoral work and preaching and continue to support their families, hence the necessity of complete support by the meeting.

This same yearly meeting reported over 22,000 converts in their revivals from 1881 to 1888, and approximately the same numbers in proportion to membership were reported all through the Middle West. Large numbers of young people entered the ministry and traveled extensively in the same with much of the enthusiasm that prevailed in the ministry of the founders of the church. At the same time many local meetings were calling for pastors, and a new movement was being installed, in which one minister was being selected to do the preaching and pastoral work needed for the congregation.

(To be continued.)

INDIANA YEARLY MEETING.

The Yearly Meeting was distinguished by a very marked spirit of unity and progress, by the large attendance, and the number of visitors from other yearly meetings. The number of visitors from a great distance and from other countries served to draw attention to the vastness of the church's field of work and the world's need in such a way as materially to add to the interest in church extension and missionary work. The visiting ministers were Bunji Kida, Japan; Elizabeth Rutter and Sarah J. Lury, England; Earl J. Harold and Esther Lewis Terrell, from New England; Nathan T. and Esther Frame and Harry Hole, Wilmington; Jacob Baker and R. J. Fürstenberger, Ohio; Emmeline Tuttle, Western; Rebecca Ballard, George W. Adams and Mary Parker, Kansas; Aaron Bray, Isabel Kenworthy and John F. Hanson, Oregon; John Henry Douglas, Charles E. Tebbetts and Rhoda M. Hare, California Yearly Meeting.

In the meeting for Ministry and Oversight there was a noticeable tendency to reconsider methods of worship and ministry with a view to making them truer to fundamental Quaker ideas. The desire was

frequently expressed for a freer and more general congregational worship and for a more thorough reliance on the convincing power of our Gospel and lives to win men to Christ.

The devotional meetings were characterized for the most part by the same spirit of sober preaching and spiritual upbuilding.

The work of the various departments of the Yearly Meeting was reported in good shape and the reports and consideration of the actual work engrossed the attention of the meeting to an unusual degree, so that the addresses made on the various lines of work did not occupy the leading place so largely as in some former years. A noteworthy exception to this was the address by Judge Artman at the temperance session on "The Unconstitutionality of the Liquor Traffic in Indiana." Able addresses on other lines were given as follows: "Home Missions," Esther Frame and Elizabeth Rutter; "Peace," John F. Hanson; "Bible-schools," Harry R. Keats; "Christian Endeavor," Thomas Williams.

Some interesting statistics were presented. The present membership is 20,208, showing a net loss of 75 for the year, owing to the large number who have removed to other yearly meetings. The Yearly Meeting has 41 meetings under pastoral care, 68 under partial pastoral care, and 29 without the services of a pastor; 10 mission stations were reported, 115 series of meetings were held, 1271 conversions or renewals and 618 applications for membership were reported. The total expenditure for Evangelistic Church Extension, pastoral work and meeting-houses was \$69,000; for pastoral work alone, \$21,517; for Foreign Missions, about \$11,000. Forty-two young men and 28 young women were reported as giving evidence of a call to the ministry. On First-day, 29 Friends ministers preached in the churches of Richmond, 11 in the Yearly Meeting-house and 6 at the out-door stands.

The educational institutions of the Yearly Meeting are in good condition. White's Institute has about 200 children. An increasingly large number are sent there instead of to county orphanages or to the State Reform School. A collection of over \$200 was taken up to furnish a boys' dormitory at Southland College. The Earlham report showed great progress in buildings, attendance and religious interest. The report took strong hold on the Yearly Meeting. President Kelly expressed regret that the Yearly Meeting occurs at the same time as the opening of the college, thus preventing the faculty from getting much benefit from the Yearly Meeting. At the last session a large committee was appointed to consider the possibility of changing the time of holding the Yearly Meeting so as to avoid the conflict with the opening week of the college year, and also of the public schools in which many Friends are teaching.

The Board of Foreign Missions reported many changes. Irving and Anna Kelsey have closed their labors at Victoria in order to educate their children in the United States. Lydia Pike leaves Hussey Institute, at Matamoras, on account of ill-health.

Everett Morgan and his wife take up the work in the church at Matamoras, and Emma Reeder goes to Hussey Institute as primary teacher. At Tamaulipas, Mexico, the natives have started a church and school, of which Genaro Ruis, who is the first graduate from Juarez Institute, is pastor and teacher.

The Yearly Meeting adopted the plan of union proposed by the Richmond Missionary Conference and directed that the administration of its missionary work be turned over to the American Friends Board of Foreign Missions when the union is effected.

The Yearly Meeting received with great interest the report of the opening of Puget Sound Quarterly Meeting, in Washington State, in Ninth month. The work there gives promise of still further growth, the material for another quarterly meeting being in sight. Charles Replogle was appointed Superintendent of Church Extension Work in Washington.

The action of Winchester Quarterly Meeting in setting off Portland Quarterly Meeting, embracing the three monthly meetings in Jay County, Ind., was approved by the Yearly Meeting and a committee appointed to attend the opening of it on the third Seventh-day in next Twelfth month.

An invitation from the Central Committee of the Biennial Conference of Hicksite Friends to send fraternal delegates to their next conference, to be held at Winona Lake, Ind., in Eighth month next, was accepted by the Yearly Meeting and two delegates were appointed.

ELBERT RUSSELL.

Correspondence.

NATIONAL PRISON ASSOCIATION.

The meeting of the National Prison Association, in Chicago, which closed on the 19th inst., was a very interesting and profitable one. The papers were generally of a high type. That of Governor Hanley, Indiana, was particularly interesting, and called forth the highest praise from the convention, which tendered him a reception afterwards, during which nearly every member of the conference shook hands with him.

The writer assisted in the organization of the first Prison Congress, held in Cincinnati in the year 1870, and was one of the incorporators of the Association when a charter was secured from the State of New York in 1871, and he has since then attended many meetings of the Association, and took active part in the progress of the work, but for the last few years has been unable to be present until on this occasion. He was struck with the change in the tone of the papers, and of the discussions in the conference. - At its origin but little attention was paid to reformatory measures—indeed they were not believed to be at all practical by a large number of the old prison officers, and were rather ridiculed than otherwise. On one occasion, when some reformatory steps had been proposed by myself and wife, General Pillsbury, who was then warden of the State Prison at Sing Sing, New York, remarked to us that "you are philanthropists and tender-hearted, but you have no idea about the management of a prison or the class of men with whom we are brought into contact." Most of the papers in the earliest stages of the Congress were upon prison discipline, prison labor and various things connected with the management of an institution. Gradually there has come over those attending the Association a change in reference to the practicability of reformatory measures, and almost all the papers presented on this occasion took strong ground in favor of probation and the parole system. The able paper of Governor Hanley especially dwelt upon this, and in some of the later discussions of the Association the abolition of all physical punishment and greatly lessening all kinds of punishment was strongly advocated, and it was shown by some of the efficient officers that they were unnecessary, and only did harm. Of

course all recognized that restraint was necessary. In some extreme cases some modified form of punishment might be necessary, but in the efficient management of both prisons and reformatories, it was the general opinion that milder methods were altogether better.

The paper on "Punishment and Pardon," presented by United States Attorney-General Bonaparte, took extreme grounds in reference to capital punishment, especially for criminals who had been convicted for the fourth time, but it did not meet with a response from those that were present, although all appreciated highly his presence, and the many useful hints which his paper contained.

The report of James A. Leonard, superintendent of the State Reformatory at Mansfield, Ohio, was especially interesting, and attracted the attention of everyone present on account of the strong ground which he took for Reformatory measures and the abolition of physical punishment.

It is a source of great pleasure to the writer to see the advance in public opinion which has taken place during the last thirty or forty years, and to notice that the officers most active in the various prison systems of the United States and Canada were unanimous in favor of the probation and parole system.

Another report which attracted attention was an able presentation of preventive and reformatory methods in penal institutions by Wm. H. Whittaker, superintendent of the reformatory at Jeffersonville, Ind.

M. M. Mallary, superintendent of the State Reformatory at Pontiac, Ill., presented a very interesting paper favoring reformatory methods as applied to the criminal classes.

CHARLES F. COFFIN.

Chicago, Ninth month 23, 1907.
3232 Groveland Avenue.

Things of Interest Among Ourselves.

Wm. J. Cleaver is now located as pastor at Quaker, Ind., and B. B. Hiatt at Stuart, Iowa.

Willis Bond, who is now doing pastoral work in the meeting at Danville, Ind., writes: "We like the work very much here and the outlook is good for the upbuilding of the church and the salvation of many."

Wilmington College has opened with a splendid enrollment and the largest faculty in its history. The enrollment the fall term a year ago was out of all proportion to other enrollments of the college, but the registration of this fall has equaled that of last. There are 10 members in the faculty.

Many will remember Martha Ann Hiatt, wife of Benajah W. Hiatt, whose obituary we publish elsewhere. As many as 45 adult Friends have lodged at their home at quarterly meeting time, and Benajah tells of furnishing 30 bushels of corn for Friends to use on their way home, since they lived at long distance in an early day and had to camp out, some living 125 miles from the meeting.

Scipio Quarterly Meeting, held at Perry City, N. Y., Ninth month 27th, 28th and 29th, was a time of blessing to those who were privileged to attend. On account of the inclemency of the weather the attendance was small. The Bible-school Conference, on First-day afternoon, was very helpful. George Hull, Gaitport, was present and gave an excellent address on B. S. work. He attended all the sessions of the Quarterly meeting.

A Friend writes enthusiastically from Chicago: "We are having a soul-stirring time at the West Side Friends Meeting. Leanah Hobson is here for a two-weeks' series of meetings. If anyone is calculated to warm up the cold sticks, and also to blow the sparks into a blaze, it is she. The meetings lasted from Ninth month 22d to Tenth month 6th, inclusive. We are all truly thankful to the friends who have rendered aid in securing our temporary house and have taken a fresh lease on a young and vigorous life and trust for the future."

We have received from the Book and Tract Committee of Western Yearly Meeting a valuable booklet by Sylvester Newlin on "The Test of Spiritual Guidance." It was a paper read at a meeting of the Ministerial Association of Indiana Western Yearly Meetings, held at Greenfield.

Edward Grubb, London, Eng., is delivering a series of five evening lectures in New York and Brooklyn, two at Gramercy Park, New York, Meeting-House; two at Wash-

ington and Lafayette Avenues, Brooklyn, and one at Fifteenth Street and Rutherford Place, N. Y. His subjects were "The Inward Light," "Christian Discipleship Illustrated from the Gospels," "The Place of Quakerism in the Development of Christian Ethics," "Faith and Reason," and "The Teaching of Jesus on Social Questions."

The Friends Christian Endeavor, at Fairmount, Ind., recently had a very interesting rally, consisting of three evening meetings. Levi T. Pennington, pastor in Wabash Meeting, gave an address on "The Pledge and the Cure for Christian Endeavor Lethargy;" Lewis E. Stout, pastor in Plainfield Meeting, "The Christian Endeavor as a Training for Work;" Sylvester Newlin, pastor at Noblesville, spoke on "Quakerism." All the subjects were ably handled. Special music was a feature of the meetings.

The services of Daisy Barr have been secured as pastor in Fairmount Meeting another year. She represents Fairmount Quarter as delegate to the Five Years Meeting; alternate, Cornelius R. Small.

The Friends Historical Society, of Fairmount Meeting, continues to grow in interest and attendance.

The correspondent of Whittier Meeting, Cal., writes: "Many of our people who have been away have returned and the church is the center of much earnest effort for right living and deep, spiritual life. Every good cause finds a response in the hearts of some of our people at least. Maud Walker, a former teacher of the Bible in an Eastern college, recently held three meetings on the subject of prayer, which were deeply spiritual and helpful to those in attendance.

"Dana and Otha Thomas, former missionaries to Alaska, were with us on the 22d inst. and spoke to a crowded house.

"While our Sabbath services are large and necessarily somewhat formal, yet when there is an opportunity given for prayer or other service there are many ready to respond. The mid-week prayer-meetings are a continual feast and are usually led by some of the young people. The college students were out in large numbers at our last prayer-meeting and helped to augment the tide of prayer and praise."

Fairmount (Ind.) Quarterly Meeting, on the 21st ult., was favored by the presence of Lewis E. Stout, clerk of Western Yearly Meeting and pastor in Plainfield Meeting, who delivered a live message on "What is the Church to You?" Other ministers in attendance were Myron T. Hartley and Ephraim O. Allen, Wabash Quarter, and Daniel Whybrew, Lupton, Mich.

A large amount of business was transacted harmoniously. A minute was granted to Gurney H. Dicks to attend Kansas Yearly Meeting and for labor within its limits; and one to Thomas Chappell for evangelistic service within the limits of North Carolina Yearly Meeting.

The pastor, Daisy Barr, preached a very effective sermon Sabbath morning on "Lovest Thou Me More Than These?"

The Temperance Committee of the Quarterly Meeting secured the services of Elizabeth Stanley, vice-president of the Indiana W. C. T. U., who spoke on Sabbath afternoon to a large and appreciative audience on "The Temperance Outlook at Present."

Whittier College has opened this year with very encouraging prospects. More than 100 students have entered the regular departments of work, beside those in the art and music sections, and more are expected in the near future.

At the first prayer-meeting of the Y. M. C. A. 45 were present and 25 took some part in the service. The meeting of the Y. W. C. A. was equally as well attended and as enthusiastic.

The school spirit is excellent and the outlook for the year is good.

Prof. Herbert Harris and student Paul Todd, who are away for the year, are now in England, but will soon leave for Europe.

Professors Ratcliff and Howard, the new members of the faculty, are getting acquainted with the students and are settling down to hard work.

President Thomas Newlin is getting accustomed to Western ways and has a glad hand for all. In addition to his other duties, he has the Bible-classes under Professor Chas. E. Tebbetts during the absence of the latter in the East.

A student in Moses Brown School, Providence, sends the following items:

"The upper school opened Ninth month 18th. Although the exact number of students cannot at present be determined, it is safe to say that there is an increased registration.

"On the evening of Ninth month 21st a reception was given to the new students, in Alumni Hall. After an interesting program was rendered a social half-hour was spent for the purpose of forming an acquaintance between the new and the old students.

"On First-day evening, the 22d, the first Y. M. C. A. meeting was held. A large number attended and the meeting proved successful.

"The Y. M. C. A. will hold the usual Sunday evening meetings. These meetings will be addressed by an outside speaker, the only variation being an occasional testimony meeting. Vesper services will be held each month in Alumni Hall. Classes composed of small groups of students will be formed for the study of the life of Christ and the life of Paul. These classes will be conducted by students. Plans are also under way for weekly prayer-meetings. These meetings are composed of small groups of students also. This program is similar to the one by which the Y. M. C. A. was run last year, the only variation being the introduction of the testimony meeting.

"The prospects for a successful year were never more encouraging. Not only the majority of old members have returned, but there are also many new students who will give the Association their heartiest support. Aside from this, the four who represented the school at the Y. M. C. A. Conference held at Northfield, Mass., bring to the school a new incentive for greater work in the Y. M. C. A."

Cottonwood Quarterly Meeting was held at Cottonwood Meeting-house, five miles west of Emporia, Kan., the 20th to 22d. The meeting of "Ministry and Oversight" was held in the afternoon of the 20th. The gifts of ministers and elders were spoken of, and each were exhorted to see that they were not neglected. The evening meeting was devoted to the temperance work. Earle R. DeLay, Superintendent of the Temperance Work of Kansas Yearly Meeting, gave an excellent address on the religious side of the liquor question. He illustrated his talk with stereopticon views.

Friends were again favored in their meeting for worship on Seventh-day morning with the privilege of listening to our aged brother, Asher Mott, who spoke on obedience as the foundation of every strong, Christian character.

After an hour's lunch time and social intercourse, the business of the Quarterly Meeting was taken up.

The calling of the names of the representatives showed the largest attendance for some time.

The reports on the state of society from the eight local meetings revealed an encouraging condition. The statistical report shows a decrease in membership the past year due to the removal of so many to the West.

Seventh-day evening was devoted to missions. After the regular business of the W. F. M. S. a program in the interest of missions was rendered by members of the local meeting. The Sabbath was bright with the sunlight, and as the people gathered for worship from near and far they were wonderfully blessed with the power and presence of God's spirit. A very helpful and impressive sermon was given by Estella Hammond.

The closing session of the Quarterly meeting was conducted by the Christian Endeavorers on Sabbath evening as they met in a Quarterly Meeting Union and discussed topics of interest respecting the work.

DIED.

HIATT.—In Wilson County, Kan., Seventh month 3, 1907, Martha Ann Hiatt, in her seventy-ninth year. She and her husband were among the pioneer Friends in Kansas.

GRANT.—At the home of his mother, Berkeley, Cal., Ninth month, 10, 1907, Walter S., son of James P. and Orpha Grant (the former deceased), in his twenty-third year. The deceased was a member of the Friends Meeting in Berkeley. He gave satisfactory evidence of having made his preparation to meet God.

SHINN.—At his Bryn Mawr, Pa., home, Tenth month 4, 1907, James T. Shinn, in his seventy-third year. The deceased was a venerable Philadelphia Friend, well known for his charitable work. At the time of his death he was secretary of the Pennsylvania Hospital, president of the Board of Managers of the Catharine Street House of Industry, and president of the Association Center of the University Extension Teaching and of the Philadelphia Vacant Lots Association. He was also manager of the Philadelphia Fuel Savings Society and of the Indian Rights Association.

The International Lesson.

FOURTH QUARTER.

LESSON III. TENTH MONTH 20, 1907.

THE CAPTURE OF JERICHO.

JOSHUA 6: 8-20.

GOLDEN TEXT.—By faith the walls of Jericho fell down after they were compassed about seven days. Heb. 11: 30.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. The divine Captain. Josh. 5: 10; 6: 7.

Third-day. The capture of Jericho. Josh. 6: 8-20.

Fourth-day. Destruction of Jericho. Josh. 6: 21-27.

Fifth-day. Judgment against idolators. Deut. 7: 1-10.

Sixth-day. Trust in God. II Chron. 14: 8-15.

Seventh-day. Not by might. II Chron. 20: 14-25.

First-day. A song of praise. Isaiah 25.

Time.—Uncertain; authorities vary from B. C. 1451 to B. C. 1200.

Place.—Between Gilgal and Jericho, in the plain on the west side of the Jordan. Jericho was about three miles north of where the Israelites were encamped. It was a walled city, situated among groves of palm trees. It was at the foot of the hills, about 3,600 feet lower than Jerusalem. It was in a fertile plain which was well watered. The temperature in that low valley was tropical, and its inhabitants were enervated by it. There is no record of any great man who lived in Jericho. Its walls were unquestionably of sun-dried brick, and would not have stood a siege by a well-equipped army; but there is no reason to suppose that the Israelites were so furnished.

In chapter 4 the account of the crossing of the Jordan is continued, and what happened immediately after described. In the last few verses of chapter 5 is told how the Israelites "kept the passover on the 14th day of the month at even in the plains of Jericho." "The manna ceased on the morrow after they had eaten of the produce of the land." Verses 13-15 of chapter 5 contain, perhaps, the most striking incident in the whole book—the appearance to Joshua of the "Prince of the host of Jehovah"—"a noble illustration of the truth, that, in the great causes of God upon the earth, the leaders, however supreme and solitary they seem, are themselves led."

The verses of chapter 6, which precede the lesson, should be read. From these the plan of attack is learned. The men of war were to march around the walls of the city once a day for six consecutive days, and on the seventh day they were to go around it seven times and there should be a "long blast with the rams' horns," and the people should all shout, and then the walls would fall down. The lesson describes the carrying out of these commands.

8. "The seven priests bearing the seven trumpets of rams' horns before the Lord passed on." R. V. This order is best, as is shown by the words following.

9. "And the rearward went after the ark, the priests blowing with the trumpets as they went." R. V. "Trumpets." (See Lev. 23: 24; 25: 29.) "Rearward." The rear guard.

10. "Ye shall not shout, nor let your

voice be heard," etc. R. V. This would be impressive to the Israelites, as it would be likely to make them expectant of something from Jehovah; and also to the inhabitants of Jericho, who would not know what to expect from such a strange silence.

11. "So he caused the ark of the Lord to compass the city." R. V.

13. "And the seven priests." R. V. (See verse 4.)

14. This marching round the city for six days was a great trial of faith, and must have seemed useless to many.

16. "Blew with the trumpets." This was probably different from the "blowing as they went," which was doubtless a march. It must have been the "long blast" of verse.

5. "Shout." Shouting in the East still indicates great earnestness; where a Western man would be silent, the Oriental will be noisy. They were now to shout as if the city was already in their possession.

17. "And the city shall be devoted, even it and all there is therein, to the Lord." R. V. The word translated in A. V. "accursed," and better, in R. V., "devoted," is similar in meaning to "anathema," the Greek word in the New Testament. It means "anything withdrawn from common use and consecrated to Jehovah." "Devoted" men and animals were killed, and "devoted" things either destroyed or given to the sanctuary." (Compare Lev. 27: 28, 29.) Rahab, because she had sheltered the spies and helped them escape, was to be saved and all that were "with her in the house."

18. "And ye, in any wise keep yourselves from the devoted thing; so should ye make the camp of Israel accursed, and trouble it." R. V. To make use of anything devoted to Jehovah was a great crime, and in accordance with the law of retaliation then in force, meant some dreadful punishment. As Jericho was the first city to fall before the Israelites, its spoil was a kind of first fruits of victory to be offered to Jehovah. The spoils of the other cities were not so "devoted." (Compare Josh. 8: 2, 27; 11: 14.)

19. Without exactly saying so, this verse implies that everything except the gold, silver, brass and iron was destroyed.

20. The plan was fully carried out, and everything took place as had been foretold. "The wall fell down flat." Note that it does not say, "the walls," but "the wall." This was doubtless where the armed men were. It would seem, for instance, that the wall where the house of Rahab was did not fall. (Josh. 2: 15; 6: 22, 23.) It has often been asked, "Was the falling down of the wall a miracle out and out, or was it partly the result of natural phenomena?" The latter is quite possible, as that district is liable to earthquakes, and one may have occurred. In that case it could be compared to the east wind at the crossing of the Red Sea, or the falling of a cliff damming up the Jordan. Of course it is impossible to say; but that God should make use of natural agencies to carry His purposes is wholly in accord with His general dealings with man, and it is no more difficult to send an earthquake than to make the walls fall down without any apparent physical agency.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR TENTH MONTH 20.

THE DUTIES OF THE DAY.

PROV. 24: 30-34; ROM. 12: 11.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Trust God for to-day. Ex. 14: 10-14.

Third-day. Seek divine wisdom daily.

I Kings 22: 5-7.

Fourth-day. Praise Him daily. Ps. 96: 1-13.

Fifth-day. Work to-day. Matt. 21: 28-31.

Sixth-day. Repent to-day. Heb. 3: 7-13.

Seventh-day. Live carefully. 2 Pet. 3: 12-14.

Duty is that which is due—something owed. Primarily all duty is to God, since it is to Him alone that man must give an answer for the use made of his life. But, since God chooses us as His temples, we have duties toward self, to be fitted as best we can for His use; and, since our fellowmen are called with a like calling, we have duties toward them, for we are their keepers, with mutual obligations of helpfulness, while to Him directly we owe homage and thanksgiving.

EASY FOOD.

READY FOR INSTANT USE WITHOUT COOKING.

Almost everyone likes a cereal food of some kind at breakfast and supper, but the ordinary way of cooking cereals results in a pasty mass that is hard to digest, and if not properly digested, the raw mass goes down into the intestinal tract, where gas is generated—and trouble follows.

Everyone knows that good food properly digested keeps the body well, while poor food, or even food of good quality that is poorly prepared and not digested, is sure to bring on some kind of disease.

The easiest food to digest in this line is Grape-Nuts, made from wheat and barley, and cooked thoroughly at the factory, some twelve to sixteen hours being consumed in the different processes of preparation. The food, therefore, is ready for instant service, and the starch has been changed to a form of sugar, so that it is pre-digested and ready for almost immediate absorption.

A Chicago young lady writes that she suffered for years from indigestion and dyspepsia from the use of food that was not suitable to her powers of digestion. She says:

"I began using Grape-Nuts, and I confess to having had a prejudice at first, and was repeatedly urged before I finally decided to try the food, but I have not known what indigestion is since using it, and have never been stronger or in better health. I have increased in weight from 109 to 124 pounds."

People can be well, practically without cost, if they will adopt scientific food and leave off the indigestible sort. "There's a reason."

Grape-Nuts food is crisp and delicious to the taste. It should be served exactly as it comes from the package, without cooking, except in cases where it is made up into puddings and other desserts. Book of delicious recipes, and "The Road to Wellville," in packages.

Sometimes we measure duty, doing by what we think we owe others and forget what we owe ourselves. It is told of Daniel Webster that he was employed in connection with the settlement of the modest estate of a shoemaker, in the early part of his career as a lawyer. The will contained some peculiar provisions, and as much as the modest fee, or perhaps more, was spent in books that Webster might satisfy himself that he knew the best authorities on the point involved. Years afterward his advice was asked, in an incidental fashion, on the subject of a will involving a large sum of money, and containing some very curious conditions. It chanced they were similar to those of the shoemaker's will, and Webster's reply was prompt, clear and full, and resulted in the opening of a new door of opportunity, which may be regarded as the beginning of his great career. His duty to a humble client was exceeded by all usual standards, but what he felt he owed himself was the spur which sent him forward and prepared for high achievement.

The thought of time is prominent in our theme. Indeed, with this word, "duty," it could hardly be otherwise. There is a sense in which duty belongs to the present alone;

"Since to-day, for aught I know,
Is all I shall have below."

SHE QUIT.

BUT IT WAS A HARD PULL.

It is hard to believe that coffee will put a person in such a condition as it did a woman of Apple Creek, O. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not, and could not, quit drinking it, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

"I was scarcely able to be around, had no energy, and did not care for anything. Was emaciated and had a constant pain around my heart, until I thought I could not endure it. For months I never went to bed expecting to get up in the morning. I felt as though I was able to die any time.

"Frequently I had nervous chills, and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse, until, finally, one time it came over me, and I asked myself 'what's the use in being sick all the time and buying medicine so that I could indulge myself in coffee?'

"So I thought I would see if I could quit drinking coffee, and got some Postum to help me quit. I made it strictly according to directions, and I want to tell you that change was the greatest step in my life. It was easy to quit coffee because I had the Postum, which I now like better than the old coffee. One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right, and the pain gone. Never have any more nervous chills, don't take any medicine, can do all my housework, and have done a great deal beside."

"There's a reason." Read "The Road to Wellville," in packages.

What to-morrow shall bring is of the least concern to him whose to-day shows a clear record, while he who has been "saving himself" for a great future is really wasting the opportunity of making a great deposit of preparedness by daily outlay in duty-doing. "The reward of one duty is the power to fulfill another," is the positive statement, while a negative statement is phrased thus: "He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause."

Only the right is owed. No possible combination of events can make a duty of a wrong—certainly not of a malevolent wrong; and can you imagine a "benevolent deception" in Heaven? But we pray, "on earth, as it is in Heaven."

SOCIAL WORK.

The University of Pennsylvania is providing a course of popular lectures on "Social Work," which should interest many of our readers. The class will meet on Second and Fourth-days, at 4.15 P. M., in Logan Hall, at the southeast corner of Thirty-sixth Street and Woodland Avenue. The lectures will be one hour in length, followed by class discussion.

There will be no fixed requirements for those who desire to join the class, but each applicant must furnish to the director satisfactory evidence of ability to profit by the course.

The fee for the entire course will be \$15; for one-half the course, the fee will be \$10. There will be no fee for single lectures, and permission to attend may be obtained on application to the director, providing the seating capacity of the lecture room makes such attendance possible. Students will have the privileges of the University Library. No University credit is given for this course.

PROGRAM.

"The New Basis of Civilization," five lectures, Simon N. Patten, on Second-days, Tenth month 7th to Eleventh month 4th.

"Heredity and Environment," five lectures, Carl Kelsey, Fourth-days, Tenth month 9th to Eleventh month 6th.

"The Standard of Living," five lectures, Henry R. Mussey, Second-days, Eleventh month 11th to Twelfth month 9th.

"Causes of Poverty and Methods of Prevention," ten lectures, Carl Kelsey, Fourth-days, Eleventh month 13th to Twelfth month 18th; First month 8th to First month 29th.

"Social Reforms of the Nineteenth Century," ten lectures, Henry R. Mussey, Second-days, Twelfth month 16th, First month 6th to Third month 2d.

"Economic Reforms of the Nineteenth Century," five lectures, Scott Nearing, Second-days, Third month 9th to Fourth month 6th.

"Juvenile Offenders," five lectures, Martha P. Falconer, Fourth-days, Second month 5th to Third month 4th.

"Relief Methods," five lectures, Mary E. Richmond, Fourth-days, Third month 11th to Fourth month 8th.

The balance of the course will be made up of single lectures upon various topics of general interest. Address

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You belch gas in company, sometimes, by accident, greatly to your own humiliation. That is because there is a great amount of gas being formed in your stomach by fermenting food. Your stomach is not digesting your food properly. Gas is inevitable. Whenever this happens, just take one or two of Stuart's Charcoal Lozenges right after eating, and you will be surprised how quickly they will act. No more belchings; no more sour risings. Eat all you want and what you want, and then if there is any gas going to be formed, one of these wonderful little absorbers, a Stuart Charcoal Lozenge, will take care of all the gas.

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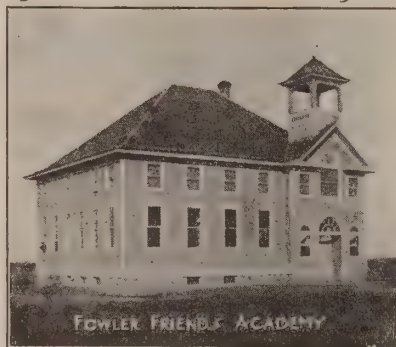
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SLEEP, LITTLE BABY.

Sleep, little baby, the moon in soft splendor
Is wooing the day-heart away from the sun.
The sunlight is bright, but the moonlight is tender,
And tired hearts long for tenderness, little one.
From the misty cloud-curtains the bright star-eyes
Peep,
The night-winds move drowsily. Sleep, baby, sleep.

Sleep, little baby, ere years come in numbers,
And the two tiny feet which in one hand I hold,
Cuddled so close while my little one slumbers,
Will take their first steps while I guide, then, grown
bold,
Will walk on alone. Though they leave mother here,
They never can wander beyond her love, dear.

Sleep, little baby. Whate'er the years bring you,
'Tis mother who watches your slumber to-night;
And your head nestles close to my heart while I sing
you,
O baby, my baby, so safe in my sight!
When kisses more sweet wake your girl-heart some
day,
God grant they be true as your mother's, I pray.

—Sara Schmucker.

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AMERICAN FRIEND PUBLISHING COMPANY, 1010 ARCH ST., PHILADELPHIA

ANNUAL REPORT OF THE FRIENDS INSTITUTE OF PHILADELPHIA.

The Managers of the Friends Institute feel that the purpose for which the Institute was organized is increasingly justified with each succeeding year. In spite of the fact that fewer special efforts were made to encourage interest in the Institute by lyceums and special meetings, there has been an increase rather than a reduction in the use made of the rooms, which was the intention of the founders. During the past twelve months 66 different committees, representing the most diverse interests of members of the Society of Friends, have held meetings in the Institute; 401 of these committee meetings were held, as compared with 357 during the preceding year, with an attendance of 3,768 committeemen, an increase of 569 over the previous year.

The number of visitors to the rooms of the Institute during last year was 12,890, as compared with 11,242 during the preceding year, an increase of 1,648. There were more visitors during the day time of last year and slightly fewer visitors in the evening, as compared with the preceding year.

The number of members on the rolls, on the other hand, shows a slight decrease, there being 615, as compared with 624 the preceding year; 8 new members were elected, but there were seven resignations and 10 losses by death.

The large increase in the number of persons who have made use of the Institute rooms, and the decrease in membership, though slight, make it apparent that the enjoyment of the privileges of the Institute is appreciated more than the duty of contributing to its support by joining and paying the nominal dues of membership. The Institute must expect to meet expenses, and to increase the conveniences for the comfort of its members, largely out of the receipts from the annual dues. We wish to suggest to all those who have been in the habit of making use of the Institute, and to those who may not fully know the advantages which membership confers, that they apply for election as members at an early day.

The treasurer's account shows a balance on hand Fifth month 1, 1907, of \$159.89. If the funds available can be increased by additional dues of new members, an appropriation could be profitably expended.

The project for adding a new second-story to the building is still under consideration, as is also the desirability of installing a new heating furnace. The cork carpet has been laid in the reading room, and is now in use; three rugs have been put in, and the much-appreciated system of lending umbrellas to members has been successfully operated. The window sills and doors of the building have been painted, and it will be necessary at an early date to paint the outside of the building.

Only one lyceum meeting was held during the past twelve months. Those most interested in this side of the Institute's work feel that the purpose of the lyceum is adequately filled by gatherings of other kinds, and for this reason a series of lyceum meetings was not arranged as in former years.

"Boo Hoo"

Shouts the

Spanked Baby

The "Colic" of "Collier's" treated by a Doctor of Divinity.

Look for the "Boo Hoo" article in this paper.

"There's a Reason"

There has been no change in the reading matter accessible at the Institute: 14 monthly, 13 weekly, 5 daily, 1 quarterly, magazines and papers are subscribed for. There are also some small books on hand for distribution free, and a number of books of interest to Friends on sale.

We are thankful to be able to say that the Institute is filling a real need among members of our society. We trust that with divine guidance, and with the co-operation of members and the support of those who enjoy the advantages of the Institute, its good influence may increase.

Events and Comments.

The "Lusitania," the Cunard Line's new giant turbine liner, now holds the blue ribbon for Trans-Atlantic speed. For some time the Hamburg-American Line S. S. "Deutschland" was the fastest ship afloat. Her daily record speed was 601 knots; the "Lusitania" succeeded in bringing the record up to 617 knots. She made the trip across the Atlantic in four days and twenty hours; the "Deutschland" in five days and seven hours. The latter, however, had about 200 miles further to run. It is believed that the "Lusitania" has not yet made her record speed.

Someone has recently said that probably not since the days of Constantine, when Christianity was made the State religion of the Roman Empire, has the world witnessed such a transformation as is now going on in the Chinese Empire. We have already noted some of the provisions of a recent edict, which introduces marvelous reforms, and lays the foundation for a future legislative assembly. The enthusiastic reception which was tendered Secretary Taft on his recent visit to Shanghai, and the favorable comments upon his speech, which were published in the Chinese newspapers, indicate a very general friendly spirit toward the United States and the ideals for which our nation stands.

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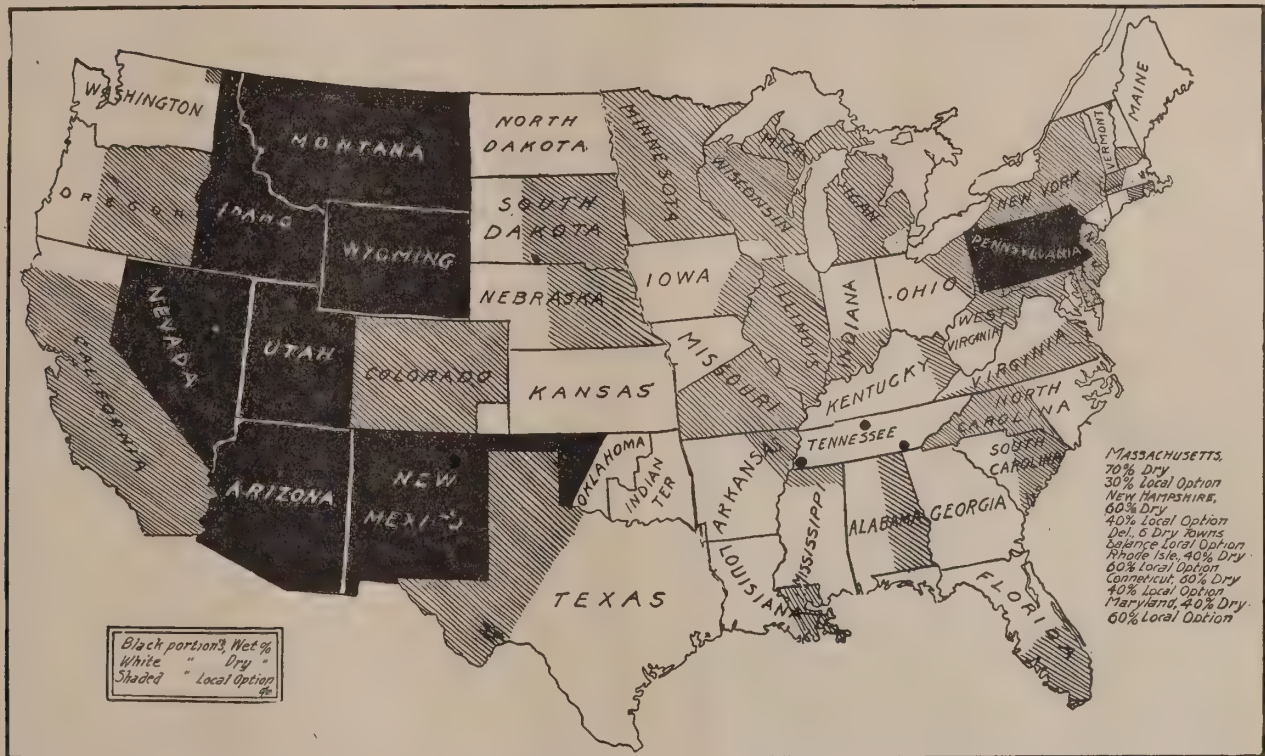
The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XIV.

PHILADELPHIA, TENTH MONTH 17, 1907.

No. 42



THE TEMPERANCE OUTLOOK.

The last Five Years Meeting issued a call for a conference of all Christian churches on the best way to deal with the liquor question. The conference did not materialize for reasons which were stated sufficiently at the time of the failure. But, notwithstanding the fact that the churches failed to get together as we had hoped, yet the cause which we had at heart has made tremendous progress during these five years. In fact, it is doubtful if there has ever before in any five years been such a gain made in the campaign against the saloon.

A profound wave of feeling against the saloon is sweeping over the South. It is no mere "sentiment;" it is a ground-swell of conviction that there can be no safe civilization where saloons are wide open to negroes; and with a genuine patriotism the white men of the South have resolved to forego their own desires, for the sake of a better civilization. The first great effect of this conviction, of this self-denying resolve, is the absolute prohibition by law of the manufacture and sale of liquor in Georgia. The same issue which carried Georgia into prohibition is

sweeping other Southern States in the same direction. Oklahoma is coming into the Union with the saloon unconstitutional in its borders.

But the important point to note is that every Southern State has already extensive "dry" areas, even before prohibition for the entire State is put into law. Under the working of local option laws, county after county has "gone dry," until it is no great step for a State like Mississippi, for example, to pass a prohibitory law.

We give below from the Philadelphia *North American* the "dry" counties, not only of the South, but of the entire country. States having entire prohibition are not included:

Alabama.—Majority of counties dry, part of others also. A county option law has just been passed, moving for State prohibition within next two or three years.

Arkansas.—Sixty out of seventy-five counties dry. Much dry territory in other counties.

California.—Four dry counties and much dry territory in other counties.

Colorado.—Local option law, 1907.

Connecticut.—Town local option. Ninety-six no-license to seventy-two license towns.

Delaware.—Half dozen dry towns. State no-license campaign on, vote November 5, 1907.

Florida.—Thirty dry counties out of forty-five. Few saloons in the State. Move for State prohibition, led by Governor Broward.

Idaho.—License. Sunday law only passed in 1905.

Illinois.—Probably 200 dry towns. Local option law recently passed. Two dry counties.

Indiana.—Three dry counties; 710 dry townships out of 1,016. Half of population in dry territory.

Iowa.—Sixty-five out of ninety-nine counties dry. Eleven other counties have only one saloon town. Move for State prohibition again under way.

Kentucky.—Ninety-seven out of 119 counties dry. Only four counties wholly wet. Saloons closed on Sundays.

Louisiana.—Seven-eighths of the State dry. Orders may not be solicited or received in dry territory.

Maryland.—Fourteen out of twenty-three counties dry.

Massachusetts.—Local option by cities and towns, 250 being dry and 100 wet. Laws strict and well enforced.

Michigan.—County option, with a few dry counties. No chance to vote by smaller units. If county votes wet, it reverses dry vote in small unit.

Minnesota.—License, with village local option; 123 dry municipalities. Sunday closing in entire State.

Mississippi.—Sixty-eight out of seventy-five counties dry. State prohibition campaign actively under way.

Missouri.—Forty out of 115 counties dry. Sunday closing rigidly enforced by Governor Folk.

Montana.—License.

Nebraska.—Village and city option; 400 dry and 600 wet towns.

Nevada.—License, with little restriction. No chance to vote on the question of license.

New Hampshire.—Nominally prohibition, modified by local sentiment. Trend is toward prohibition; 62 per cent. of population in dry territory.

New Jersey.—Local option law.

New York.—Town and township option; 300 towns dry.

North Carolina.—Few saloons. Campaigning for State prohibition, with Governor leading in fight.

Ohio.—One thousand, one hundred and forty out of 1,376 townships dry. Sixty per cent. of municipalities dry and 350,000 people living in dry residence districts in wet cities. County prohibition assured probably next session.

Oregon.—Twelve dry counties and 170 dry municipalities in other counties.

Oklahoma.—Only 535 saloons in State. Part formerly Indian Territory has had prohibition for twenty-one years and constitutional convention adopted similar provision, which will apply to entire State if so declared by popular vote September 17, 1907.

Pennsylvania.—License, with privilege of remonstrance.

Rhode Island.—Sixteen dry municipalities out of thirty-eight.

South Carolina.—Recently passed county local option and repealed dispensary law. Move for State prohibition, following Georgia victory.

South Dakota.—Large sections of State dry.

Tennessee.—Saloons excluded from all but three municipalities in the State. State prohibition predicted within three years.

Texas.—Two-thirds of State dry by local option. State prohibition campaign under way.

Utah.—License.

Vermont.—Dry, save for twenty-four municipalities. Entire State and every county in the State shows a majority against license. State prohibition expected shortly.

Virginia.—Much dry territory.

Washington.—License, with but 50 dry towns.

West Virginia.—Thirty dry counties out of fifty-five. Governor publicly opposes the liquor traffic.

Wisconsin.—Local option, with 650 dry communities.

Arizona.—License.

District of Columbia.—Ratio of saloons to population reduced more than half during the last fifteen years.

New Mexico.—License."

This movement which has grown so virile in distinctly Southern States is, however, confined to no one section. The issue is just as sharply drawn and urgent in Delaware, where the saloon is the foremost interest in the present fall campaign. The same is likewise true of New Jersey, though the sentiment is not nearly as ripe for prohibition as in the South, partly because Northern New Jersey has an enormous foreign population. Pennsylvania is the only completely "wet" State east of the Rocky Mountains—the only "black belt" now left on the eastern two-thirds of the map. In this State a corrupt party machine has been able to stave off the oncoming wave. But the liquor dealers are now plainly scared at the rising tide of hostility to the old license system of the State. The Anti-Saloon League of Pennsylvania has done valiant work and it seems hardly possible that the great temperance forces of the State can be downed in the election of the next Legislature. We have kept our readers informed of the important judicial decisions of the Indiana courts which at present are some of the most interesting features of the broadside battle which is being waged against the saloon in America. In connection with all these gains it is interesting to note the feeling of the saloon men themselves, as reflected in an editorial which appeared Eighth month 2d, in *Beverages*, the national organ of the Liquor League. It says:

"The result in Georgia presents no pleasant outlook for any section of the business. That State, in its judgment, has treated all alike, and no false notion that beer is a temperance beverage and should be allowed to hold on has been entertained or brought forward.

"We dislike to acknowledge it, but we really believe the entire business all over has overstayed its opportunity to protect itself against the onward march of prohibition, which in some sections of the country is advancing like a prairie fire, with not a hand raised to stop its progress.

"For years we have sounded the warning of the impending storm. For years we have argued for organization, and for years we have, in season and out of season, pleaded for unity, harmony and co-operation among all branches of the business, but all effort on our part and on the part of others has resulted in no good.

"Five years ago a united industry might have kept back the situation that now confronts us, but to-day it is too late."

The many signs which point toward a rising tide against the saloon are certainly encouraging, and we are rejoiced to see the liquor forces scared, but let no one assume that the battle is won. Every conceivable device will be resorted to by the liquor interests

to win back the lost territory and to keep the black belts black. The prairie fire is sweeping along, but the liquor forces have many appliances for putting out such fires. We must use every method known in spiritual warfare to keep the fire burning.

R. M. J.

EDITORIAL NOTES.

When we take into account the fact that the following comes from a leading Catholic journal, we are made to feel afresh the force of a life of righteousness. Nothing breaks down theological prejudice and blind superstition like the fruits of the Spirit manifest in a noble soul. Here is what the *Catholic Citizen* of Milwaukee has to say about Francis Murphy:

"Murphy was born in Wexford County, Ireland, in 1836. From an Irish-Catholic saloon-keeper doing evil, he became an 'American' Methodist preacher doing good. In the former capacity he killed a fellow-countryman named Patrick Murray; in the latter capacity he gave the pledge to 10,000,000 persons. His preference for the Methodist religion over the Catholic religion need cause us no uneasiness, as his judgment was not that of a theological expert, but rather that of a reformed liquor dealer; and entitled to that meed of respect. We can, too, bear up under these very exceptional kinds of apostasies.

"If all the Irish-Americans with a record in the saloon business would become Methodist preachers, or temperance evangelists, we should not bewail the miraculous transformation. Nor would we think it a material fact in a discussion of the question 'Is the Church Losing?'

"Had Murphy continued a bad man in the saloon business and a nominal Catholic, the chances are that he would be damned. Now all good Methodists, and some others, hope he will be saved."

We little realize the patient toil and persistent effort of scholars in their search for facts, but we are always glad to share the joys of their discoveries, especially when they seem to fall in line with our previous ideas. The following note taken from *The Congregationalist* is a case in point:

Old Testament chronology is a field where difficulties and pitfalls abound and scholars walk carefully. A recent discovery in the Babylonian texts in the British Museum has, however, helped to make a clear way across one of the blind spots. Dr. King, assistant in the Department of Egyptian and Assyrian Antiquities, has discovered and published some chronicles of early Babylonian kings which show that the second dynasty was not in succession to but parallel to the first, belonging in Southern Chaldea, along the Persian Gulf. The bearing of the discovery is on the date of Abraham's life. The identification of the Amraphel, King of Shinar (Gen. 14), with the great lawgiver Hammurabi has been generally accepted. But the difficulty of harmonizing the dates on the supposition that the list of Babylonian dynasties was strictly successive has compelled reserve. But the excision of the 368 years of the second and, by Dr. King's discovery, overlapping dynasty brings the dates as derived from the Hebrew, Babylonian and Egyptian sources into something like close agreement. Dr. King, in his chronicles concerning Early Babylonian

Kings, says of this agreement: "Our new information enables us to accept unconditionally the identification of Amraphel with Hammurabi, and at the same time it shows that the chronological system of the priestly writer, however artificial, was calculated from data far more accurate than has hitherto been supposed." The religious value of Genesis is not dependent on this or any other correction or explanation of apparent historical or chronological discrepancies, but it is interesting and suggestive to have a straight way thus cleared across the chronological thicket for Bible readers.

[FOR THE AMERICAN FRIEND.]

IN DUTCH LAND.

BY BERTHA L. BROOMELL.

We went on board the bright, clean, little steamer in Leyden, not from a pier on the edge of the city, but directly from the sidewalk in the center of the town, as the boat, gaily decorated with flags, lay tied up at the "Beestenmarkt," or cattle market, in one of the principal canals of the place. For nearly a mile we moved slowly through the city, passing



A TYPICAL SCENE.

numerous bridges, which were raised or lowered for us, according to their construction.

The canal extended through the middle of the street, and on either side were houses and shops of every size and shape. We could observe the life of Leyden much as though we were driving through its streets in a carriage. Here was a woman with a great queer-shaped straw bonnet on her head, a thick, round mat on the bonnet, and a big basket on the mat. A wooden yoke across her shoulders bore two more great baskets.

If anyone had asked us suddenly for what Leyden

is famous, we should, I fear, have forgotten Boerhaave and John Robinson and the university, and replied "children," for the streets were swarming with them, some poor and dirty, bare-footed or wooden-shod, playing so close to the canal that we caught our breath at each sudden move; some neat little lads and maidens, with their black oil-cloth book-satchels, on their way to school.

Soon the canal turned and we passed between the backs of houses, whose diminutive gardens reached to the water's edge. We could see fairly into the private life of these homes, with here a family group at dinner, here a woman kneeling on a step washing clothes in the canal, here the family laundry flapping almost in our faces, and here a white-capped grandmother knitting placidly, with her cat by her side.

The little gardens were packed with gay flowers, and, as though these were not enough, there were potted plants or bouquets at the windows, over the doors and in every niche that would hold them.

Every moment we passed great canal boats, some bright and clean with paint and polish, others dingy and dilapidated, much like their owners. The boats were either towed or propelled by steam, but frequently sails were hoisted that the wind might be utilized. Formerly much of the towing was done by dogs, but, since this is now prohibited by law, the labor often falls upon the women and children. Some of the boats lay close up to the street, loading or reloading their cargoes, which we noticed included coal, vegetables, peat and pigs. On these boats are living 60,000 of Holland's population, people who know no other homes. The woman of the family was now at the rudder, now handling the long, heavy pole, with which she pushed the boat along, now cooking the dinner, washing the clothes, or shining brass knobs and hinges. Then, when the strenuous duties of the day were done, we saw her neatly dressed, sitting at her door, industriously knitting. We caught interesting glimpses of the interior of the cabins, with the inevitable lace curtains at the tiny windows, and even bric-a-brac—china shoes and vases—where one would suppose every inch of space must be put to practical use. No statistics were needed to assure us that this floating population is not diminishing. There were children in nearly every family, and in one we counted seven happy and healthy, if somewhat unkempt, little urchins, the biggest boy seated on the deck holding the smallest baby.

Presently we left behind us the streets and houses of Leyden, and glided out into a new world, the Holland of our brightest dreams. The first impression was one of brilliant color—green and blue and white, the meadows, the sky and the clouds—the meadows, intensely green, extending off on every side to the horizon to meet those great masses of luminous white clouds so familiar in Dutch art, above the glorious blue sky, and over all, and seeming almost a thing apart, a perfect flood of dazzling sunlight. Grazing in the meadows, hundreds of black and white cows, those fine Holsteins which have brought wealth and fame to Holland, added to the scene their touch of

color and a deep sense of delightful repose. Long, parallel lines of trees recalled Hobbema's famous "Avenue at Middelharnis." Church spires rising here and there spoke of human life and human aspiration. Great windmills, whose long arms waved majestically or stood motionless waiting for their master's signal or a passing breeze, added to the picture the final touch, the only one needed to make it entirely complete and satisfying, as perfectly Dutch as anything could be.

As we moved on we left the Oude Rijn, one of the many insignificant branches which finally bring the Rhine to the sea, and entered a canal from which we soon passed into the Crassemmermeer, a beautiful sheet of water dotted with islands, each a small vegetable farm, and here and there on the distant shores, little villages nestling among the trees. Then we reached the Ringvaart, the circular canal surrounding the famous Haarlemmermeerpolder, and looked down upon herds of cattle grazing unconcernedly six or eight feet below the level of the water, and upon



A MILK WAGON.

fertile fields and substantial farm-houses at the bottom of what had been the Haarlemmermeer, or Lake of Haarlem. In the distance we saw the Leeghwater, one of the steam mills used in draining the lake, and named in honor of the engineer who, in 1640, proposed this vast undertaking, which was not carried out until 1840 and the eleven years following.

Every minute there was something interesting or beautiful to gladden the eye. Large fields of beans, with their bright red blossoms, were as good as flower gardens, but they were eclipsed by gorgeous patches of gladiolas, asters and dahlias. Every now and then we passed through a village, and how picturesque it was, with its tall church spire, its fine trees, its low cottages and red-tiled roofs, its lovely gardens, small but perfect in their way, extending to the water's edge. The houses were built close together, but here and there we caught a glimpse through an

open space of the fields beyond, and discovered that the village consisted of but a single row of houses on one or both sides of the canal, with the canal as the highway. Some of the inhabitants had ingeniously formed a screen for their upper windows by planting one or more trees close to the house, and then trimming and training the foliage so as to make it perfectly square or oblong, perfectly flat both front and back, and only a few feet thick. The appearance was ridiculously artificial.

Occasionally we saw a thatched roof, and once, as we passed a great windmill, the mother, whose home it was, appeared at the door with several children at her skirts, to watch our gay steamer pass by. We saw the windmill where Rembrandt is said to have been born, but the date, 1857, upon it weakened our already uncertain faith. Now and then we saw moving through the unbroken green of the meadows a sail, which alone told of the presence of a canal. And we saw, unfortunately too late even for our camera's quick action, a girl with a cart drawn by a dog. At her command the dog started on a brisk trot while she vaulted lightly to the seat, letting her feet hang over one side of the wagon, and away they went rattling down the village street and out into the country.

Through the irregular Kagermeer we came, and passed the village of Kaag, and presently we had completed the circle and were back in Leyden overflowing with enthusiasm for the "Lake Region" of Holland, to which even the advertising agent of the Carsjensstoomboot Maatschappij had failed to do justice.

The Hague.

[FOR THE AMERICAN FRIEND.]

THE VEIL OF THE TEMPLE WAS RENT.

BY BERT C. WELLS.

It was the morning of the tenth day of the Seventh month in the camp of the Israelites. All was quiet and the whole earth seemed clothed in solemnity and peace, for this was the day of atonement for all Israel. Reverently the high priest entered the tabernacle of the congregation, washed himself in water, put on the linen breeches, the linen coat, girded himself with the linen and put on the linen mitre. Then he took of the congregation two kids of the goats and a bullock. He took the two goats and cast lots upon them, one lot for the Lord and the other for the scapegoat. The goat upon which the Lord's lot fell was to be a sin offering for the people of Israel; the other to be a scapegoat to be sent away into the wilderness, and thus to carry away from the habitations of mankind the iniquities of the people.

The high priest slew the bullock as a sin offering for himself. With a censer full of burning coals of fire from off the altar, and with sweet incense in his hands, he went *within* the veil of the temple and placed the fire on the altar. Next he put the incense

on the fire and a cloud of smoke arose and covered the holy mercy seat. Seven times he took of the blood of the bullock and sprinkled it with his fingers upon the mercy seat, and before the mercy seat. Thus he labored on, reconciling the holy place, the tabernacle of the congregation and the altar.

Next he brought the live goat, laid both hands upon its head, solemnly confessed over it "all the iniquities of the children of Israel, all their transgressions in all their sins," put them upon the head of the goat and sent it away into the wilderness. The man who led the goat away washed his clothes and bathed before returning to camp.

The high priest returned to the tabernacle of the congregation, took off his holy linen garments, bathed his flesh in water in the holy place, and offered burnt offerings for himself and the people.

Now the priests, the tabernacle of the congregation, the altar and all the people are pure and holy in the sight of God.

* * * * *

It was about the sixth hour, and, without apparent cause, the sun is darkened so that darkness reigned over all the earth. On a little hill outside Jerusalem, Christ, the Son of God, was dying on behalf of mankind. A guard of soldiers kept watch over the place of crucifixion. Around about was a large crowd of curious Jews and foreigners. Farther away were women watching, among them Mary Magdalene and Mary the mother of James. All present were overawed with what they saw and heard. The centurion of the soldiers, when he heard the cries of Christ, said, "Truly, this man was the Son of God," "and all the people that came together to that sight, beholding the things which were done, smote their breasts and returned."

About the ninth hour, when Jesus cried with a loud voice and gave up the ghost, the rocks were rent, the earth quaked and the veil of the temple was rent in twain from the top to the bottom.

* * * * *

It was a quiet Sabbath morning in spring. All nature seemed to be awakening from the slumbers of winter. The birds, the trees and the flowers were overflowing with joy. The pure heart could see the hand of God on every side.

One by one the Friends entered the meeting-house and silently took their accustomed places. During the hour every one present felt the holy presence of God. No priest busied himself with the sacrifices, burnt offerings, the burning of incense before the mercy seat behind the veil.

Christ, by His death, has rent the veil of the temple in twain from top to bottom, and now each one goes into the presence of God *within* the veil and gives his heart as an offering to God, returns to his worldly duties with a heart pure and sinless before God.

The veil of the temple has been rent.

Wichita, Kan.

[FOR THE AMERICAN FRIEND.]

BALM IN GILEAD.

I woke at night, and in the heavy dark
 I heard the voice of Jesus bid me *wait*;
 I heard the voice of Christ, to which I hark,
 Ah, me! the desert where I toiled of late!
 I heard it said,
 "Wait on the Lord, His hand be on thy head."

I woke at night, and craved a message clear
 To comfort me, and strengthen, and caress;
 I had been scalded by the burning tear,
 Had been exhausted in the wilderness.
 I heard it said,
 "The Angel of thy hope hath never fled."

I woke at night, and heard the whisper, *wait*;
 And for a moment I demurred, and cried,
 "It irks me to be passive! I the Gate
 Would reach of some rich palace, opening wide."
 I heard it said,
 "Be yet content the way of woe to tread."

I woke at night. Oft in the night I wake
 When it to others seemeth daylight strong;
 For night is of the soul: a noisome lake,
 Or thicket where the evil spirits throng.
 I heard it said,
 "Wait, and behold! a path of joy is spread."

I woke at night and said, "Oh, to me give
 A word of counsel! Come into my soul;"
 "Wait, and continue waiting; tho' thou live
 Amid the busy people. Brook control."
 I heard it said,
 "Give thy heart's blood, but eat the Living Bread."

I woke at night, but sank again to sleep
 Upon the bosom of that tender nurse,
 And when the day did on mine eyelids peep,
 I was no longer proud, perplexed, perverse.
 It had been said,
 "Wait." And I *wait*; and am in Canaan fed.

A. W. WEBSTER.

A CHINESE FEAST.

BY ROBERT L. SIMKIN.

Last week Mrs. Simkin and I attended our first Chinese feast. The occasion was the betrothal of the granddaughter of one of our church members, a girl of thirteen, to a boy twelve years old. Though the betrothal is considered almost as binding as the marriage itself, the actual marriage will probably not take place for six or seven years.

The invitation, brought by special messenger, was in the form of a long, red paper, giving the day and the hour, and containing the names of the 42 invited guests. On the day appointed, when the feast was all prepared we were again summoned twice, almost exactly in the words of Luke 14:17, "Come, for all things are now ready," it being customary to wait for two or three summons before going. On arriving at the feast, we were welcomed with obsequious bowings and were shown to separate apartments, as men and women usually do not eat together on such occasions. The guests sat around small, square tables, each of which accommodated eight persons. There was no tablecloth, nor were napkins used, except a small, square of red paper with a gilt design. Once during the feast the attendants brought each guest a steaming towel wrung out of hot water to rub over his face and hands.

In the center of the table were five bowls of food, while each guest was provided with a pair of chopsticks, a tiny round dish, and a crockery ladle containing a sharp, biting liquid, in which the morsels of food are dipped before being eaten. In the seating of the guests each one protests against accepting the place of honor, and there ensues almost a good-natured wrestling match before each guest of honor yields gracefully and accepts the place, which all the time he well knows is intended for him. As this feast was given by Christians, there was no wine, nor was the food offered to idols before being eaten, as is usually the case in feasts where the people are still heathen.

Before each course, the host entered, and, standing in the northeast corner of the room, bowed low, at which all the guests rose and bowed also. After this, each invited the others to partake by repeating the word "chin," "chin," all held their chopsticks ready, and then all dived simultaneously into the central bowl, fishing around in the contents until a good piece was secured. It is considered a mark of courtesy to select a specially delicious tidbit and use one's chopsticks to place it on a fellow-guest's dish.

In the first course were served individual bowls of soup containing strips of dough exceedingly slippery and difficult to manage with chopsticks, but the Chinese had no difficulty and quickly disposed of the contents, each making a loud, sucking noise which is thought to indicate a high appreciation of the excellence of the dish. Then followed course after course, all very delicious doubtless to the Chinese taste, but not all fully appreciated by us foreigners. There were little onions served raw with hot sauce, green beans shelled and green beans in the pods, both likewise entirely uncooked, slices of duck with ginger and arrowroot, and beef which had hung in the open street for days. During the waits between the courses the Chinese kept up a conversation mainly about the price and quality of rice, while they picked away at some melon seeds from a dish at the center of the table and threw the shells under the table. Any bits of food not wanted or any bones are also dropped on the floor, where now, as in Bible times, "the dogs eat of the fragments that fall from their master's table."

One of the bowls which came on the table contained a foamy-looking substance, which I thought must be some sort of pudding, so when all the others dived in I selected the piece nearest me, and, holding it with my chopsticks, tried to bite off a small portion. It proved so tough that I had to take the entire mouthful at once. Just then the missionary sitting at my left informed me that I was eating the lining of a pig's stomach, so it was an intense relief while the others were busy with their portions to take advantage of the above-mentioned custom and transfer the viand to the floor. Warned by this experience, I declined to partake of the next bowl, which consisted of "buried eggs," that is, eggs buried in lime for a month or two until they can scarcely be called fresh. Another dish which I failed to appreciate

was fat pork, about half cooked and saturated with sugar. I am told that many Chinese dinners are really good, that it is especially at feasts that the people indulge in these worst concoctions, which they regard as great delicacies. To my mind, the best course of all was a bowl of rice, which was served last. Without waiting for the others, as soon as each one finished this he rose, bowed low to the host and departed.

Chungking, West China.

Some Views on Present Day Topics.

THE PASTORAL MOVEMENT AMONG FRIENDS.

BY RICHARD HAWORTH.

(Continued from last week.)

Our denomination has always stood for the priesthood of believers, which puts all members on an equality in meetings both for worship and discipline. A minister is a member who has a gift of speaking under Divine guidance to the needs of sinners and the edification of believers. The elders, overseers and committees have their places and work. With these the organization seemed to be complete. In many meetings there were several local ministers, in others none. Was there a need of something more? If so, who was failing in duty, or what new duties should be added?

Who would be the new pastor? How selected? Would some one of the local ministers be chosen? If so, what would be his relation to the other local ministers? Were the meetings beginning to look to and depend on human leadership to a certain extent in their worship? All these and many other puzzling questions were asked. There was no system, no precedent and no plan of work, but, following the principle of Divine leadership, congregations always tried to select the right person. Spirit-filled congregations in selecting pastors from Spirit-led ministers should certainly find it easy and satisfactory. At any rate, that sounds all right, but where each congregation did what was "right in its own eyes" in choosing a pastor the movement had not proceeded far until some friction was discovered. Both pastors and congregations began looking to other denominations for methods, and some picked up one thing and some another, thus producing a variety, but no system, and in some instances the Holy Spirit seems to have been barred almost entirely.

In most other denominations, where their pastoral systems are of long standing, the whole church system is built up around the pastor, fitted to their peculiar denominational needs and each denomination has its own system. Some of their plans will do for our denomination, but many of them cannot be used without being remodeled to fit our conditions. We need a complete system of our own: one that will fit into our organization spiritually. Our pastors are not officers and have no place,

as such, in the denomination, though in practice the pastoral movement is now permanently settled upon us, and the pastor has a regular place. It is thoroughly Scriptural, and, since we recognize it as permanent with us, the next step would be to establish a system suitable to our needs and in harmony with our principles and doctrines. In working out such a system we should carefully consider the inter-relationship existing between the minister and the congregation.

The minister is in a peculiar sense the creature of the congregation, and in such relation let us consider: 1. His call. 2. Locating as pastor. 3. Financial support. 4. Relation to the local ministry. 5. Term of service as pastor.

1. Every minister should be God-called and Spirit-filled as his first preparation for service. When the monthly meeting is convinced of his Divine call and personal equipment for service it recognizes the same by recording him a minister of the Gospel. As a part of his personal equipment, meetings should now require that he be able and willing to take a pastorate. We have a few ministers in our denomination who are preaching by permission, or because there seems to be a need, instead of by direct call of God. These should be located, if at all, after those whom God has called have been located. The idea of entering the ministry simply as a profession is rapidly disappearing from all other denominations, and many of their ministers are as positive of their call direct from God as was the Apostle Paul. Let us not lower our standard now, even if some of our strong charges are without pastors for months at a time. God-called pastors are *essential* to-day if we continue to live with a message for our generation. The old prophetic idea and the early Quaker idea was that God calls the man and gives the message.

2. In locating as pastor, the minister should seek first to know the will of God as to where his call would place him, whether in city, village or country meetings; whether in large or small meetings; long-established or new meetings. In determining these things, he should consider his physical, mental and spiritual ability as important factors in determining the call, and before accepting he should feel sure that he is going in line with God's will. The congregation, on its part, should be convinced of the personal and Divine call of the minister to their particular field. There come times, however, when God selects and man rejects, so that no ironclad rule can be laid down here.

3. The financial support should be one of the last considerations. If God is calling He will see that the living is provided, but he usually does so through good business management on the part of the meeting. A Spirit-led pastor may be called of God to a weaker congregation giving a smaller support for his next pastorate. If so, will he accept the call? Just here comes a serious test of spiritual guidance in its relation to the pastor's influence, reputation, prestige, etc.

In other denominations the man who is considered

the successful pastor gets an increase in salary and goes to a larger congregation when he makes a change, but from the Quaker point of view that may not be God's way. The Quaker pastor, who declines to go to a place where God clearly calls unless he be God as set forth in Matt. 6:33.

But no congregation should ask a minister to serve them without a guarantee of full support, neither should they offer a larger support as an inducement to get a minister to leave another meeting for theirs. Already the charge is being made that the large congregations are picking up all the best pastors because they can give larger support; and, that pastors are leaving the small meetings for larger ones because they will receive more money. A single incident will illustrate the point in view. A few years ago a Friend said to the writer in speaking of a man who was then serving his third year in a certain meeting, "If the Friends in that meeting want — to continue as their pastor they will have to bid up for him." Within a few months that pastor received a "call" from that other meeting, offering him \$240 a year more than he was then receiving, and he accepted the call. There may have been additional reasons for accepting.

Some are saying that the support is coming to be one of the most important considerations of the pastor; that, on account of the small financial support given, our ministers are many of them going to other denominations, and that our young people are declining to enter the ministry. A study of the situation in other denominations reveals the fact that fewer persons are entering the ministry now than formerly. They give as one of the leading causes that this is a mercenary age, and the spirit of it has seized all classes, and that young people desiring lucrative positions enter other fields of service.

In our own denomination it is interesting to study a few statistics along this line. A few years ago Eli Jay published in *THE AMERICAN FRIEND* some very interesting figures regarding the ministry. Among other things, he said, "From 1870 to 1879 the average annual membership of Indiana Yearly Meeting was 16,500. During that time 149 persons were recorded ministers, or a little less than nine persons per 1,000 members for the ten years. From 1880 to 1889 the average membership was 19,500, and there were 116 persons recorded, or about six per 1,000 members. From 1890 to 1899 the average membership was 20,000, and there were 81 persons recorded, or about four per 1,000 members. Since 1900 the average membership and the number of those being recorded show about three per 1,000 members for the present decade."

Going over the same ground in Western Yearly Meeting, the writer has found that from 1870 to 1879 the average membership was 11,200, and there were 97 persons recorded ministers, making the average a little less than nine per 1,000 members for the ten years. From 1880 to 1889 the average membership was 12,400, and there were 62 persons recorded, an average of five per 1,000. From 1890

to 1899 the average membership was 14,800, and there were 109 persons recorded, being an average of a little more than seven per 1,000 members. Since 1900 the average membership and the number being recorded ministers show a little more than four per 1,000.

Combining the numbers for the two yearly meetings, we find that in the two largest bodies of Friends on the American continent, from 1870 to 1879, there was an average of nearly nine persons recorded in ten years for each 1,000 members. From 1880 to 1889, the average is a little less than six per 1,000. From 1890 to 1899 the average is practically the same, or a little more than five. From 1900 to the present time the average rate is a little more than three per 1,000 members. That is a falling off in less than four decades of nearly two-thirds of the entire number entering the ministry, and this in face of the fact that during the first decade there were practically no pastors receiving financial support, while during the last period there are not enough good pastors to supply the larger congregations. The beginning of pastoral work in our church dates from about 1880, though a few pastors were located in the last '70s, and since that time the number entering the ministry has steadily decreased, while pastoral support and the number receiving the same have steadily increased.

This is a commercial age and there is no doubt but that its spirit has reached the ministry of all denominations, but it certainly has very little to do with the numerical decline in our ministry.

It might be suggested that we now have a higher standard for our ministry to reach before being recorded and a greater care is being shown in the selection of persons with native ability and keen spiritual insight.

(To be continued.)

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

QUARTERLY REPORT FOR LIRHANDA STATION.

Our report three months ago mentioned the threatened famine. The delayed rains had then commenced, which caused us to hope that the scarcity of food would not become very serious. But in a short time we were brought to realize that a famine was really upon the land, and must, at the very best, continue with increasing severity for many weeks. Although unable to render aid commensurate to the need, we did relief work where the necessity appeared most urgent. Thousands have kept themselves alive on a diet of green weeds only. More fortunate ones were able to supplement by an occasional chicken, goat or bullock. A number of deaths were reported from lack of sufficient and proper food. Most of these have been investigated and appear to be genuine famine victims. The native

grain in this vicinity is not quite ripe, but is being used green from necessity. The greatest need is therefore passed, although many are still hungry, weak and sick.

The services have continued as usual. The records for the quarter show that an average of 61 persons per day have listened to the presentation of the claims of the Gospel.

Owing to the frequent and heavy afternoon rains, which started in April, we changed the time of service and school to the forenoon. This is not without some disadvantages, but, on the whole, seems best for the time being.

The native men are slow enough to understand that the Gospel is actually for them, but the women are slower still. For this reason, work amongst them is less forward. However, a few women, girls and children are usually collected on Sabbath afternoons by my wife, who teaches them.

Our little band of converts continues to meet for united prayer and Scripture instruction. Sometimes a few other interested ones gather with us.

It is encouraging to note that Kivini, with some of his head men, as well as several sub-chiefs, almost invariably attend the Sabbath forenoon service. This is a splendid example, by those in authority, to the multitudes who make no distinction in days.

The day-school has been somewhat smaller than heretofore, the average attendance for the quarter being only 10 per day. The difference is largely the dropping off of the girls' class since the change in time of school. Fair progress is being made in reading and writing by those attending.

Physical ailments of various sorts have brought 628 cases to us during the quarter. Among these have been a good many ulcers and other sores, some wounds by accident, and a few by malice.

Our station being a much used gathering center for the natives, we have felt the need more than ever before of a compound for our children. This has been provided by hedging in a back-yard playground.

The rude chapel in which we worship and hold school has been furnished with rough native-made plank seats sufficient to accommodate about 100 persons. A portion of the space is left without seats in consideration of native etiquette, which expects the women and children to sit on the floor. The Gospel will gradually alter this and elevate all to the same plane.

Pray for us, that heavenly wisdom and the fear of the Lord may prompt our every thought, work and deed, to the end that those who have already believed may be grounded in the truth, and many others turned to righteousness.

Yours very sincerely,

EDGAR T. HOLE.

Seventh month 1, 1907.

Contention springs from want of heart
As well as want of will;
And he who thinks the better part
The better part will fill.

A NEED OF VIGILANCE.

BY SYLVESTER NEWLIN.

Ministers, as well as others, need to be on our guard. I am deeply impressed that there is great need of humility. We are called to be *ministers*, and *not masters*. Peter wisely admonishes the elders against being lords over God's heritage. Let us constantly remember what is written of the Son of Man, that "He came not to be ministered unto, but to minister."

There are several perils: We are in danger from our own *ambitions*. No danger that we know too much, or that our influence for good be too far-reaching, but we must forget self and honor God. We are in danger from our *positions*. Ours is a high calling. We ought to be good examples. People are expecting that the ministers be leaders. But all this ought to cause us to realize our limitations, and to put our dependence in God.

We are in danger from the *pride of our friends*. Well-meant encouragement by others to expect praise, and to have a feeling of disappointment if they do not receive it. A clear conscience, and a sense of God's approval are pay enough for duty performed.

We are in danger of grading ourselves by what we *know*, and by what we *get*. In other words, we are in danger of professionalism, and commercialism. We need living expenses, and opportunities for science, but let us remember that our reward is to be on high, and that we are getting our pay as we go along.

Noblesville, Ind.

Things of Interest Among Ouraelues.

Ira G. Carter is now located at Jonesboro, Ind., where he expects to do pastoral work.

William Green and wife, Whittier, Cal., are visiting friends and relatives in Spiceland, Ind. They expect soon to take a trip to Florida.

Richard Haworth is now engaged in pastoral work at Wabash, Ind. He writes that they are settled in their new home and find their work congenial.

Governor Folk has appointed Murray S. Wildman, Ph.D., to represent the State of Missouri at the Conference on Trusts and Corporations, soon to be held in Chicago under the auspices of the National Civic Federation. Dr. Wildman is at present in charge of the Department of Economics in the University of Missouri.

Mead A. Kelsey, Winthrop Center, Maine; W. Irving Kelsey, recently of Victoria, Mexico; A. Edward Kelsey, Ramallah, Palestine, and Rayner W. Kelsey, Berkeley, California (brothers and ministers), expect to attend the Five Years Meeting. This will be the first time in fourteen years that these brothers have all been together.

Spiceland Meeting was favored on the 5th inst. by a visit from J. C. Hanson, Oregon, who gave an encouraging message. In the evening he gave his lecture on "Peace." Spiceland Friends have also enjoyed a visit from William Coffin and wife, California, who spoke before the Sabbath-school. They were followed by Timothy Wilson, California, a former superintendent of the school.

We desire to correct some typographical errors in the poem "In Memoriam—Adela H. Davis," which appeared in our issue of the 3d inst. The twenty-first line should read: "On, slowly on, until at last like anchored ships upon the main." The forty-eighth line should read: "For blessings spared; and when

life's tide ebbed low and thy days." In the poem as published there is a word omitted in each of these lines. "God's Speed" in the thirty-ninth line should have been God Speed.

Joseph Elkinton, a minister; John and Annette G. Way, an elder and an overseer in Philadelphia Yearly Meeting, and Samuel Neave, a minister in Baltimore Yearly Meeting, were in attendance at Dunning's Creek Four Months Meeting, held at Fishertown, Pa., Ninth month 13th. The attendance of so many interested friends was refreshing, and the meetings were helpful. Joseph Elkinton, on the evening of the 28th, gave an interesting account of his visit in Japan.

Anna T. Jeanes, a wealthy Philadelphia Friend, recently died, leaving property supposed to be worth \$2,000,000 to Swarthmore College, providing that institution abandon intercollegiate athletics. The board of managers has appointed a committee to investigate the bequest and advise concerning future action. At present the secular and religious press of the country are vigorously discussing the advisability of Swarthmore accepting the bequest with the condition stipulated.

First day the sixth inst. was observed as rally day by the Friends in Poughkeepsie Meeting. The Bible-school room was crowded to its full capacity for the exercises given by the school. The Christian Endeavor meeting at 6.30 was one of very practical interest and encouragement. Prof. Lincoln Roys, as leader, urged upon all the great importance of obeying promptly the Spirit's call to active personal service. The regular meetings for worship, both morning and evening, were largely attended.

A correspondent suggests that we use the name "Quaker" in place of "Friend." He says: "The name *Friend* appears tame. The *Quaker* has done it all; that is the way the public understands it, and so even our publications would attract more attention and be much better understood in that name. For instance, when THE AMERICAN FRIEND or the *British Friend* is noticed, one is supposed to be the friend of Americans, and the other the friend of the Britons; but if the name was THE AMERICAN QUAKER and the *British Quaker* then the intelligent reader can immediately grasp the situation, for he knows what has been done in that name."

The following corrections should be noted in the article entitled "The Beginning of Western Yearly Meeting," which appeared in our issue of the 3d:

First. Near the first of the paper the writer refers to John Hollowell, Robert Hollowell and their brother Jesse. The name "Jesse" should be changed to Joseph.

Second. Towards the close he refers to representatives of several families from Wayne County, N. C., that he met in "Southern" Indiana and Illinois. The word "Southern" should not appear. This list of families should include the names "Coleman" and "Pearson" just before the name Grant-ham.

The work of Friends University began the 9th ult. The opening address was given the following afternoon by Dr. Pickard, of the First M. E. Church, Wichita. Friends University has this year a much larger enrollment than ever before, and this will in all probability be the most successful of the ten years of its history. The first social event of the year occurred on the evening of the 14th—a reception given by the Christian associations in the main corridor of the university. Many students of former years were present to meet old friends and make new ones. The rooms completed during the summer make the work much more pleasant for the students.

Earlham College has opened this year under the most favorable auspices in the sixty years' history of the institution. The faculty is strengthened and increased in numbers, and almost \$100,000 has been added to the material equipment within the past twelve months. The total enrollment for the year will be close to 500. At the annual meeting of the Earlham Board of Trustees, Amos K. Hollowell was re-elected president of the board. Joseph R. Evans, who for twenty-six years has been a member of the board, offered his resignation, owing to continued ill health. For sixteen years he was president of the board, and his work in behalf of the college has been of the very highest value. Samuel C. Cowgill was selected by the trustees of Western Yearly Meeting to fill the vacancy. He is a graduate of Earlham, and a loyal friend of the college. The friends of the college are greatly pleased at his appointment. He has made the college numerous liberal gifts.

The Philadelphia Foreign Missionary Association of Friends held a conference at the Twelfth Street Meeting-house, the 9th inst. The afternoon session convened at 4 o'clock. Several speakers gave brief sketches of the different fields of missionary effort in which Philadelphia Friends are interested. William Evans spoke for the Doukhobors; Walter Smedley for the Indians; J. Henry Scattergood for the negroes at Christiansburg; Margaret J. Warner for the China Inland Missions; Caroline C. Warren, "Work in the Soudan;" Sarah M. Longstreth, "The Missions in Japan;" Dr. William W. Comfort, "The Work of Robert Simkin in China;" William E. Cadbury appealed for "Mission Study," and a letter by Mary P. E. Nitobe was read by Eleanor R. Elkinton. Maria Scattergood presented "The Work for the Insane at the Lebanon Hospital." Daniel Oliver and wife, who are now visiting in this country from that hospital, spoke at the evening session. Alfred J. Crosfield and his wife, from London, gave interesting accounts of the mission fields in which English Friends are working.

A light supper was served at 7.30 P. M., and a large number attended both sessions.

MARRIED.

GEORGIA-ALDRICH.—At Poplar Ridge, N. Y., Ninth month 24, 1907, Wesley Clell Georgia and Lydia Mabel Aldrich.

DIED.

ADAMS.—In Ava, New York, Eighth month 16, 1907, Ezra J. Adams, in his eighty-fourth year. He was a lifelong Friend, an elder of Westmoreland Monthly Meeting, and took a deep interest in Christian work.

BAILEY.—At Winthrop Center, Maine, on Tenth month 3, 1907, Margarette, the only daughter of C. Irving and Flora Bailey (the latter deceased), in the fifteenth year of her age.

COPELAND.—At the home of his parents, Charles and Hannah Copeland, near Rich Square, N. C., Ninth month 11, 1907, Charles N. Copeland, aged eight years.

GAMBOLD.—At the home of his grandparents, David and Sarah M. Hudley, Danville, Ind., Ninth month 5, 1907, Eugene H., son of Charles B. and Ruth Ella Gambold; interred at Coatesville, Ind.

KING.—At his home in Carmel, Ind., Ninth month 23, 1907, Frank H. King, in his fifty-eighth year. The deceased was an earnest Christian and a valued member of Carmel Monthly Meeting.

MORGAN.—At Chapel, Mo., Ninth month 23, 1907, Anna L., wife of John M. Morgan, in her forty-eighth year. The deceased a consistent and earnest Christian from early life. She, in company with her husband many years ago, with some other Friends, moved to Missouri, and the Chapel Meeting was the result of their labors. God wonderfully blessed her labors, and scores of children, as well as older ones, rise up to call even her memory "blessed."

PARKER.—At Elizabethtown, Ind., Eighth month 7, 1907, Phineas Parker, in his seventy-sixth year. His parents were among the first settlers of Bartholomew County, Ind., and there he spent his life, with the exception of nine years at Plainfield, Ind. He was ready for the final summons when it came.

PERRY.—At her home, in South Kingston, R. I., Ninth month 23d, 1907, Elizabeth N. Perry, wife of William H. Perry, and the daughter of Charles and Esther Nichols, South Windham, Maine, in her seventy-first year. Her decease was a happy release, as she was a great sufferer for many years.

RATLIFF.—In Spiceland, Ind., Tenth month 4, 1907, Jane Ratliff, in her eighty-second year. She had long been an elder and a minister in Spiceland Monthly Meeting.

SNOW.—In Windham, Maine, Fourth month 8, 1907, Augustus B. Snow, aged seventy-five years. The deceased was a member of Windham Monthly Meeting for nearly forty years. Zealous always for the advancement of Truth, his doors were ever open to her messengers, faithful in his attendance of meeting even in failing health.

The International Lesson.

FOURTH QUARTER.

LESSON IV. TENTH MONTH 27, 1907.

CALEB'S FAITHFULNESS REWARDED.

JOSHUA 14: 6-15.

GOLDEN TEXT.—Thou hast been faithful over a few things. I will make thee ruler over many things. Matt 25: 23.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Caleb's faithfulness rewarded. Josh. 14: 6-15.

Third-day. Promise. Deut. 1: 19-36.

Fourth-day. Blessing. Psalm 112.

Fifth-day. Reward of the upright. Psalm 18: 19-30.

Sixth-day. Confidence in God. Ps. 37: 1-11.

Seventh-day. A righteous man's inheritance. Ps. 37: 27-40.

First-day. Reward of true followers. Mark 12: 23-31.

Time.—Uncertain; but about six years after the last lesson, and towards the close of what is called "the first conquest of Canaan."

Place.—Gilgal was the chief place of the land, and was where Joshua lived. The inheritance of Caleb was at Hebron, about 20 miles south of Jerusalem.

It would be well to read the chapters of Joshua which intervene between the last lesson and the present. The gold, brass and iron were reserved as commanded, and Rahab and her family saved, but all else of Jericho was destroyed. One object of this would seem to have been to keep from Israel the contamination with vice and wickedness. One of the Israelites, however, Achan, coveted some silver, a wedge of gold, and a Babylonish garment and hid them. This brought about the defeat at Ai. The discovery of the sin and the punishment of Achan and his family—stoning with stones till they died—are graphically described in chapter 7, and the capture and destruction of Ai in chapter 8. The further conquest is related in succeeding chapters, and lastly the conflict with the Anakim—the giants who so frightened the ten spies. See Numbers 13: 32, 33. One of the most striking incidents of these early times in Palestine was the renewal of the covenant as had been directed by Moses. Deut. 27: 1-14.

This took place in what was afterward Samaria, on Mounts Ebal and Gerizim. Josh. 8: 30-35.

The present lesson gives an incident in the life of Caleb, the man next to Joshua in faith, ability and goodness. In the distribution of the land the process was carried out by lot at a great assembly at Gilgal (see 14: 1, 2; 15: 1; 16: 1; 17: 1, etc.). Caleb, however, asked that he should be given a special district.

6. "Children of Judah." The descendants of Judah. "Caleb, the son of Jephunneh, the Kenizzite." R. V. He was a descendant of Kenaz, the son of Esau. (Gen. 36: 9, 10.) Somehow, probably by adoption, the Kenizzites, or some of them, had been incorporated into the tribe of Judah. So we have "Heber, the Kenite" (Judg. 4: 11, 17), "Uriah, the Hittite," "Hushai, the Archite," etc. So also Ruth. These or their fathers were Israelites by choice, not by blood. We know something of his character by several incidents. Numb. 13: 30; 14: 24,

and the present lesson. "Thou knowest the thing," etc. Numb. 14: 24; 13: 26.

7. "Forty years old was I," etc. He, therefore, was born before the exodus from Egypt. "Sent me." It seems rather strange that he should not in this verse say "me and thee." This has been recounted for in various ways. "As it was in my heart." He was wholly truthful, he had the courage of his convictions; he was not afraid to say exactly what he thought. He, like Joshua, was not deterred by what their ten companions said.

8. "Wholly followed the Lord." He obeyed literally and to the full, "the first and great commandment." Numb. 32: 12.

9. "Shall be an inheritance to thee and to thy children forever." R. V. Numb. 14: 23, 24; 13: 22.

10. "As he said." Numb. 14: 30. "Forty and five years." This shows that it was about five years after the crossing of the Jordan. "From the times that the Lord spoke this word unto Moses while Israel walked in the wilderness." R. V. "Fourscore and five years old." This would make him 40 when he acted as a spy.

11. An ideal old man. "Caleb is one of those men whom we meet with seldom in Bible history, but whenever we do meet with them we are better for the meeting. Bright, brave, strong, modest and cheerful, there is honesty in his face, courage and decision in the very pose of his body, and the calm confidence of faith in his very look and attitude," Caleb has been well called "the 'Great-heart' of the Old Testament story."

12. "This mountain." Hebron. "Thou heardest in that day how the Anakim were there." R. V. Numb. 13: 28, 33. The giants. "And cities great and fortified." Amer. R. V. Caleb did not now, any more than on his return from the spying expedition, minimize the dangers and difficulties which would await him were his request granted. "It may be that Jehovah will be with me, and I shall drive them out, as Jehovah spake." Amer. R. V. This is not intended to express any doubt, but is a modest statement that through the strength of the Lord he will be able to conquer and retain the land, and that he is sure that the Lord will keep his promise. In chapter 10: 36, 37, it is stated that Joshua had taken Hebron and put all to the sword. Compare also Judges 1: 9, 10. The possible explanation is that this section had fallen back into the hands of the Anakim, and needed to be reconquered.

13. "Blessed him." This was probably a kind of official blessing, probably in the sight of the people—and asking God's blessing on his dangerous enterprise.

14. "Unto this day." When the book, or account, was written. It means that the descendants of Caleb still held the land.

15. "Now the name of Hebron before time was Kiriatharba; which Arba was the greatest man among the Anakim." Amer. R. V. "Kiriatharba," that is, "the city of Arba." "Hebron" means "association." It is a place full of memories.

PRACTICAL THOUGHTS.

1. Caleb did not believe in living along the line of least resistance.
2. "Faith is confidence in what cannot now be seen. Faithfulness is constancy in the fulfilment of known duties." Caleb had both. True faith always brings forth faithfulness.
3. Hebrews 6: 12.

PIMPLES, BLACKHEADS.

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Stuart's Calcium Wafers are absolutely harmless, but the results—mighty satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows you and talks with you.

We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world—so we will send you a free sample as soon as we get your name and address. Send for it to-day, and then when you have tried the sample you will not rest contented until you have bought a 50-cent box at your druggist's.

Send us your name and address to-day and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR TENTH MONTH 27.

FOREIGN MISSIONS: THE KINGDOM OF CHRIST IN EUROPE.

ACTS 16: 6-15.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Early European missions. Acts 16: 26-34.

Third-day. Opposition. Acts 17: 5-9.

Fourth-day. Receptive hearers. Acts 17: 10-12.

Fifth-day. Itching ears. Acts 17: 16-21.

Sixth-day. Converts. Acts 17: 32-34.

Seventh-day. Helpers. Acts 18: 1-11.

When Paul heard from the man of Macedonia the call to the beginning of European evangelization, there was an obedience that shames many to whom the cost and risk of service have been as nothing compared with his. The story of his missionary tours, and the letters that he wrote to Rome and Corinth constitute some of the most practical and profound portions of the Scriptures. With such foundations to build upon and such teachings to guide, we wonder how the continent could ever have been enveloped in that cloud of unfaith and superstition that gave us the Dark Ages.

But the imperishable truth was cherished here and there and the light revived. Yet while England, Scotland, Germany and the Scandinavian countries are actively engaged in mission work, in much of the continent there is hardly less need of a proclamation of the message of the simple Gospel than when Luther tested for himself the words "The just shall live by faith," and became a teacher of a reformation.

State churches have always led a perilous existence, dangerous both for themselves and for the spiritual welfare of the subjects of the State. Rome and Greece have each given their names to churches which, while presenting much that is good and glorious in their history, have also in many ways misrepresented Him in whose name they profess to act. Instead of upholding the righteousness that exalts, they have seen the nations that gave them their names fall low in the scale. Spain, too, whose bigotry and intolerance could support an Inquisition while her children grew up in ignorance, illustrates the trend of an official and outward religion.

But in Spain the Gulicks have shown what will follow consecrated effort, even in the face of bitterest opposition; while the weakening of the power of Catholicism to enforce unreasoning obedience opens the way for a work that must be done quickly if indifference and infidelity are to be avoided. In France the famous McAll mission has for years been a beacon light in a land that has so often seemed determined to forget God, and yet which God has never forgotten. Italy is an increasingly open door for service; while we read of the Albanians, living just north of Greece, as begging for missionaries and teachers to be sent to them.

One of the aggressive and effective agencies for the establishment of the Kingdom in Europe is the Society of Christian Endeavor, now organized in every country of that continent, though it is but a few years since it was ex-

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THE ARTESIAN LAND COMPANY

cluded from some. An interesting contribution to the exercises of the meeting can be made by looking back through a file of the *C. E. World*, and finding out what has been done in these various countries "for Christ and the Church."

President Fallières, of France, has reversed the order of the Seine Assize Court inflicting capital punishment upon a number of criminals. This has aroused considerable discussion, but he has a large following, and it is not unlikely that it is the beginning of a movement for the abolition of capital punishment in France.

The last New York State Legislature passed a law providing for the prosecution and punishment of guilty parties in divorce suits, which is proving to be a check on the ardor of those seeking separation in that State. Heretofore criminal evidence could be introduced for the sake of obtaining a divorce, and the offending parties were left to go free. Now it is the duty of the prosecuting officer to see that the matter does not drop with the divorce suit, but that the criminal shall be punished for his offence.

NOTICE.

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YEARLY MEETINGS FOR 1907.

Baltimore Yearly Meeting, in Baltimore, Md., Eleventh month 8th. Allen C. Thomas, clerk, Haverford, Pa., Anna King Carey, clerk, 838 Park Avenue, Baltimore, Md.

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Manager.

MELLIE DOUGLAS,
Correspondent.

Reference: Bank of Commerce, Pasadena.

“BOO-HOO”

Shouts a Spanked Baby.

A doctor of divinity, now editor of a well-known religious paper, has written regarding the controversy between *Collier's Weekly* and the religious press of the country and others, including ourselves. Also regarding suits for libel brought by *Collier's* against us for commenting upon its methods.

These are his sentiments, with some very emphatic words left out.

"The religious press owes you a debt of gratitude for your courage in showing up *Collier's Weekly* as the 'Yell-Oh Man.' Would you care to use the enclosed article on the 'Boo-Hoo Baby' as the 'Yell-Oh Man's' successor?"

"A contemporary remarks that *Collier's* has finally run against a solid hickory 'Post' and been damaged in its own estimation to the tune of \$750,000.

"Here is a publication which has, in utmost disregard of the fact, spread broadcast damaging statements about the religious press and others and has suffered those false statements to go uncontradicted, until, not satisfied after finding the religious press too quiet, and peaceful, to resent the insults, it makes the mistake of wandering into a fresh field and butts its rattled head against this Post, and all the world laughs. Even Christians smile, as the Post suddenly turns and gives it back a dose of its own medicine.

"It is a mistake to say all the world laughs. No cheery laugh comes from *Collier's*, but it cries and boo-hoos like a spanked baby, and wants \$750,000 to soothe its tender, lacerated feelings.

"Thank Heaven it has at last struck a man with 'back bone' enough to call a spade a 'spade,' and who believes in telling the whole truth without fear or favor."

Perhaps *Collier's* with its "utmost disregard for the facts," may say no such letter exists. Nevertheless it is on file in our office and is only one of a mass of letters and other data, newspaper comments, etc., denouncing the "yellow" methods of *Collier's*. This volume is so large that a man could not well go through it under half a day's steady work. The letters come from various parts of America.

Usually a private controversy is not interesting to the public, but this is a public controversy.

Collier's has been using the "yellow" methods to attract attention to itself, but, jumping in the air, cracking heels together and yelling "Look at me" wouldn't suffice, so it started out on a "Holier Than Thou" attack on the religious press and on medicines.

We leave it to the public now, as we did when we first resented *Collier's* attacks, to say whether, in a craving for sensation and circulation, its attacks do not amount to a systematic mercenary hounding. We likewise leave it to the public to say whether *Collier's*, by its own policy and methods, has not made

itself more ridiculous than any comment of ours could make it.

Does *Collier's* expect to regain any self-inflicted loss of prestige by demonstrating through suits for damages, that it can be more artful in evading liability for libels than the humble but resentful victims of its defamation, or does it hope by starting a campaign of libel suits to silence the popular indignation, reproach and resentment which it has aroused?

Collier's cannot dodge this public controversy by private law suits. It cannot postpone the public judgment against it. That great jury, the public, will hardly blame us for not waiting until we get a petit jury in a court room before denouncing this prodigal detractor of institutions founded and fostered either by individuals or by the public itself.

No announcements during our entire business career were ever made claiming "medicinal effects" for either Postum or Grape-Nuts. Medicinal effects are results obtained from the use of medicines.

Thousands of visitors go through our entire works each month and see for themselves that Grape-Nuts contains absolutely nothing but wheat, barley and a little salt; Postum absolutely nothing but wheat and about 10 per cent. of New Orleans molasses. The art of preparing these simple elements in a scientific manner to obtain the best food value and flavor required some work and experience to acquire.

Now, when any publication goes far enough out of its way to attack us because our advertising is "medical," it simply offers a remarkable exhibition of ignorance or worse.

We do claim physiological or bodily results of favorable character following the adoption of our suggestions regarding the discontinuance of coffee and foods which may not be keeping the individual in good health. We have no advice to offer the perfectly healthful person. His or her health is evidence in itself that the beverages and foods used exactly fit that person. Therefore, why change?

But to the man or woman who is ailing, we have something to say as a result of an unusually wide experience in food and the result of proper feeding.

In the palpably ignorant attack on us in *Collier's* appeared this statement,— "One widely circulated paragraph labors to induce the impression that Grape-Nuts will obviate the necessity of an operation in appendicitis. This is lying and potentially deadly lying."

In reply to this exhibition of—well let the reader name it, the Postum Co., says:

Let it be understood that appendicitis results from long continued disturbance in the intestines, caused primarily by undigested starchy food, such as white

bread, potatoes, rice, partly cooked cereals and such.

Starchy food is not digested in the upper stomach, but passes on into the duodenum, or lower stomach and intestines, where, in a healthy individual, the transformation of the starch into a form of sugar is completed and then the food absorbed by the blood.

But if the powers of digestion are weakened, a part of the starchy food will lie in the warmth and moisture of the body and decay, generating gases and irritating the mucous surfaces until under such conditions the whole lower part of the alimentary canal, including the colon and the appendix, becomes involved. Disease sets up and at times takes the form known as appendicitis.

When the symptoms of the trouble make their appearance would it not be good, practical common sense to discontinue the starchy food which is causing the trouble and take a food in which the starch has been transformed into a form of sugar in the process of manufacture?

This is identically the same form of sugar found in the human body after starch has been perfectly digested.

Now, human food is made up very largely of starch and is required by the body for energy and warmth. Naturally, therefore, its use should be continued, if possible, and for the reasons given above it is made possible in the manufacture of Grape-Nuts.

In connection with this change of food to bring relief from physical disturbances, we have suggested washing out the intestines to get rid of the immediate cause of the disturbance.

Naturally, there are cases where the disease has lain dormant and the abuse continued too long, until apparently only the knife will avail. But it is a well-established fact among the best physicians who are acquainted with the details above recited, that preventive measures are far and away the best.

Are we to be condemned for suggesting a way to prevent disease by following natural methods and for perfecting a food that contains no "medicine" and produces no "medicinal effects," but which has guided literally thousands of persons from sickness to health? We have received during the years past upwards of 25,000 letters from people who have been either helped or made entirely well by following our suggestions, and they are simple.

If coffee disagrees and causes any of the ailments common to some coffee users quit it and take on Postum.

If white bread, potatoes, rice and other starch foods make trouble, quit and use Grape-Nuts food which is largely predigested and will digest, nourish and strengthen, when other forms of food do not. It's just plain old common sense.

"There's a Reason" for Postum and Grape-Nuts.

Postum Cereal Co., Ltd.

THE TABLE TELLS THE STORY

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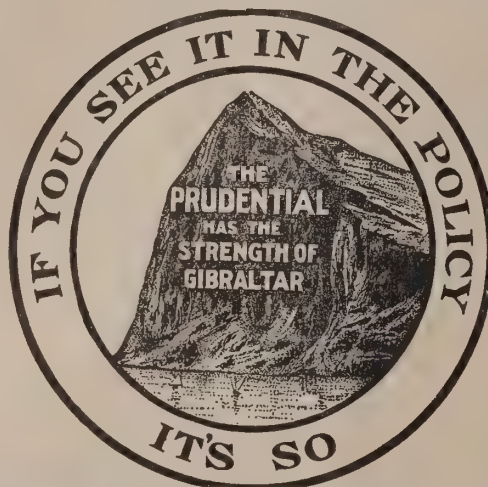
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23	15 99	16 41	17 18	
24	16 37	16 80	17 56	
25	16 77	17 19	17 97	
26	17 18	17 62	18 41	
27	17 62	18 07	18 87	
28	18 08	18 53	19 35	
29	18 57	19 04	19 85	
30	19 08	19 57	20 38	\$21 97
31	19 63	20 14	20 95	22 59
32	20 19	20 70	21 53	23 26
33	20 79	21 33	22 15	23 94
34	21 43	21 96	22 80	24 65
35	22 10	22 65	23 47	25 41
36	22 81	23 37	24 22	26 23
37	23 56	24 13	24 99	27 06
38	24 35	24 95	25 80	27 93
39	25 19	25 81	26 65	28 91
40	26 09	26 73	27 56	29 90
41	27 04	27 69	28 50	30 95
42	28 04	28 72	29 48	32 10
43	29 11	29 83	30 53	33 32
44	30 25	30 99	31 63	34 61
45	31 47	32 24	32 80	35 99
46	32 76	33 56	34 02	
47	34 13	34 96	35 34	
48	35 60	36 46	36 73	
49	37 17	38 06	38 21	
50	38 83	39 79	39 79	
51	40 61	41 57	41 47	
52	42 51	43 36	43 27	
53	44 53	45 57	45 18	
54	46 68	47 76	47 21	
55	48 98	50 10	49 38	
56	51 44	52 64	51 68	
57	54 06	55 33	54 13	
58	56 87	58 18	56 75	
59	59 87	61 22	59 50	
60	63 08	64 43	62 37	
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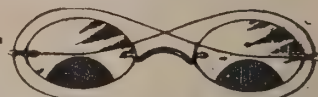
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The American Friend

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TENTH MONTH 24, 1907

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THE HOME DAYS.

When the goldenrod has withered,
And the maple-leaves are red ;
When the robin's nest is empty,
And the cricket's prayers are said ;
In the silence and the shadow
Of the swiftly hastening fall,
Come the dear and happy home-days,
Days we love the best of all.

Then the household gathers early,
And the firelight leaps and glows
Till the old hearth in its brightness
Wears the glory of the rose ;
Then the grandsire thinks of stories,
And the children cluster sweet,
And the floor is just a keyboard
For the baby's pattering feet.

* * * * *

Oh, the dear face of the mother,
As she tucks the laddies in ;
Oh, the big voice of the father,
Heard o'er all the merry din ;
Home, and happy, homely loved ones,
How they weave their spells around
Heart and life and creed and memory,
In the farmstead's holy ground.

When the goldenrod has faded,
When the maple leaves are red,
When the empty nest is clinging
To the branches overhead,
In the silence and the shadow
Of the hurrying later fall
Come the dear days, come the home days,
In the year the best of all.

—Margaret E. Sangster.

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WHY THE PRUDENTIAL CHANGED ITS PLAN OF DOING BUSINESS.

"The Prudential Insurance Company of America has changed to a non-participating basis because it believes that the man who buys life insurance to-day wants a policy at the lowest possible cost, with the best protection that money will purchase."

Former United States Senator John F. Dryden, president of The Prudential, thus stated the reasons for The Prudential's change in its plan of doing business.

"The company has taken this course, believing that the general public now prefers low life insurance rates with liberal guarantees, rather than higher rates with estimated dividends.

"We believe our new non-participating policy meets these demands, and that it will be found equal to if not better than any other policy now offered to the public. It is issued in amounts from \$1,000 up, and contains the entire contract, everything in the policy being guaranteed. It is a great success.

"In The Prudential's office and field administration," President Dryden continued, "many important improvements have been introduced, the effect of which will be to further reduce the expense rate and bring about economies in management in other directions. This is in strict conformity with the company's established plan for many years, each succeeding year indicating progress and success, as measured by the most rigid standard of sound economy.

"During 1906 The Prudential's general expense rate, exclusive of taxes, was the lowest in the company's history, the reduction being nearly 3 per cent. of the premium income.

"The Prudential has the well-earned reputation of thorough familiarity with every detail of office and field administration, and its complex business, financial, actuarial, medical and other experience now extends over more than three decades. Every precaution is employed to safeguard the interests of policyholders against the admission of inferior risks, and the question of quality alone determines the business policy of the company.

"The Prudential has now over 7,000,000 policies in force, and its new low-cost non-participating policy is one of the best-selling policies The Prudential has ever issued. Prudential agents all over the country are handling the new policy with great success and reporting big business.

"In a table just published The Prudential compares its new low rates with the average rates of one hundred and two life insurance companies of the world. The comparison is exceedingly instructive, and graphically emphasizes the assertion that the new rates of The Prudential are the lowest, consistent with liberality and safety, offered to the public by any company of corresponding size, importance and responsibility in either the United States or Europe.

"A specimen of the new policy will be sent, free of cost, to any person sending age and occupation to The Prudential, Newark, N. J., and we believe that upon comparison it will be found there is no policy in the world equal to the new policy of The Prudential."



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[FOR THE AMERICAN FRIEND.]

THE CRICKET.

O, somewhere around my window
A curious little fellow
Keeps a monotonous hollerin'
That is neither harsh or mellow,
Black is he as the darkest night,
And blacker than shadows that creep,
Who urgently cries with all his might,
Go to sleep, go to sleep, sleep, sleep.
I have listened long at his racket
Wearily hoping for the end,
But he must be God-appointed
As the midnight's especial friend.
He stands as a little watchman
Just outside, the vigils to keep,
And he keeps up his cry to all around,
Go to sleep, go to sleep, sleep, sleep.
He seems very innocent out there,
Who by day hops about with joy,
But if in my room he cometh
My clothes he will surely destroy.
He's a queer little selfish fellow,
Cares for me a wonderful heap;
Why! the Fairies can't, if they want to,
Go to sleep, go to sleep, sleep, sleep.
The flowers are blooming around him,
On the air is their rich perfume,
And the stars through the ether peep,
All nature has hushed up her tune;

Yet the breezes are softly blowing,
And the stars through the ether peep,
Maybe Heaven to his cry is listening,
Go to sleep, go to sleep, sleep, sleep.
The locust long since came to quiet,
And I can't hear the katy-did,
Not even an owl in the darkness
Sendeth out a hoot from his head.
Hark! this little black chap is a teacher,
A lesson there is in his chirp;
Heed it my soul, and then, resting,
Go to sleep, go to sleep, sleep, sleep.
Keep at thy post and give warning
While others all do as they may;
Let the world know thou art living,
Fulfill all thy mission to-day.
Though all alone in thy service,
The Master the record doth keep,
While a sinful world around thee
Goes to sleep, goes to sleep, sleep, sleep.
Though like me, some are tiring
At the sound of a constant voice;
Others unseen, may be comforted,
Heaven at thy work may rejoice.
Won't it pay—though none should heed thee—
Thy own little corner to keep?
Then when the end comes in resting
Go to sleep, go to sleep, sleep, sleep.
HANNAH PRATT JESSUP.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

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No. 43

EDITORIAL LETTER.

The Five Years Meeting has opened very auspiciously. There is a large attendance, at many sittings quite filling both sides of the great yearly meeting-house. Each yearly meeting has a full delegation here, and there are also strong delegations from both London and Dublin Yearly Meetings. Canada has come into full union, and its delegates received a most hearty and cordial welcome. Philadelphia, though not officially represented, has a number of its members in attendance, among others, our Friend, Joshua L. Baily. The meeting has begun on a high level and bids fair to be one of the most impressive and effective meetings which Friends have ever held in this country.

James Wood, Mt. Kisco, N. Y., is the presiding clerk. L. L. Hobbs, North Carolina, reading clerk, and Mabel Douglas, Oregon, recording clerk. The program is a crowded one, and there is hardly time enough for all the large questions which come up in the three long sittings, which are held each day.

At this time of writing, the reports from all the standing boards have been read and considered. This, of course, is the first time that such reports have ever come in, as this is only the second Five Years Meeting. Naturally, the boards have not yet quite "found themselves," and they have been badly supplied with funds and equipment and precedents. The members were widely scattered, and little or no provision had been made for them to meet. The result is that the work accomplished during this half decade is not very impressive, and the reports are rather "prophetic" than filled with a massive record of things done.

The achievements of the Board on Legislation, however, quite stirred the entire gathering, and it was declared by some that this work alone paid for all the efforts that have been put forth for the establishment of the Five Years Meeting.

The Board on Work Among Negroes had a valuable report, largely occupied with the needs of the colored people and with methods of improving their condition. The Educational Board, too, was an interesting one, both for its account of solid work done and for its forecast of plans for the future.

There is a large spirit in the meeting, a good degree of unity, though by no means amounting to uniformity. There is no sign of sectionalism—in fact, north, south, east and west are quite forgotten, and we are drawn into as much oneness as often appears in a yearly meeting.

There is a happy mingling of old and young, and it is a real inspiration to see the loyalty and devotion of the rising generation. It is too early at this writing to give any impression of the forward work of the meeting or of the trend and spirit of the gathering. We hope to have a full report next week.

R. M. J.

QUAKER ETHICS.

All men as we know them seem to have a moral sense, that is, a power to discern the "oughtness" of things involving a personal choice, yet none agree perfectly as to what particular things are right and what are wrong. Experience has taught the race that some things are necessary for the preservation and propagation of the species, and these are generally regarded as right. Such for example are the right to live, and the recognition of manhood in the adult male. But anything like general agreement touching conduct beyond these very primitive and necessary rights is not to be found. Even among people with common ancestors there is a great variety of standards. When custom is supplemented with literature and religion, uniformity is more apparent, yet diversity exists. So it comes about among Christians that we have what might be called denominational ethics, Catholic ethics, Presbyterian ethics, Quaker ethics. They have many points in common, and the whole might be called Christian ethics; yet there are certain distinguishing characteristics which place each in a class by itself. One prohibits the use of meat at certain seasons, another allows meat at all times, but does not condemn war, while a third is opposed to all fighting.

Quaker ethics have usually commanded the respect of those outside the Society, but many have felt them impractical in the world of affairs. Nevertheless, after two hundred and fifty years' trial side by side with other systems, the name of "Quaker" is now a

synonym for qualities of worth. Our religious forefathers bequeathed to us nothing which we accept more fully, and of which we have greater reason to be justly proud.

The great exponent of these "Principles of Morality" was Jonathan Dymond, but his essays are fast losing their place in the literary equipment of Quaker homes. Their style is not in keeping with the modern taste, nor are all his arguments and illustrations pertinent. The principles, however, are quite as vital as ever, and Mary Ward, Westtown, Pa., has attempted to compile a series of lessons containing the salient points with a hope that they might be acceptable and convenient for young people, especially students.

As we read this little book* we are impressed with its sanity and moderation on questions pertaining to practical life. The law of expediency is made to include spiritual as well as temporal well-being; and this larger grasp, this consideration for the individual's relation to God as well as his part as a member of society gives the work a tone often missed in other books on ethics. We quote a single sentence:

"A little consideration will show that real utility, as it respects mankind, does not belong to any course which sacrifices our interests in the future life, and ignores the moral well-being of the race."

A distinguishing feature of Quaker ethics has been an uncompromising loyalty to a rather fixed standard of right. We gather something of the spirit that made martyrs from such teaching as this:

"But suppose a robber threatened to take away my life if I would not reveal the place where my neighbor's money was deposited. Ought I not to make the promise in order to save my life? No."

"If the prospect of saving property, or even life, be a sufficient reason for violating the moral law, there is no action which we may not lawfully commit."

The worth of personal choice is summed up in the paragraph on the "authority belonging to conscience."

"Let the full persuasion of his own mind be every man's rule of action." * * * "In agreement with this, Robert Barclay signifies that it can be in no wise acceptable to God for a man to do that which is contrary to his moral judgment, even though that judgment may not be correct. We may, therefore, conclude that, in respect to individual duty, conscience is a guide; that it is "to every man the measure of sin and duty."

The little work contains the germ of sound, practical ethics and is well worth reading. It is a source of regret, however, that principles so vital were not set forth in a more modern form. The philosophy of a past generation is too often reflected in the mode of expression and thought, especially in the opening

pages. Nevertheless, its tone is wholesome, and it gives much that meets a real need among young people.

[FOR THE AMERICAN FRIEND.]

A HISTORICAL SKETCH OF CONGREGATIONAL SINGING.

BY EMILY JANE HART.

PART IV.

The Theory and Practice of Early Friends About Singing as a Part of Worship.

Singing, as well as prayer and preaching, appears to have been acknowledged by George Fox and his coadjutors to be a part of Divine worship. In an early tract, "The Moderate Enquirer Resolved," written on behalf of the brethren, etc., by W. C. (Wm. Caton), the question is asked, "But as touching their worship (*i. e.*, the Quakers), read they, sing they, or pray they in their meetings?" and the answer is, "As for singing and praying, they do them both with the spirit and with the understanding;" and, from an examination of their utterances on the subject, it is evident that "the attitude of Fox, Barclay, and the main body of the Society, was that it stood on the same footing as vocal ministry and vocal prayer in meetings for worship—*i. e.*, not forbidden, but not prearranged for. Objections to the practice, however, came up early, and the lawfulness or unlawfulness of congregational singing was frequently debated by the seventeenth century Friends, some of whom objected to singing *in toto*." As early as 1653, George Fox wrote to Robert Ariss: "Why should not they that sing have liberty of conscience to sing in your meetings? I do look upon thee as a competent judge whether they sing in grace or not." In this same year (1653) Fox records in his journal that when he was imprisoned in Carlisle jail, "I could get up to the grate, where sometimes I took in my meat, at which the jailor was often offended. One time he came in a great rage and beat me with a great cudgel. . . . While he struck me I was made to sing in the Lord's power, and that made him rage the more. Then he fetched a fiddler and brought him in where I was, and set him to play, thinking to vex me thereby; but while he played I was moved in the everlasting power of the Lord God to sing, and my voice drowned the noise of the fiddle, and struck and confounded them, and made them give over fiddling and go their way."

Two years later (1655) we have another instance of singing by imprisoned Friends, this time two women. Humphrey Smith, in his "Sufferings . . . of the Saints at Evesham," records how, on the 17th of the Ninth month, 1655, "Margaret Newby and Elizabeth Quorte came to this town . . . and to the prison to visit us. The Mayor caused them to be put in the stocks and beastly words he used to them, . . . and lockt the prison-

*Lessons on Morality, by Mary Ward, Westtown Boarding School, Westtown, Pa. Price, 50 cents.

* John Stephenson Rowntree: "Micah's Mother," 1893.

door, it being a freezing night, in which manner they were kept the space of fifteen hours at least." An original letter (preserved in the Swarthmore MSS. i. 358, in the Reference Library, Devonshire House) from one of these sufferers, Elizabeth Corte (or Quorte), says: "The Mayor charged us we should not singe, and if we did he would put both our hands in also, nevertheless we did not forbear, being both moved eternally by the Lord to sing in the stocks, each of us both legs in."*

Again, two years after this (1657), we find an account by George Fox of a Friend singing in the street. This was at Johnston's, in Scotland. Fox writes: "As they guarded us through the town, James Lancaster was moved to sing with a melodious sound in the power of God, and I was moved to proclaim the day of the Lord and preach the everlasting Gospel to the people." Thus the services of Moody and Sankey, and Torrey and Alexander, were anticipated by early Friends!

George Fox also gives an illustration of congregational singing in the account of his visit to the South of Ireland in 1669. He writes: "Meetings were very large, Friends coming to them far and near, and other people flocking in. The powerful presence of the Lord was preciousely felt with and amongst us, whereby many of the world were reached, convinced and gathered to the truth; the Lord's flock was increased and Friends were greatly refreshed and comforted in feeling the love of God. O, the brokenness that was amongst them in the flowings of life. So that, in the power and spirit of the Lord, many broke out into singing, even with audible voices, making melody in their hearts."

That the leaders of the first generation of Friends had no objection to hymns in rhyme or "metre" being sung, if it was done not by "the world, but by those who live and dwell in the grace of God, and sing with grace in the heart," is clear from the following extract from "Truth's Defence Against the Refined Subtilty of the Serpent," by G. Fox and R. Hubberthorne (pub. 1658), p. 21: "Those who are moved to sing with understanding, making melody to the Lord in their hearts, we own; *if it be in meeter, we own it.*"

In other parts of his writings, George Fox refers to singing. In his journal, in 1648, he wrote: "I was to bring them off from all the world's fellowships and prayings and singings which stood in forms without power; that their fellowship might be in the Holy Ghost and in the eternal Spirit of God; that they might pray in the Holy Ghost, and sing in the Spirit and with the grace that comes by Jesus."

In a letter dated 1658, he writes: "Now Friends, who have denied the world's songs and singings, sing ye in the Spirit and with grace, making melody in your hearts to the Lord. And ye, having denied the world's formal praying, pray ye always in the Spirit and watch in it."

And in a "General Epistle," written by him in

1662, after describing "the worship of God in the Spirit and in the truth" as "the public worship which Christ set up," and "to pray in the Spirit" as "the public prayer set up among the Christians," etc., he goes on to say "Singing in the Spirit is public, but they that go from the Spirit of God within, they go into the particular singing, inventing this thing and that thing, and then one will do it and another will not do it, and so there is no true fellowship in their worshipping nor in their praying because it is not done in the Spirit, for the true fellowship in singing, in praying, in worshipping of God, is the Spirit of God."

Commenting on the foregoing quotations from George Fox, a friend, who gave much thought to the subject of the lawfulness and expediency of singing in Christian worship nearly a quarter of a century since, says, "A very misleading mistake has sometimes been made by many in supposing that by the words, 'in the Spirit,' the early Friends and the Apostles meant *in silence*. A very slight examination of the few passages quoted show how entirely incorrect is this idea. The very last sentence in the second paragraph quoted above, for example, *would in that sense forbid all vocal and therefore all public prayer*, for it says 'Pray ye always in the Spirit.' The words appear to have conveyed to the minds of those who wrote them what *we* might have expressed by the words, '*in heartfelt sincerity and under the guidance and assistance of the Holy Spirit.*'"

Turning next to Robert Barclay, of Ury, we find that in 1670, replying to the writer of a book, entitled "A Dialogue Between a Quaker and a Stable Christian," and in answer to the assertion "that Singing of Psalms is an Ordinance of Jesus Christ," he says: Page 32. "To prove thy assertions particularly thou beginnest saying, That Singing of Psalms is an Ordinance of Jesus Christ; Whereby if thou understandest that Singing of Psalms was used by the Saints, that it is a Part of God's Worship when performed in His Will, and by His Spirit, and that yet it may be and is warrantably performed among the Saints, it is a thing denied by no Quaker (so-called), and it is not unusual among them; whereof I have myself been a witness, and have felt of the sweetness of quickening Virtue of the Spirit therein, and at such occasions ministered. And that at times David's words may also be used, as the Spirit leads thereunto, and as they sute the condition of the Party, is acknowledged without dispute; but that without the Spirit is self-will; not regarding how the thing sutes their Condition; but a mixt multitude to use and sing the Expressions of blessed David, we deny. For that was not the Method the Apostle spoke of, I Cor. 14, 15, when he said, I will sing with the Spirit and I will sing with the Understanding also. Therefore, though singing of Psalms in the true use of them is allowable, yet as used by you it is abominable, and is a Mock-worship, because ye cannot deny but that the Persons using it are a mixt multitude, known to be Drunkards, Swearers, Whoremongers, etc. Now such cannot praise God,

*I have slightly modernized the spelling.

for they are dead in their Sin, and it is the Living that praise Him, and not the dead. Next, all Lying is abomination, but many times it falls out that by singing of Psalms the People come to lye in the Presence of God, instead of Worshipping Him, by saying, I am not puffed up in Mind, I have no deceitful heart, I water my Couch with Tears; and much more of this Nature, which were the particular experiences of David, and may be safely said by those that witness the same thing; but as to you that use them, are false and untrue. I say, as thou dost, That though every Psalm does not suite our Condition, yet in every Psalm there may be Meditation for Edification. But this no ways meets the Case; for their is a great difference betwixt meditating upon a Psalm, and Singing one, whereby we apply ourselves to the Lord in the words of David, which, unless they suit our condition, cannot be done without a lye."

In Barclay's "Apology" (1675), the beginning of the argument concerning Worship in Proposition XI, reads as follows: "All true and acceptable Worship to God is offered in the Inward and Immediate moving and drawing of His own Spirit, which is neither limited to places, times, nor persons. For tho' we are to Worship Him always, and continually to Fear before Him; yet as to the outward Signification thereof in Prayers, Praises or Preachings, we ought not to do it in our own will, where and when we will; but where and when we are moved thereto by the stirring and secret Inspiration of the Spirit of God in our hearts; which God heareth and accepteth of, and is never wanting to move us thereunto, when need is, of which He himself is the alone proper Judge."

It has been pointed out* that as the finer distinctions in the definition of words often alter with time and place, the word "praises"† in the foregoing paragraph of the "Apology," while it would be quite clear to a Scotch Presbyterian in the reign of Charles II, might not be so intelligible to a modern Quaker. "There are those who suppose it meant the silent gratitude of the heart, but the people of Aberdeen, in 1675, had no difficulty in apprehending the true meaning to be the singing of psalms and hymns and spiritual songs, not silently, but, as he himself says in the quotation, as one of the outward significations of worship." "In the same sense," says F. W. Wood, "we read the word 'praise' in the 9th section of the eleventh proposition of Barclay's 'Apology.'" "God is not wanting to move in His Children to bring forth words of exhortation or prayer, when it is needful; so that of the many gatherings and meetings of such as are convinced of the truth, there is scarce any in which God raiseth not up some or other to minister to his brethren; and there are few

meetings that are altogether silent. For when many are met together in this one life and name, it doth most naturally and frequently excite them to pray and praise God, and stir up one another by mutual exhortation and instruction; yet we judge it needful there be in the first place some time of silence during which every one may be gathered inward to the word and gift of grace, from which he that ministereth may receive strength to bring forth what he ministereth; and that they that hear may have a sense to discern betwixt the precious and the vile, and not to hurry into the exercise of these things so soon as the bell rings, as other Christians do."

The opposition to the practice of singing in meetings for worship, however, arose very early in the history of the Society. From a letter of Ministers' Meeting in London to Bristol Meeting, dated 20th Eighth month, 1679, it appears there had been differences of opinion "long" previously, and we have seen that George Fox defended the "liberty" to sing as early as 1653. We hear a good deal about singing in the controversy between the Wilkinson and Story party and the main body of Friends. Margaret Fox (formerly Margaret Fell) appears to have approved and encouraged the practice of singing, and gave out a paper against John Story, "signifying that he judged the power of God as it broke forth in hymns and spiritual songs." In 1662 the trustee of the meeting-house at Reading (who was one of the Story and Wilkinson adherents) threatened to shut the congregation out of their meeting-house "if any should go about to bring in novelties and innovations, and set up idolatry in our house," he should not give his consent; and in the following year he said that "singing or speaking singingly in prayer, preaching or with a vocal voice (sic) was an abomination." On the other hand, William Rogers says he was falsely accused of comparing the singing of Friends to "catterwauling" and "the belching of a calf." He says, in the *Christian Quaker*, that it was the faith of himself and his friends, John Wilkinson and John Story, that "as groanings, sighing, sounding and singings may proceed from deceitful spirits, so also we declare groanings, soundings and singings may be the fruit of the spirit of the Lord among God's people."

In one of the pamphlets against the party of Story and Wilkinson it is asserted "That they had disorderly and irreverently judged Friends' tender exercise in breaking forth in melodious singings and soundings to God's praise in their meetings, under the exercise of the power which breaks and fills the heart, out of the abundance whereof breaks forth sighs and groans and spiritual songs as the Lord is pleased to exercise them that wait upon him." But John Wilkinson affirmed "neither did I ever deny any singings, soundings, breathings, that had their rise from the Spirit of God."

The subject came eventually before the newly-constituted yearly meeting in 1675, which issued an epistle "concerning sighing, groaning, and singing in the church." "It hath been, and is, our living sense

* "An Inquiry Into the Lawfulness and Expediency of Singing in Christian Worship," Francis W. Wood, Darlington, 1883.

† See also definition of "praise" in the Standard Dictionary: "Laudation or worship, especially by song, addressed to the Deity," and "praise-meeting" (Local U. S.): "A devotional meeting at which the exercises consist chiefly of singing sacred songs by the congregation."

and constant testimony, according to our experience of the divers operations of the Spirit and power of God in His Church, that there has been, and is, serious sighing, sensible groaning, and reverent singing, breathing forth a heavenly sound of joy, with grace, with the Spirit, and with the understanding, which is not to be quenched or discouraged in any *unless immoderate.*"

From 1675 to 1782 this extract from the yearly meeting epistle was circulated in manuscript in every quarterly and monthly meeting in England, in the parchment book which formed the basis of the present "Book of Christian Doctrine, Practice and Discipline," and it was probably in reference to it that George Gray, "a minister in good estimation," wrote from the Tolbooth of Aberdeen to Friends of Colliehill in 1676, "Let none speak, *nor sing, nor sigh, nor groan, but in a true sense of their condition.*"*

"A single specimen of a hymn set to musical notes is found in the first edition in Dutch of Sewell's 'History of the Society of Friends,' published in 1717. The words attached to the ancient tune are a Dutch translation of the following hymn of Catherine Evans, 'in order,' as Sewell says, 'that it can be sung in Low German as well as in English':

All praise to Him that hath not put
Nor cast me out of mind,
Nor yet His mercy from me shut,
As I should ever find.
Infinite glory, laud and praise
Be given to His name
Who hath made known in these our days
His strength and noble fame.
Oh, none is like unto the Lamb,
Whose beauty shineth bright;
Oh, glorify His Holy Name,
His Majesty, and Might.

"The only explanation of the insertion of this hymn in the Dutch edition, and not in the English, which can be suggested, is that the practice of singing hymns lingered in Holland longer than in England."†

Scalby, England.

[FOR THE AMERICAN FRIEND.]

CHRIST OUR PILOT.

BY THEODORE L. CUYLER.

"Jesus, Saviour, pilot me!" is one of the most beautiful contributions to hymnology by any American hand during this generation. Its author is Rev. Edward Hopper, at that time the beloved pastor of the Church of the Sea and Land, in Market Street, New York. The same title is given to our Divine Master in Tennyson's exquisite lines, "Crossing the Bar." All through our experience of life we need to have Jesus at the helm. He knows where the shoals and the sunken rocks are; and where the safe, deep water is also; if we are wise, we will let the Omniscient Pilot do the steering. His disciples had a rough night of it while He was asleep in the stern of the boat; He was teaching them a lesson, and when in their extremity they called up the Pilot, the

storm lulled, and their fishing smack floated safe into the harbor.

It is a good thing for us that we cannot foresee tempests, or trials, for then we might be frightened out of undertaking many a voyage at the call of duty. When Paul set off for Rome, he could not discern a prison or a blood-stained axe of martyrdom waiting for him in the imperial city. When Clarkson, Wilberforce and Sharp set in motion their noble enterprise of overthrowing the African slave trade, they could not anticipate the long years of ferocious opposition that they were doomed to encounter. They tugged at the oars and left the helm in the Pilot's hands.

The five praying college students beside the haystack at Williamstown were launching a boat in simple faith; what head winds it might have to face they did not know or care. The Master took the helm, and lo! their tiny craft was the pioneer of all the vast fleet of American missions to heathendom. No penitent soul who comes to Jesus can foresee all the obstacles, all the temptations or trials that lie before him. It is well that he cannot. He might be frightened back, or be hamstrung with discouragements. There are too many "Pliables" who get bemired in the Slough of Despond and sneak back into a life of worldliness; the genuine "Christian" gets out on the side towards Heaven.

Let us all learn to thank God for difficulties; they are part of our discipline. Canaan lies on the other side of the Red Sea and the Jordan River—we need not cross either of them till we come to them. God can divide the big sea as easily as he can dry up the little river. When we come to the sea, the voice of Providence is, "Go forward!" and the waters part asunder. When we reach the flowing Jordan, and our feet touch the stream, behold, it has vanished, and we go through dry-shod! The story of Christian faith and its frequent deliverances is often like a postscript to the eleventh chapter to the Hebrews. When we voyagers get safely into the desired haven up yonder, we may take great delight in looking over our log-books, and in discovering how wonderfully our Pilot brought us through dark nights and dangerous channels. Pastors often discover very dense fogs lying over their churches; let them never forget that there is One to whom the darkness shineth as the day.

Faith's real office and faith's real victory is in trusting the helm to Jesus in the fogs and through the dark hours. Everybody can trust God in the sunshine and over smooth water. It is easy to commit our way to the Lord when that way is as clear as noonday. Faith's inspiring command is: Commit the helm to the Pilot when you cannot see your hand before your face, when the clouds have extinguished every star and no lighthouse of human guidance is in sight. Jesus can see in the dark, if we cannot. That is a cheering truth to many a minister who is laboring under numerous discouragements. Take the Pilot on board, brother! Call all hands in the church to the oars, commit the helm to Him, and may the

* See Diary of Alexander Jaffray, p. 437. London, 1833.

† "Inner Life," etc.

Holy Spirit send you "favoring gales" of blessing! The wind and the waves obey the Son of God. He who has promised, "Lo! I am with you alway," never forgets His disciples now, any more than He forgot His disciples on that tempestuous night when He came to them walking on the billows. John Newton recalled his own experiences as a sailor when he wrote the cheering lines:

"By prayer let me wrestle,
And he will perform;
With Christ in the vessel
I smile at the storm."

Brooklyn, N. Y.

REPORT OF KANSAS YEARLY MEETING.

The thirty-sixth annual session of Kansas Yearly meeting met at Wichita, Kan., from Tenth month 4th to 9th, inclusive. With few exceptions, the weather was ideal and an unusually large attendance was present. On First-day three overflow meetings were held, and "the power of the Lord was over all."

In the absence of Herman Newman, recording clerk, Francis A. Wright was appointed to fill the vacancy.

A number of visiting ministers with minutes were present, and full opportunity was given each to speak the message he may have had for Kansas Yearly Meeting. They were:

Sarah Jane Lury,	}	London Yearly Meeting;
Elizabeth Beaven Rutter,		
Allen Jay,	}	Indiana Yearly Meeting;
Leonard J. Potter,		
Frank N. Edwards,		
Gurney H. Dicks,		
Mary Bonnie (Worker),		
William Alpheus Reece,	}	Western;
Jehu Reagan,		
Samuel S. Moore,		
John Kendall,		
Leverett J. Rugg, New York;		
Nathan T. Frame, Wilmington;		
Edward Mott, Ohio, and		
Orpha Haworth (wife),	}	Iowa Yearly Meeting.
C. C. Haworth,		

The Evangelistic and Church Extension reports showed many encouraging features. The work is becoming more systematized, thus rendering better results. During the past year there were 659 conversions, 424 renewals and 131 sanctified. The net gain in membership, however, was only 135 members. Nearly all meetings are supplied with pastors, and yet there is a need throughout the Yearly Meeting for more workers. A move was started for holding a Biblical Institute each summer for the benefit of ministers and workers. Five hundred and seventy-three dollars and eighty-five cents was raised for Evangelistic Work.

The Christian Endeavor has made some progress the last year. The young have been trained for better living and work, and the church built up in many

ways. A number were converted and many added to the church through the effort of the Christian Endeavor. The sum of \$465 was raised in the face of the meeting for the work of the coming year. This will be increased by private pledges, payable monthly. A lively sense of the future opportunities and the need of trained workers is manifest generally among Endeavorers. The prospects are exceptional for the coming year, and, with new inspiration and the leading of the Holy Spirit, the workers go to the fields of service in a campaign for the young people of our country.

Among the various subjects presented there was none, perhaps, that begot more unusual interest than that of "Temperance." Prohibitory laws have been enforced in these Western States during the last year as never before, and Kansas City, Kan., stands to-day as the largest city in the world free from the sale of intoxicating drink. The recent election in Oklahoma making prohibition constitutional upon admission is also a source of much gratification in this cause. "Encouragement was expressed that we slacken not our effort and vigilance, but that we ever continue our perseverance until our Nation shall be freed from the demoralizing influence of the liquor traffic.

The Friends Church is a standing peace association against barbaric war. This statement characterized the sentiment of the body on peace. Optimism is spreading among us. Many believe it not far distant when all international differences will be settled by the humane means of arbitration, and an appeal was made that the children of Friends homes be taught this great and fundamental principle of peace as held by us.

The educational work is moving onward. The principals and superintendents from the various academies presented strong pleas for the Friends academies. These academies are the centers of Friends communities, and upon their success depends the future of our church in those localities, and certainly it is the moral obligation of Friends to stand by and support such institutions as makers for stalwart character.

Friends University is becoming a very potent factor in the educational interests of Kansas. The largest enrollment in her history is reported for this year. Extensive improvements have been made on the building and grounds, and \$60,000 added to the permanent endowment fund, during the last year. A plan for a more concerted and harmonious co-operation between the University and the academies is now under consideration. All trust that in such unity strength may be sufficient for the maintenance of all. The sum of \$235 was subscribed for a still further improvement of the university grounds.

Reports were had from missions in Alaska, Japan, Africa, Cuba, and Indian Territory and Oklahoma. The work among the Indians is in a commendable condition. A number have made profession of Christ and joined in church fellowship. Four tribes were represented at this Yearly Meeting. Each rep-

representative told his experience in clear, pathetic words. By special arrangements, Kansas Yearly Meeting is to assume gradually the major support of the Ottawa and the Modock tribes after this year, and thus gradually relieve the Associated Executive Committee from this responsibility. Constitutional prohibition in Oklahoma will remove from them the demoralizing liquor and render them more easily reached with the Gospel.

A very hearty expression of endorsement of the proposition made by the Missionary Board of the Five Years' Meeting was given. The proposition was accepted, and it is the purpose of Kansas Yearly Meeting to unite with the American Board of Foreign Missions as outlined in the proposed plan. The sum of \$2,482.75 was raised for missions last year.

The Bible-school report showed an enrollment of 6,839. It showed also that 60 per cent. of the membership of the church are out of the Bible-school. A better system of work and better results are desired. We must ever strive to build up the Bible-school, the school of education for the church. Friends should take their children and keep them there.

The sessions on Ministry and Oversight were well attended. They were occasions of the manifestation of the fullness of the power of the Holy Spirit. It was a generally accepted truth that the church at large will not rise above the Ministry and Oversight in spirituality, as a usual thing. Hence, the need of a close walk with God. We should not only be filled in spirit, but we should sharpen the instrument of intelligence that energy may not be wasted. In times of sincere investigation of Biblical truth we should show ourselves "approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth," II Tim. 2:15. Thus, are we enabled to speak to the times with a potent message.

Some Views on Present Day Topics.

THE PASTORAL MOVEMENT AMONG FRIENDS.

BY RICHARD HAWORTH.

(Continued from last week.)

In some places there seems to be a drift towards professionalism in our ministry. When a congregation wants a pastor, a small committee begins to look around for the best available material and makes out a list of such persons, usually omitting the names of all local ministers. Then the sifting process begins, and when they have decided on the one they want they communicate with him. If they fail to secure him they try the next, and so on till they secure some one. Usually they spend very little time, as a meeting, praying over the matter, their sense of right and fitness being their chief guide.

On the minister's part, when he receives the call, he often knows they have tried and failed on several others, but if the call is to a larger meeting or an increase in support, he usually sees in it "the Lord's

opening to him of a larger field of service;" but if the meeting is small or the salary meager, he is very apt to "feel no particular call to enter that field." After all, this circuitous route of selecting a pastor may be God's way of locating His servant. He may have blocked the way for all others until His chosen one was called. Samuel examined seven candidates before he found God's choice in the shepherd lad, David.

Again, a pastor sometimes serves in meetings where he preaches by permission instead of direct call of God, there being no opportunity to go where God has laid it on his heart to preach. It is coming to be unpopular for a minister to say to a congregation, "God is calling me to labor in your midst," because congregations have been known to make other selections after such information was given. Under existing circumstances, a pastor deems it best for him to accept the openings made for him or drop out of the work for a time, and many meetings have concluded to increase the support offered if they wish to secure pastors.

In other denominations any vacant pastoral charge is considered an open field for God's work, and where there are two or more vacant fields paying different salaries, many of their most spiritual pastors deem it their Christian duty to accept the call to the charge paying the highest salary, other things being equal, because: 1. It is all God's work, and 2. They owe it to their families to do the best for them they can financially. That sentiment in practice, is rapidly coming into our denomination, though we do not yet admit it in theory. Many pastors feel that they owe their families better support than the church gives. We hold, in theory, that all church work should be engaged in under direct leadership of the Holy Spirit. We hold also that the "laborer is worthy of his hire," but in practice we have been lax on the latter. We have now reached a crisis in which pastors cannot entirely separate business and religion. Their families must be supported, their children educated and their own intellectual and spiritual needs be met. The fact is Quakers never did separate business and religion until it came to supporting pastors, and since congregations must have pastors, the logical conclusion follows that pastors must be liberally supported. An illustration from another denomination may not go amiss here, as an indication of what they term liberality. Of course, the support would not always be the same in amount for different families and congregations. A few months ago a congregation in another State called an Indiana pastor, and in considering the matter said to him, "Will you come to us and administer in spiritual matters if we on our part will provide a fund of \$2,250 annually to supply the needs of your family while you labor in our midst?" No hiring there. No thought of salary. It was simply what they called a liberal support for the family: a concrete illustration of Paul's argument in I Cor. 9:11, "If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" Such

scriptural support is in accordance with Quaker principle and doctrine. The amount will be determined by the pastor and congregation. It will probably vary in accordance with the needs of the minister's family, but will never be so meager as to work hardship or suffering on account of lack in the financial support. God feeds the birds, clothes the flowers and supports His servants wheresoever He may call them.

4. In his new location, the pastor may find two or three local ministers and sometimes they may feel that they have been shelved or set aside for the new pastor. Will that fact in any way hinder the leading of the Spirit and freedom of worship in the congregation? Many members will expect the pastor to do the preaching. In such case what becomes of the ministerial gift of those who have no charges? The local minister has personal rights and a call from God which the meeting should not ignore. If possible a harmonious plan should be worked out giving some work to each one. The home minister should seek to find his place and fit into the new order of things, making himself useful to both church and pastor, a necessary element under the new organic plan of church activity.

5. When a pastor is called to a field of work he cannot tell how long it will require to finish the task. With evangelists it is usually weeks or maybe months; with pastors it is usually years and may be a lifetime. In any case, when the task is finished he should be permitted to leave. His support should be so arranged that if his task should be finished in the midst of a year he will not be looked upon as a deserter if he goes to a new field. Our denomination does religious work by periods of time, and these may or may not be an even number of years.

We need a definite system worked out for our denomination in accordance with our doctrines and principles. One that will give us freedom of worship for the individual, liberal support for the pastor and his family, and freedom from constraint in the time limit for pastoral service.

For a closer view let us recapitulate and see if in the light of our past and present history we can suggest a plan for the future.

I. Jews and Quakers; a Comparison.

1. The Jews and Quakers were called of God.
2. Both Jews and Quakers fell into bondage.
3. God delivered the Jews and granted them kings. He also delivered the Quakers and granted them pastors.

The Jews were more prosperous under kingly rule, as they followed God's leading. Will the Quakers, under pastoral care, follow God's leading and thus be more prosperous?

II. The General Movement. The Trend of Thought Came to be Towards the Establishment of a Pastoral Ministry.

1. A minister is called and receives his gift from God. This gift is recognized by the Society when convinced of the call.

2. Ministers locate for and are released from pastoral service under the Holy Spirit's guidance, the congregation assenting to the same.

3. Where God calls and locates a pastor he provides a sufficient financial support for all the needs of the family.

4. The rights of local ministers should be considered in locating pastors.

5. The pastoral term of service should be a period of time usually covering several years, or parts thereof.

To assist meetings in carrying out any uniform plan for pastoral service, there should be a general head with the authority of the yearly meeting back of it. With this end in view, let us consider,

III. A Suggested Pastoral System.

The pastor is selected for service in the congregation: a leader in the several lines of work. In the hours of worship he is one with the congregation, seeking continually to give perfect freedom to the Holy Spirit's leadership and to develop the various spiritual gifts among the membership. He preaches when the Holy Spirit invites. He is the shepherd of the flock, and has an active care for all the needy ones. He is thus related in many ways to the larger work of the yearly meetings.

1. In each yearly meeting there shall be an executive committee, consisting of a general superintendent, secretary and treasurer, and one member from each quarterly meeting, and such added advisory members as the yearly meeting sees fit to appoint. These advisory members shall be appointed to serve three years, and one-third be appointed annually. All others shall be selected annually, and those representing quarterly meetings shall superintend the evangelistic and pastoral work of their respective quarters.

2. The executive committee shall have general charge of the evangelistic and pastoral work of the yearly meeting, and shall assist in locating pastors. Pastors shall be selected by the local meeting under the guidance of the Holy Spirit, and their term of service shall continue indefinitely. Where meetings do not agree in the selection of a pastor, the executive committee shall have power to appoint and locate one in the meeting until such choice is made. Under such circumstances, the meeting shall support the one so appointed. No meeting shall locate a pastor against the judgment of the executive committee.

3. Where meetings are not able to support pastors, the executive committee shall arrange them in groups, no meeting to be permitted to withdraw from its group without consent of the yearly meeting.

4. Pastors wishing to change locations shall notify their meeting or meetings, and also the executive committee, giving at least three months' notice before making the change, and shall not be released without consent of both. Resignations may be accepted on shorter notice, with consent of all parties concerned.

5. Meetings wishing a change of pastors shall

give at least three months' notice to both pastor and executive committee, and shall obtain consent of both before a change is made. All financial obligations shall be met before any changes are made.

Pastors may be summarily discharged for disorderly conduct.

6. Pastoral support shall be sufficiently liberal to supply all the needs of the family, and shall be large enough to cover such other items as sickness, accident, books, transportation in moving, and traveling expenses in ministerial work.

7. A minister wishing to engage in pastoral service in another yearly meeting may be released for such work by obtaining a transfer from his own yearly meeting, through the executive committee, and his release becomes effective when said transfer is accepted by the yearly meeting to which he goes.

8. All ministers suitable for active service shall be given employment either in pastoral or evangelistic fields if they so desire. Ministers who, on account of age or otherwise are disabled for active service, shall receive financial support in case of need.

Whatever conclusions may be reached, whatever may be the future of our denomination under pastoral leadership, I believe we will continue, under the guidance of the Holy Spirit, to go forward to better and greater things in the future than we have yet reached. God is still in the midst of His people.

CHRISTIANS OUTSIDE THE CHURCHES.

BY J. EDGAR PARK.

"There are lots of people who aren't church members and hardly ever go to church, who are better Christians than those who go every Sunday. Look at Moses Tare, he never has been inside a church since I remember, an' he's a better Christian than all your deacons put together, an' no airs about him, neither."

So spoke Jim Tenney by the stove, and, taking a glance at the parson, he shot another shovel full of coal on to the fire and slammed the door.

"Moses Tare's a kind man," said the parson. "I like him. As you say, I think he's by nature a better man, on the whole, than some of our church members who are in their pews every Sunday. There's no spitefulness or meanness about Moses." Jim paused in the act of laying down the shovel and looked curiously at the speaker; "You're franker than most, Parson," said he, "but it's as true as death. I don't profess to be much of a Christian, but I'd hate myself if I did some of the things I see them church members doing."

"So that's the reason you don't come to church?" asked the parson.

"Sure it is," he answered.

"What do you do on Sunday?"

"Well, Parson, the fact is a man who works as hard as I do all the days of the week needs a rest on Sunday. So I has a kind of day off and takes it easy like, around the house."

"So you're around the house till about noon and have your dinner and take a nap, and walk around to see a friend and then home for supper and bed, isn't that about it?"

"I guess you've hit it about square, parson."

"Ah, we forgot the colored supplement of the Sunday newspaper, didn't we, Jim?"

Jim blushed as he pushed his chair a bit back from the stove, "Yes, I do sometimes take a look at it."

"So that's your life, is it, Jim?" said the parson. "A week's work and a Sunday's loaf?"

"Well, there's the club meetings."

"O yes, you have a good time with the boys once in a while, late hours then, and no mistake, eh, Jim?"

He puffed away at his pipe for a while in silence: "Guess I'm like the machines at the mill, Parson," he said at length.

"They work all week, loaf evenings and Sundays."

"Ah, but they get a thorough cleaning up in every part once a week, and they're always repairing them and making improvements on them, aren't they? Just think how much improved they are since you went into the mill ten years ago."

"Jim, you lie off like the machines for rest, but do you ever lie off for a thorough overhauling of yourself and introduction of improvements. You don't think you're perfect, do you, Jim?"

"No, sir."

"Well, the truth is, Jim, that's why I try to keep the church going. There may be hypocrites in it. I'm glad if there are, because I'm trying every Sunday to get them to overhaul themselves and clean the hypocrisy out. But we're all apt to fall back into the kind of life that's like the animals'—working and eating, and pleasure and sleeping, and that's all. I am trying to make our church worship a time when we can all stop and try and get some improvement into our lives. One man's born kind-hearted like Moses Tare, another man seems to be born a kind of a sneak. But, after all, it doesn't matter so much what a man is, it's what he's becoming, is the important matter. Jim, if you stay out of the church you'll be very apt to cheat yourself of your growing time. You'll get your sleep, and eat, and laugh and rest-time, but you'll miss the little time when you could think hard and pull yourself together again, when you could hear of better, bigger lives than yours and resolve to live yourself a nobler life.

"It doesn't make you much better, Jim, to putter around the place and snooze here by the stove with the Sunday paper on your knee, listening to the hypocrites ringing their bells and going to church. Perhaps, if you came with them and heard the music and the prayers you would begin to think a bit about your own self. The solemn quietness of the place would make you thoughtful. The gathering of old and young, rich and poor around you would make you charitable. The reading and speaking about Christ's life would make you think so little of your own, compared with his, that you wouldn't care to look around and call any one else a hypocrite. You'd be a better,

stronger, more human man for that hour's overhauling of yourself.

"But maybe you haven't strength enough of will to pull yourself together and do a thing you haven't done for so long, have you, Jim?"

"Well, I don't think I'm a back number yet, I think I can do a new thing once in a while still. I do need an overhauling, Parson, powerful bad. I'll go over and see Moses Tare. As you say, we were both born pretty good men, but it's quite possible we haven't been keeping up with modern improvements, getting a bit lazy and cranky, in fact."

Both men laughed and the parson said, "There's a power and a kindness of heart comes to you when you're singing and praying and thinking with a lot of other people that you miss here alone by the stove. Try it next Sunday, won't you?"

"Don't count on me for the singing, Parson," was the answer, "but we'll try to be there."—*The Congregationalist*.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

EVERY-DAY INCIDENTS IN THE LIFE OF A MISSIONARY.

Like Paul, a missionary must be "all things to all men," and so, though Mrs. Simkin and I do not pretend to be medical missionaries, one of our minor duties is that of dispensing simple remedies in response to the frequent calls of the people for foreign medicine.

One morning the old gateman came to us with the story of a little child who was sick in his home, and asked us to give him some medicine to carry to her. We were not willing to send it, but, supposing the sick child to be the old man's granddaughter, Mrs. Simkin armed herself with a bottle of medicine, took the Bible woman with her, and started out to investigate for herself. She soon found that the sick person was not in the gatekeeper's hut, nor was it a child at all who was ill, but a woman well past middle age who lived in the little village just below the Hill School. The gateman had deliberately manufactured a lie, thinking, I suppose, that the case would be more likely to receive attention if the sufferer were represented as a member of his own household. It is nearly always on behalf of some "brother," "granddaughter," or other convenient kinsman that aid is requested. The old man's countenance fell visibly when he saw that Mrs. Simkin was going to investigate the case personally, for when I had asked how long the child had been sick, how old she was, and whether she was very ill, he had followed the lie out and answered that the child was *four years old*. Thus to be caught red-handed in the lie meant a serious loss of "face."

As it was a woman and not a child who needed aid, it necessitated a trip back to the school to get a different medicine, and when Mrs. Simkin arrived bringing it, nearly all the inhabitants of the village

followed her into the house to see her administer the dose. When the woman tasted it, without even trying to drink it, she screwed her face into a knot and said, "O, Mrs., it's awful, I can't drink it." Someone brought a bowl and told Mrs. Simkin to put the medicine into it for the woman to take after she had gone, but Mrs. Simkin knew well that if it were not taken in her presence it would never be taken at all, so she insisted upon the woman's drinking it immediately. At last both her patience and her small stock of Chinese words failed her, and, seizing the woman by the shoulder, she held the glass to her lips and said in English, "You drink that now, *quick!*" The woman saw there was no escape, so she drank it down, and Mrs. Simkin returned to her Chinese study, somewhat late, but feeling that the hour had not been wasted. Within a few days the woman recovered entirely from her illness.

A few days later our old cook, Wu Da Yie, who is already a Christian, complained of a severe cold and headache and asked for quinine. I told him that if I had a slight case of that kind I should try to work it off in some other way than by taking medicine, but he begged so hard that we weighed out six grains and he swallowed it like a man, though it was about all he could do to handle the bitter dose. The following morning, when we asked how he was, his face lighted up as he replied that he was all right now.

He has considerable faith in Mrs. Simkin's doctoring, owing to her treatment of his daughter, a girl of fifteen years, who developed a serious trouble in her knees because of ignorance of how to care for her when she was a baby. Several months ago, when we first came to the Hill School, the stiffness was increasing and threatened to make her entirely a cripple. Mrs. Simkin took up the case and gave her massage with liniment twenty or thirty minutes every day for five or six weeks. The girl improved rapidly under this treatment, and, though she will never be well, she can now walk short distances without a cane. So in this land, where disease and sin have gone hand in hand, we are endeavoring to do what our hands find to do, confident that every least act will count toward the winning of this people to follow Him who is first and foremost the Great Healer of souls.

ROBERT L. SIMKIN.

Chungking, West China, July 26, 1907.

In the highest affections of this life, love becomes a kind of earthly transmigration of the soul. We live in those most dear to us, sometimes far more than we live within ourselves. Our chief thoughts are immersed in them. What they are, what they do, what they may become are the things that engage us most. In them we seem to find another and a better self.—*Charles Cuthbert Hall*.

The greatest ornament of an illustrious life is modesty and humility, which go a great way in the character even of the most exalted princes.—*Napoleon*.

THE LORD GAVE HIM FAVOR.

Stephen Girard, the infidel millionaire, of Philadelphia, on one Saturday bade his clerks come the following day and unload a vessel which had just arrived.

One of the clerks refused to comply with the demand.

"Well, sir," said Mr. Girard, "if you cannot do as I wish, we can separate."

"I knew that, sir," said the hero. "I also know that I have a widowed mother to care for, but I cannot work on Sunday."

"Very well, sir," said the proprietor, "go to the cashier's desk and he will settle with you."

For three weeks the young man tramped the streets of Philadelphia looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier for a new bank about to be started. After reflection, Mr. Girard named this young man.

"But I thought you had discharged him?"

"I did," was the answer, "because he would not work on Sunday, and the man who will lose his situation from principle is the man to whom you can intrust your money."—*Ex.*

"I can't abide to see men throw away their tools i' that way the minute the clock begins to strike, as if they took no pleasure i' their work, and was afraid of doing a stroke too much. I hate to see a man's arm drop down as if he was shot, before the clock's fairly struck, just as if he'd never a bit o' pride and delight in his work. The very grindstone 'll go on turning a bit after you loose it."—*George Eliot.*

"It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair."

Things of Interest Among Ourselves.

Elizabeth A. Murphy is now engaged in pastoral work at Lapel, Ind.

Frank Barrett will remain in charge of Amo meeting for the coming year.

Chester F. and Martha H. Harris are engaged in pastoral work in the meeting at Collins, N. Y.

E. A. Kelsev, Ramallah, very acceptably attended Batavia Meeting on the 13th inst. and addressed the Bible-school.

Alexander M. Purdy, Palmyra, N. Y., expects to attend the forthcoming Adrian Quarterly Meeting in Michigan, and, if way opens, will give his free, illustrated "talks to children," and older ones, who like to be children again, on temperance and the Gospel.

Edward B. Moore and his wife, Florence Hodson Moore, recently visited relatives and friends in Indiana, and attended Western Yearly Meeting. Edward B. Moore is a son of the late L. J. Moore, a minister of North Carolina Yearly Meeting, and is a graduate of Guilford College.

Friends at Paonia, Col., held an all-day service at their church on the 6th inst. Post-cards were sent to the members and many others announcing the program. Although the weather was unfavorable, the invitation met an enthusiastic response, and the church was crowded. Paonia Friends hope to make the Rally Day an annual feature.

Estella McCann (formerly Estella Stanley, Damascus, Ohio) has recently entered upon pastoral work in Friends meeting at Sawyer, Wis. This is a very fruitful field under the care of Iowa Yearly Meeting. A beautiful new stone meeting-house has recently been built, and presents a fine appearance. Much interest is manifested.

Sandwich (Mass.) Quarterly Meeting was held at Sandwich on the 10th inst., with a large attendance. After the usual sessions, the company gathered again to listen to interesting and valuable papers by John H. Dillingham and Edward T. Tucker, on the gathering of the society in Sandwich two hundred and fifty years ago. John M. Watson attended the monthly meeting at the same place the following day.

Farmington Quarterly Meeting, of New York Yearly Meeting, held from the 1st to the 3d inst., was a time of unusual helpfulness. At the Christian Endeavor Union, conducted by Albert Hull, the subject, "Omnipotence, Omnipresence and Omniscience of God," was considered. The regular sessions of the Quarterly Meeting were very interesting. The subject of "Temperance" was presented to the Bible-school Conference by Martha Harris, Collins.

The work of Friends University is proceeding nicely. The Yearly Meeting was much enjoyed by the students. Many guests filled the building; the chapel room was too small to accommodate all the people at the Seventh and First day meetings, and two overflow meetings were held in class rooms on First day afternoon. The sessions during the week were well attended, about 600 people being present. The need of a large auditorium is greatly felt by all. The Yearly Meeting does not interfere with the regular class work of the school, which goes on as usual. Sixteen delegates were elected to go to the Five Years Meeting held in Richmond.

Mt. Vernon Quarterly Meeting, South Dakota, was held Ninth month 28th and 29th, at Murdo, a new and rapidly growing town situated on the C. M. & St. P. R. R., about 75 miles west of the Missouri River. Yearly Meeting Evangelistic Superintendent, William Jasper Hadley, was present, and preached the gospel with power and clearness. He was much appreciated, not only by the Friends present, but by those of other denominations as well, who were in attendance. Cyrus Emory and C. H. Bryan, ministers belonging to the quarterly meeting, also had acceptable service during the sessions. Prof. Ellwood C. Perisho, a member of Western Yearly Meeting, who is professor of geology in the State University of South Dakota, and also State geologist, on Seventh day evening gave a very interesting and instructive lecture on "Education and Geology," speaking particularly of the geology of South Dakota. The house was well filled with an appreciative audience.

MARRIED.

COX-CLARK.—At Westfield, Ind., Tenth month 17, 1907, at the home of the pastor, Edgar L. Requa, Paris J. Cox, pastor at La Porte, Ind., and Harriet Clark, Carmel, Ind., were united in marriage.

HENDERSON-HENLEY.—At the home of the bride's parents, at Westfield, Ind., Tenth month 17, 1907, Murray L. Henderson, Richmond, Ind., and Ethel F. Henley, Westfield, Ind. Edgar L. Requa, pastor of the Friends Church, officiated.

DIED.

DAVIS.—At San Jose, Cal., Ninth month 24, 1907, Eleanor Davis, widow of Christy Davis, in the eighty-sixth year of her age. Her patient and cheerful spirit and ripened Christian character bore evidence of her readiness for the call.

LOYD.—At the home of his son, Elwood A. Lloyd, Knoxville, Tenn., Ninth month 6, 1907, Joshua Lloyd, aged eighty-three years. He was a birthright member, and at the time of his death belonged to Friendsville Meeting, Friendsville, Tenn.

SMITH.—In New Bedford, Mass., Tenth month 2, 1907, Ruth Lawrence Smith, aged eighty-six years. She had for many years been a member of the Society of Friends, and her funeral service, which was at her home, on Tenth month 5th, was attended by William and Susan T. Thompson. She was a woman of sterling character, of a quiet, retiring nature, always hospitable, and ideal in her home life.

The International Lesson.

FOURTH QUARTER.

LESSON V. ELEVENTH MONTH 3, 1907.

THE CITIES OF REFUGE.

JOSHUA 20:1-9.

GOLDEN TEXT.—My refuge is in God.—Psa. 62:7.

DAILY READINGS FOR PRECEDING WEEK.

Second-day The cities of refuge. Josh. 20:1-9.

Third-day. Cities of the Levites. Numb. 35:1-15.

Fourth-day. Command by Moses. Deut. 19:1-13.

Fifth-day. A safe refuge. 2 Sam. 22:1-20.

Sixth-day. Christ a refuge. Matt. 11:25-30.

Seventh-day. Strong and sure. Heb. 6:13-20.

First-day. A refuge for me. Psalm 91.

Time.—Probably during the latter part of Joshua's life.

Place.—Not mentioned, possibly at Shiloh (Josh. 18:1; 19:51), about 8 or 10 miles north of Bethlehem.

The lesson describes one of the oldest customs of antiquity—retaliation for death inflicted upon another. "The Semitic peoples have practiced this custom from prehistoric times, and the earliest Hebrew legislation found it in full operation." It has been practiced in many nations. It is easy to see how such a custom arose when there was no organized government to punish crime. Lynch-law is a relic in this country, a barbarous relic of the old custom, the fundamental idea being that the accused would otherwise escape his due punishment. Under the old idea, any member of the family or tribe of the murderer could be slain in revenge. This was somewhat the idea of the American Indian in the old days. They believed that any white man could be killed for the crime of any other white man, even if the sufferer was wholly innocent, or even ignorant of the crime. As a result of this semitic custom family blood-feuds arose, and still arise, which may last for years.

The blood avenger was called the Goel, and he was usually the next of kin. The Hebrews inherited the custom of blood revenge, but among them it was so regulated as to produce as little evil as possible, and the Law made a strong distinction between the murderer and the committing accidental homicide. The former was always to meet his punishment; but provision was made for the safety of the latter, as described in the lesson.

2. "Assign you the cities of refuge," etc. R. V. Moses had provided for these, but naturally they could not be selected until the Israelites were in Canaan. (See Numb. 35:9-34; Deut. 19:1-21.)

3. "Unwittingly and unawares." It was only accidental homicide that was provided for. "They shall be unto you for a refuge." R. V.

4. "He shall flee." The one who accidentally killed a man. "Shall stand in the gate." That is where the judges of the city administered justice. (See Ruth 4:1-2; Neh. 8:1.) "Declare his cause." State his case. "Take him into the city." He was to dwell there in safety until some charge was made against him.

5. Even if the Goel—the avenger of

blood—came after him, he was not to be given up without a fair trial.

6. "The congregation." This doubtless means the representatives of the people acting as a court. "For judgment." For a trial and a decision. Note the case that a man innocent of any evil intent should be protected, and have full justice done him. The particulars enumerated in Numbers 35, and Deuteronomy 19, show this. Note that in Numb. 35:30, and Deut. 19:15, it is distinctly stated that the evidence of one witness only will not be sufficient to condemn a man—at least two witnesses were required. Still, after all this, the unwitting slayer could not return to his home until the death of the existing high priest. All this time he was protected only so long as he remained in the city. The reason for this regulation was doubtless to show the value of human life, and to punish carelessness. It was a serious thing to kill, even if done accidentally.

For him who was really guilty of crime there was no protection. He was delivered "into the hand of the avenger of blood, that he may die." (Deut. 19:11, 12.)

7, 8. "And they set apart Kedesh in the hill country of Naphtali," R. V., etc. Note the position of these cities: three on the west of the river Jordan; Kedesh in the north; Shechem in the center, and Hebron in the south; three on the east of the river Jordan; Golan in the north; Ramoth-Gilead in the center; Bezer in the south. From Deuteronomy 19:3 it is learned that the principal roads to these cities were kept open, and they were probably marked so the refugee could not easily make an error. From scarcely any part of Palestine, as held by the Hebrews, would the distance to a city of refuge be more than 30 miles, which could be traversed in a day. The cities named were all Levitical or priestly cities. Among the Hebrews a payment of money could not atone for a death, as was the case in many countries. (Numb. 35:31, 32.) There was but a single exception. (Exodus 21:28-30.)

In later times the temple at Jerusalem, or it may be the great altar, was also a place of refuge. (See I Kings 1:50, 51; 2:28.)

There is but slight reference to cities of refuge in the history of the Israelites.

Places of refuge were not peculiar to the Hebrews; all the more civilized of the ancient nations had them.

PRACTICAL THOUGHTS.

1. Sin always, sooner or later, receives its reward—"The wages of sin is death."

2. "Whatsoever a man soweth, that shall he also reap."

3. "Thou shalt not kill."

A so-called "crime wave" in New York City is another forcible illustration of the danger of mob rule. It is bad enough to have thefts, assaults and murder committed by desperate individuals, but when the populace are seized with the idea that they must take the law in their own hands, the danger to public well-being and individual safety is greatly augmented. Several innocent parties have been the victims of jests and blackmail. A mischievous child or ma-

licious designer can point the finger of suspicion at any one, innocent or guilty, and the mob, without pausing to give the accused party a hearing, will pounce upon him and do him to death. It is time we were teaching strict group ethics, since many are willing to commit crimes in crowds with others like themselves, who would never think of doing such deeds when alone. We need more respect for legally constituted authority.

The Anti-Saloon League has begun its campaign for prohibition in the District of Columbia, and it is not unlikely that the issue will come before Congress before long. That organization has already made its power felt in Ohio and other States in a way that makes politicians take notice. Its efforts to make the District of Columbia the driest spot under the flag are now likely to be strengthened by a considerable number of Southern Representatives, whose States have enacted prohibition laws in the past few years.

SENSE ABOUT FOOD.

FACTS ABOUT FOOD WORTH KNOWING.

It is a serious question sometimes to know just what to eat when a person's stomach is out of order and most foods cause trouble.

Grape-Nuts food can be taken at any time with the certainty that it will digest. Actual experience of people is valuable to anyone interested in foods.

A Terre Haute woman writes: "I had suffered with indigestion for about four years, ever since an attack of typhoid fever, and at times could eat nothing but the very lightest food, and then suffer such agony with my stomach I would wish I never had to eat anything. I was urged to try Grape-Nuts and since using it I do not have to starve myself any more, but I can eat it at any time and feel nourished and satisfied, dyspepsia is a thing of the past, and I am now strong and well."

"My husband also had an experience with Grape-Nuts. He was very weak and sickly in the spring. Could not attend to his work. He was put under the doctor's care, but medicine did not seem to do him any good until he began to leave off ordinary food and use Grape-Nuts. It was positively surprising to see the change in him. He grew better right off, and naturally he has none but words of praise for Grape-Nuts."

"Our boy thinks he cannot eat a meal without Grape-Nuts, and he learns so fast at school that his teacher and other scholars comment on it. I am satisfied that it is because of the great nourishing elements in Grape-Nuts." "There's a Reason."

It contains the phosphate of potash from wheat and barley which combines with albumen to make the gray matter to daily refill the brain and nerve centers.

It is a pity that people do not know what to feed their children. There are many mothers who give their youngsters almost any kind of food, and when they become sick begin to pour the medicine down them. The real way is to stick to proper food and be healthy and get along without medicine and expense.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR ELEVENTH MONTH 3. "ACQUAINTED WITH GOD."

JOB 22: 21, 22.

(Consecration meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Seeing God for ourselves. Job 19: 23-27.

Third-day. Knowing His greatness. Ps. 135: 1-6.

Fourth-day. Knowing His justice. Ps. 140: 1-13.

Fifth-day. God's faithfulness. Eccl. 8: 11, 12.

Sixth-day. Jesus reveals Him. John 10: 30-38.

Seventh-day. Mature acquaintance. 1 Cor. 13: 9-13.

Paul said, "I know Him." Moses talked with God as with a friend, and was himself called the friend of God. Fox was confident of his personal communion and fellowship with One who spoke to his condition. Thousands of others, less known than these, but equally assured, have borne witness by word and life that they, too, were God's friends, doing His will, sharing His purposes, knowing the delights of His fellowship.

The mystical brotherhood into which the Christian comes through Christ is in part experience, in part token of that acquaintance with Him, which is the privilege of every believer. "God is in His holy temple"—"which temple are ye." In our brother in the flesh God dwells, and in our worship together and our mutual edification we come through human fellowship to the Divine. God yet speaks through His children "by divers portions and in divers manners"—not just as of old, Christ having come—but according to our needs for to-day.

But we need a guide for our thoughts

OLD SOAKERS

GET SATURATED WITH CAFFEINE.

When a person has used coffee for a number of years and gradually declined in health, it is time the coffee should be left off in order to see whether or not that has been the cause of the trouble.

A lady in Huntsville, Ala., says she used coffee for about forty years, and for the past twenty years has had severe stomach trouble. "I have been treated by many physicians, but all in vain. Everything failed to give relief. Was prostrated for some time, and came near dying. When I recovered sufficiently to partake of food and drink I tried coffee again and it soured on my stomach.

"I finally concluded that coffee was the cause of my troubles and stopped using it. I tried tea in its place, and then milk, but neither agreed with me, then I commenced using Postum, had it properly made and it was very pleasing to the taste.

"I have now used it four months, and my health is so greatly improved that I can eat almost anything I want and can sleep well, whereas, before, I suffered for years with insomnia.

"I have found the cause of my troubles and a way to get rid of them. You can depend upon it I appreciate Postum." "There's a Reason." Read "The Road to Wellville," in packages.

But we need a guide for our thoughts

many times, and the record of His manifestations and of the mode of His workings with and among other men is in many respects our best possible guide. What He did and how, cause and consequence, how much we read of these in the record of the tutelage of Israel and of the Apostles, and of the founding of the Church. In this Book and the life that it recommends, we see depth and balance—something hidden with Christ in God, and yet lived in perfect, practical sanity and usefulness in a work-a-day world; for, after all, acquaintance with God is the beginning of wisdom and the best of all preparation for life just as it may most successfully be lived now and here.

But unless we, like the founder of our Church, have something of "the same spirit that gave the Scriptures forth," they will fail of their purpose for us: their spiritual content will be undiscovered and unappropriated. The Holy Spirit, who is to lead into all truth, is God making the acquaintance of each individual, coming to him according to his need and capacity, and it is by His agency that we come truly to know God. The Scripture will not avail without the Spirit. A compass is of no use without a light. "He that hath not the right key is as far from entering the house as he that hath none." But the light is ready for "every man."

NOTICES.

The Ministers' Association of Western Yearly Meeting will meet at 10.30 A. M., Eleventh month 5, 1907, at First Friends Church, Indianapolis, Ind.

PROGRAM.

1. "The Pastor Among His people; His Attitude Toward Amusements, Entertainments, Recreations, etc.," Frank Barrett.

2. "Why are Men Lacking in Missionary Interest? How May Their Interest be Increased?" Morton C. Pearson.

3. "Pastoral Evangelism," D. Ella Leonard.

Fairfield Quarterly Meeting, in Wilmington Yearly Meeting, will be held at Martinsville, Clinton County, on the 25th, 26th and 27th inst. On the day previous there will be held a centennial meeting at the Fairfield Meeting-house, near Leesburg, in Highland County, commemorating the one hundredth anniversary of the setting up of Fairfield Monthly Meeting by Red Stone Quarterly Meeting of Friends, Penna. Anyone desiring to attend any or all of these services will be gladly welcomed.

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The regard in which the Prudential Insurance Co. is held by the public of its home city was shown at the Children's Day services in one of the Newark, N. J., churches one Sunday recently. The pastor had given the children a talk on the Christian Church, and, in order to learn just how much information the little ones had absorbed, at the close of his remarks, asked them if any one could tell him what was the greatest institution in the

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You have a right and should demand to know what any medicine contains before you take it, unless it is put up or recommended by some reputable physician. Fakes and quacks will put most anything into their secret preparations, to make you like their useless stuff so as to want more of it, until it makes you the victim of some drug habit, which will ruin your health in a short time.

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world. Quick as a flash a little voice piped out, "The Prudential Insurance Company." When you consider what the Prudential has done toward bettering conditions in this world of ours, the little fellow wasn't far off the right track, and no doubt his reply was an echo of the opinion of his parents regarding the company.—*Insurance World*.

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FIVE YEARS MEETING

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The American Friend

Vol. XIV

TENTH MONTH 31, 1907

No. 44

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THE THINGS THAT COUNT

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are—
These are things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true;
Not what we dream, but what we do—
These are the things that shine like gems,
Like stars, in Fortune's diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after Time shall cease.

—Clarence Urmy, in "The Outlook."

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Events and Comments.

Southern Italy was visited with a destructive earthquake the 23d inst. Many houses were left in ruins, and several lives lost.

An international balloon contest took place last week. The big gas bags started from St. Louis, and were carried eastward. The Pommern, a German balloon, traveled the farthest, lighting near Asbury Park, N. J. The distance covered on an air line measures about 880 miles. The French balloon took the prize for duration of flight, having stayed in the air a little over 44 hours. It reached Point Pleasant, N. J., only a few miles short of where the German machine landed.

Stringency in the money market caused an awkward panic in New York last week, and a number of banks were compelled to close their doors temporarily. Other large concerns were affected, the principal one being the Westinghouse Co. New York bankers formed a pool, however, and together with aid from the Government succeeded in relieving the situation. Confidence has been largely restored, and stocks are rallying. The country at large seemed very little affected by the New York trouble.

All students of the alcohol question will be interested in the organization of the Scientific Temperance Federation, with headquarters in Boston, Mass., as a central agency for the collection and dissemination of facts on the varied phases of this subject. It is endeavoring to gather and classify all publications relating to the question, so that any one desiring information for articles, addresses, sermons, or teaching upon a special topic can easily obtain it through the resources of the Federation, or can be promptly referred to the best available material. A special study is being made of the scientific aspects of the subject.

Any one may become an associate member by the payment of the annual fee of \$2. This will entitle such mem-

bers to receive regularly bulletins, samples of literature, notices, etc., and information desired upon special topics which the Federation may be able to supply. Inquiry of the general secretary, Cora F. Stoddard, 23 Trull Street, Boston, will secure any further information desired as to membership, data available, etc.

The organization of the Scientific Temperance Federation was followed by the formation in Eighth month of an International Temperance Bureau, which has adopted a plan of work almost identical with that of the Federation. The Scientific Temperance Federation will be closely affiliated with this bureau. Dr. T. D. Crothers, Hartford, Conn., one of the directors of the Federation, is the American representative in the International Bureau.

Two years ago messages were conveyed between the king of England and the President of the United States by the Marconi wireless telegraph system, with its stations at Cape Cod, and Poldhu, in Cornwall. Three years previously the first definite signal had been transmitted. On October 17th a new stage in this epoch-marking development was reached, when the Canadian Marconi Co. began regular business, and between 5,000 and 10,000 words were transmitted from one side of the ocean to the other. The years since the first message was sent have been utilized in the perfection of a receiver many times as sensitive as the original instrument, while much more powerful engines are now used for the generators. The present European station is at Clifden, on the west coast of Ireland, 200 miles nearer America than Poldhu, and the western station is on Glace Bay, Cape Breton. Though a large amount of business was handled on the very first day—English and American newspapers printing extended dispatches forwarded by wireless—there remain some difficulties to be removed before the cable is to be made obsolete. Interference between simultaneous impulses in the same field of activity is the chief of these. The generator may be regulated so as to develop waves of a certain frequency, and the receiver may be regulated so as to receive that rate more readily than any other, but discovery of the number of rates that can be used without interference has not been made. Some of the leading experimenters assert, however, that these improvements may soon be had, and that a very small difference between frequencies will prevent interference, accidental or malicious.—*The Interior.*

The world conference that ended its labors at The Hague on October 18th, after five months' deliberations, did not establish universal peace nor greatly alter the relations of the nations toward each other; but in the light of its purposes and its limitations it was very far from being the failure that some opinionists hold it to have been. Those who believe world peace can come about by simple decree were bound to be disappointed; so were those who, like the delegation from Armenia and the deputation from Korea, sought to persuade the conference to attempt that which was not com-

mitted to it. But out of all the arguments, whether fruitful or fruitless of immediate results, there has grown the definite and unescapable fact that the nations of the world want peace—not at any price, but always in preference to a war that can be honorably avoided. The measures that failed failed because the nations were not ready for them, but the failure did not mean that the nations were unwilling to get ready for them. Though the international court of justice was not ordained, it was given strong endorsement in committee, and the conference itself, while less favorable, approved the principle of obligatory arbitration. Among the other conventions agreed upon were—besides the important provision for an international prize court—those providing for the peaceful regulation of international conflicts, regulating the rights and duties of neutrals on land and at sea, regulating the laying of submarine mines, restricting the bombardment of towns from the sea, regulating the collection of contractual debts and transformation of merchantmen into warships, covering treatment of captured crews, establishing inviolability of fishing boats and of the postal service, applying the Geneva convention and Red Cross to naval warfare, and regulating land warfare. Messages of congratulation were sent to the Czar, to Queen Wilhelmina and to President Roosevelt.—*The Interior.*

THE VALUE of THE AMERICAN FRIEND as an advertising medium has been demonstrated time and again. Among our readers we feel sure there are many who would gladly avail themselves of the opportunity to use our advertising columns if only they fully understood the opportunity which THE AMERICAN FRIEND thus affords. We should like to communicate with any individual or firm that may be interested in knowing more about the possibilities of this paper. A one inch space for 13 weeks costs \$12.74; 26 weeks, \$21.84; one year, \$36.40. Larger or smaller spaces at the same rate.

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The American Friend

*"Truth is the highest thing a man may keep."
"That they all may be one."*

VOL. XIV.

PHILADELPHIA, TENTH MONTH 31, 1907.

No. 44

THE FIVE YEARS MEETING—A REVIEW.

The public speaker has in his mind in succession three speeches—the one he meant to give, the one he did give, and the one he wishes he had given. In somewhat the same way there are three Five Years Meetings—the one we meant to have, the one we did have, and the one each of us wishes we had had. This editorial is, however, concerned only with the second—the one we had. It was not quite like the one any of us had in mind beforehand, and it was somewhat different from the one most of us wish could have been held, but, when all things are considered, it was a great occasion, and it will have good and far-reaching effects on the whole church.

It was a distinct advance over the meeting of five years ago. The gain was apparent from almost any point of view. There was clearer vision, firmer grasp, solidier thought, steadier judgment, deeper spiritual currents, greater unity and surer confidence in the future.

As we pointed out last week, the work of the standing Boards has not yet come to much. The difficulties in their way are very great. The members of them are widely sundered; there are only slender funds available, the plans and purposes and methods are still vague and fluid, and it needs a constructive statesman at the head of each department, while constructive statesmen do not grow on every Quaker bush! We can only expect at this stage feeble beginnings, and we must be patient until time matures the budding plan.

The papers which were read, of course, varied greatly in power and insight, but it can be said in a general way that, almost without exception, they were too long. They occupied so much time that open discussion was far too greatly reduced. Some of them, too, were rhetorical and flowery rather than concise, *practical* and straight to the point under discussion. There were also too many topics crowded into the time allotted, so that the impression left is more vague and blurred than ought to be the case after a great meeting of this sort.

There were, however, a number of papers which showed a great amount of patient, painstaking study of conditions, and which will stand as extremely valuable contributions for future reference, and there

was hardly a sitting held which did not contain some strong and interesting presentation of principles or methods.

Everybody was conscious throughout that there were two schools of thought in evidence, though the lines were nowhere very sharply drawn, and the feeling of love and unity was never anywhere near the breaking point. It would perhaps be impossible to define exactly the difference between the two schools, as the difference is only one of degree and emphasis, and they never came to a *sharp* issue on any question, but, in a general way, the main point at issue, as one looks back on it, was the basis of spiritual authority. Is it within the soul, or is it outside the soul? Is religion a system of views and doctrines, received from the past and guaranteed on authority, or is it a personal experience of God and a practice of His will which demonstrates itself?

The warmest discussion during the meeting was on the question of birthright membership. The Uniform Discipline changed the practice of the past which was to treat those born of Friends as thereby possessed of full membership. It laid down the principle that full membership in a church must involve a spiritual experience and a personal choice, and it provided that the child of Friends should, therefore, be enrolled as an "associate member" until his own experience of relationship with God and his own request should bring him into full membership. The movement for a return to the birthright system of the past was, strangely enough, introduced by the very persons who insist most vigorously on a new birth and on evangelical doctrines. It was decided, however, by a very large majority, to continue the plan of the Discipline and to make membership a matter of experience and choice, but without fixing any age limit.

Another warm discussion arose over the question of printing in the proceedings a paper, which, to some present, seemed out of accord with past "Quaker doctrine." Those who were opposed to the paper assumed that publication carried "endorsement." This view was quickly exploded and the meeting stood strongly for freedom of speech. There was some sensitiveness over the proper relation between the Five Years Meeting and Ohio Yearly Meeting,

but a large majority felt that there was only one way for Ohio to come in, namely the way the other yearly meetings came.

On the great practical questions of methods of work, everybody showed commendable patience and seemed disposed to live and learn. The problems of evangelizing; of doing the pastoral work of the neighborhood; of producing efficient ministry; of developing an evangelistic superintendency on distinctly Quaker lines, were all problems too great to be solved or settled off-hand, but much light was thrown on them by the papers and the discussions, and their future solution was brought nearer.

It was decided to recommend a plan for abolishing Meetings on Ministry and Oversight, and providing for the performance of all the functions of these meetings in the meetings at large and by committees. There was a very interesting consideration of inter-yearly meeting correspondence, in which it was pointed out that correspondence no longer carried official endorsement, but offers a means of friendly intercommunication and co-operation. It was advised that epistles be made brief and be devoted to matters of vital present-day interest.

There was a strong emphasis put on the importance of presenting to the world a religion both inwardly and outwardly vital. It was urged, on the one hand, that we should exhibit a Christianity grounded in first-hand experience, and, on the other, a Christianity which consecrates the membership to the social tasks of the world and carries them into positive service for the regeneration of society.

Almost everybody has come back from Richmond encouraged. We have been making progress in these past five years. There are some that have grown old in the harness who do not feel at home in the world of changing ideas and methods, and who yearn for the safety of the old, well-trodden paths. We sympathize with them and pray that they may be tenderly treated, but we cannot regret that there is a generation rising up with its face to the enlarging light, and we believe that this Five Years Meeting has given them new hope and courage.

R. M. J.

We all have two educations—one from others, and another, and the most valuable, which we give ourselves. It is this last which fixes our grade in society, and eventually our actual condition in this life, and color of our fate hereafter. All the professors and teachers in the world would not make you a wise or good man, without your own co-operation; and if such you are determined to be, the want of them will not prevail.—*John Randolph.*

THE FIVE YEARS MEETING.

Never in the history of American Quakerism has there been a greater gathering of Friends than the Five Years Meeting, which convened at Richmond, Ind., the 15th inst.

Full delegations were present from all the twelve yearly meetings comprised in the union, including Canada, making a representative body of 148 regular delegates. Five fraternal delegates were present from London, and five from Dublin Yearly Meeting. Ohio and Philadelphia Yearly Meetings did not see fit to join the union, but more than a dozen interested Friends from each were present throughout the sessions. The sympathetic interest expressed by these visitors was very gratifying.

James Wood, New York, was appointed Clerk; L. Lyndon Hobbs, North Carolina, first assistant clerk; Mabel H. Douglas, Oregon, second assistant clerk, and Miles White, Jr., 1216 North Calvert Street, Baltimore, treasurer.

Upon taking his place at the desk, James Wood said that, above all, we needed wisdom from the Great Head of the Church in order to meet the ever-changing conditions of life. We should strive to avoid the uniformity of ignorance, weakness, indifference and authority, since freedom is necessary for advancement. Great charity, however, is needed in exchanging opinions and planning for work.

The report of the treasurer revealed the fact that everything undertaken by the Five Years Meeting and its several Boards had been conducted on a strictly cash basis, and that an average of less than \$800 had been expended annually.

REPORTS FROM THE STANDING COMMITTEES AND BOARDS OF THE FIVE YEARS MEETING.

The Evangelistic and Church Extension Board reported that way had not opened for special work on the lines indicated in the Uniform Discipline. Much time and strength had been expended in an effort to compile "a Book of Meetings," but up to date reports had been so incomplete that it was not deemed advisable to publish the book. The committee had received \$135.56 from the general fund, but had used only \$11.56.

Samuel R. Neave, Baltimore, said we should be ashamed of the smallness of the results. He had hoped that Friends would come up with \$2,000 annually to carry on the general evangelistic work of the church. One great opportunity open to Baltimore Friends is the evangelization of the thousands of foreigners who are constantly seeking homes in America, and the Yearly Meeting is not strong enough to do the work.

Robert W. Douglas said the committee had done nothing—but the fault was with ourselves; we had not furnished the needed men or money. He hoped that means would be devised for carrying forward the work.

Albert J. Brown was inclined to be optimistic. He thought a report of this kind should act as a stimu-

lus on the Five Years Meeting, and we could expect better results in the future.

Charles W. Sweet would have us study the methods of Presbyterians. He referred to the work of Wilbur Chapman as a model for Friends. We must do efficient work in this field if we expect to fill our mission in the world.

Francis W. Thomas declared that this question cannot be solved by a committee. They can help, but it is a question of character. Individual devotion to the work is the only hope for evangelization.

Rufus M. Jones thought the report should include information from the several yearly meetings which would give a broad outlook and a general idea of evangelistic work among Friends; and, on motion of David Hadley, the secretary of the Board was instructed to amend the report by incorporating the work done in the several yearly meetings before it appeared in the printed proceedings.

The Board of Education reported that it had secured the services of Rufus M. Jones for a course of five lectures on Quaker History and Doctrine, and that he had delivered the course at Wilmington College, Friends University, Penn College, and Earlham College, at all of which places the lectures had been well received. The expenses had been met by the colleges visited. During the summer of 1905 an Educational Conference was held at Earlham College in connection with the Biblical Institute. All of the colleges, and many of the academies under the care of Friends, have courses for Biblical instruction; but the information on this line was incomplete, many of the schools not having reported.

Attention was called to Pacific College, at Newberg, Ore., which is now in the field endeavoring to raise an endowment.

A Teachers' Agency has been established, with headquarters at Earlham College. Several teachers have applied through this agency, but, thus far, none of the schools have made use of the agency for securing teachers. Each applicant is required to pay a fee of \$2.00; otherwise there is no charge in connection with the work, either from institutions or teachers.

The report from *The American Friends Board of Foreign Missions* was read by the secretary, Mahalah Jay. All of the mission fields occupied by Friends five years ago are still held, and one new field has been entered, that of Central America. The number of stations, missions and members on the mission field have increased during the last five years. The Uniform Discipline has been translated into Spanish, and nearly 2,000 copies printed for distribution. A small pamphlet on "Romanism in Roman Catholic Countries" was prepared by Sylvester Jones, and 1,500 copies printed. The Board has acted as the representative of Friends in inter-denominational work. It has carried on inter-denominational correspondence and sent delegates to conferences. It has furnished information to the *Missionary Review of the World* and other papers; also to authors of books and to inquiring Friends.

The Board had occasion to act as the representative of the church in adjusting trouble caused by the infraction of inter-denominational comity in one of our mission fields.

The special work under the direction of the Board is in Cuba, where three monthly meetings have been established. The three principal stations have been provided with necessary buildings; one of which, however, is not yet completed. It employs 11 missionaries. In connection with its work in Cuba, its superintendent on the field has assumed the supervision of two other missions, one under the care of Wilmington Yearly Meeting, and the other under North Carolina.

The treasurer's report showed that over \$32,000 had been used by the Board during the last five years.

The clerk called attention to the fact that nearly all our mission work was carried on by the several yearly meetings acting independently, and that the report just presented gave a very incomplete idea of the mission work of American Friends.

The Constitution under the plan for union, as published recently in *THE AMERICAN FRIEND*, was adopted by the meeting, with slight changes. The charter of the American Friends Board of Foreign Missions was amended, making the corporation a subordinate part of the Five Years Meeting, and amendments to its constitution were conditioned upon the approval of the meeting.

Friends in attendance at the meeting subscribed nearly \$4,500 for the use of the Evangelistic and Church Extension and Missionary Boards, to be paid in five annual installments. The meeting recommended that local meetings be encouraged to take a free-will offering for these Boards one First-day in each year as near Thanksgiving Day as practicable.

The major part of the report of the *Committee on Legislation* was a review of the efforts put forth by the committee in behalf of the exemption clause in the new militia bill, which became a law early in 1904. In the original bill every able-bodied man in the United States, between the age of eighteen and forty-five, was made a member of the State militia, subject to the call of the President. A sub-committee called upon Senator Beveridge, Indiana, and protested in the name of the United Yearly Meetings of Friends. They followed this interview with an active campaign, soliciting letters and petitions from various sections of the Society, with the result that Senators Beveridge and Hoar espoused their cause in the Senate and finally succeeded in securing an amendment to the effect that members of all religious bodies conscientiously opposed to war be exempt from all military service. The sub-committee of five had given attention to other bills in the National Congress which had a moral and religious bearing, the most important of which was the prohibition clause in the enabling act for the new State of Oklahoma. Individual members of the committee had been active in securing reform legislation in several States.

Benjamin F. Trueblood, New England, regarded the exemption clause in the new militia bill as the

most advanced law recognizing religious freedom ever enacted by a representative body in this country. "By this act," he said, "I take it that Friends and others are not only exempt from service in the militia, but from military service of any kind whatsoever."

"Without the force of the United Yearly Meetings back of the committee, it is doubtful whether it would have been given a hearing. This one committee alone," he continued, "has done enough to justify the existence of the Five Years Meeting."

John F. Hanson, Oregon, told what Friends in Norway were doing for peace, and thought we had great cause to be optimistic. He thought much of the Senate debate on the exemption clause should be preserved for future generations, and moved that pertinent sections of the debate be incorporated in the printed proceedings of the Five Years Meeting. The motion prevailed.

Charles W. Sweet moved that a vote of thanks be extended to Senator Beveridge and others for the part they took in securing the passage of the exemption clause. Others offered words of appreciation for the work of the committee.

The Board on the Condition of Negroes had done little, through lack of funds. Private contributions had enabled it to help some students in institutions already established. The Board had made an effort to gather information for a history of the work of Friends in behalf of the negroes since the Civil War, but reports had not been received from all the yearly meetings. The Board recommended, first, that the Five Years Meeting provide means for collecting the additional information needed to complete the proposed work; also to provide for its publication; second, that the Five Years Meeting take steps to devise a plan for bringing the "Convict System" to the attention of the Governors of the several States where it exists, and third, that the pamphlet, "Crime of Crimes," be given a wide circulation. It was a source of regret that in the United States only five or six societies exist for prison reform and the protection of the negro, while England has ninety odd.

Edward Grubb, London, had studied the question for years. He did not overlook the crimes of the negro, but would remind us that not all of the colored people are depraved. A deeper study would reveal the fact that in all men there is a measure of the Divine, and the negro was a part of the "brotherhood of mankind." He commended the efforts now being put forth for the education and material improvement of the colored people of the South, but thought more attention should be given to their religious education. He described some of the appalling conditions which he witnessed in certain sections of the South during his visit in 1904, and suggested means for relief.

J. Elwood Cox, North Carolina, thought the conditions described in the report and mentioned by the previous speaker did not obtain in North Carolina, where the law is administered to whites and blacks alike. Money appropriated for education is distri-

buted equally between the races, and the negro has more and better special schools.

Mary M. Hobbs, North Carolina, said the Friends in the South have worked with the Friends of the North in securing fair treatment for the colored people. Within a few miles of Guilford College she knew of four schools where negroes could go and earn their way while getting an education. In the same territory there was not a single school where white children could go and do the same. She wanted to see the negro improve, but thought white children should not be overlooked.

Allen Jay, Indiana, had lived nine years in the South and was sure that the influence of Friends was responsible for the favorable conditions found in North Carolina and Tennessee.

Rufus M. Jones, New England, called attention to the recent prohibition legislation in Georgia, where the chief reason urged for its enactment by the white people was the protection it afforded the negro.

Francis W. Thomas, Indiana, thought we often stopped too soon in our efforts in behalf of the negro. We should look to his salvation as well as to his intellectual and industrial improvement.

Thomas Edmundson, Dublin, wished to express sympathy for the efforts which Friends are putting forth in behalf of the colored race. Others offered remarks.

John W. Woody, North Carolina, closed the discussion. He called attention to the efforts which colored men were making for the improvement of their own race. Among the better class of colored people there is a disposition to accept the situation and do the best they can to educate their race and manage their own business affairs. There is a growing good feeling between the races in the South.

The Associated Executive Committee on Indian Affairs has continued its work in the 10 stations reported to the last Five Years Meeting, and, in addition, has entered one new field. With three exceptions, the missionary force has been changed. In 1904 George N. and L. Ella Hartley were succeeded by William P. and Abigail J. Haworth as superintendents of the work. John Nicholson was compelled to resign after many years of faithful service as chairman of the committee, and Walter Smedley was chosen as his successor. Several spoke of the growing improvement manifest among the Indians as a result of the efforts of the missionaries. The committee wishes to confine its efforts to pioneer work and hopes to turn over the older meetings to Kansas Yearly Meeting as soon as they become self-supporting. The most encouraging feature of the situation on the Indian reservations is the prohibition of the liquor traffic by Oklahoma.

The report of the *Finance Committee* revealed the fact that the annual assessments for Five Years Meeting amounted to about three-fourths of a cent per member.

The Peace Association of Friends in America continued the publication of the *Messenger of Peace* dur-

ing the past five years. The Association has been instrumental in placing books on peace in a number of school and college libraries. For two years it has offered prizes for essays on "Peace" produced by students in academies and colleges. It recommended better organization of work in the several yearly meetings, and advised that a lecture bureau on peace be established.

PAPERS AND DISCUSSIONS.

The first subject for discussion was "The Present Opportunity for Friends." It was opened with a paper by Rufus M. Jones, New England.

Two hundred years ago Friends bid fair to become the prevailing religious people in America. Wherever one looked on this continent the Quaker was solidly entrenched. He was a robust exponent of the strenuous life. His spirit was aggressive, yet his methods were peaceable. It looked very much as if the beatitude would be literally fulfilled and the meek would inherit the earth.

Sixty years later the battle of Quebec decided that Protestantism, not Romanism, should prevail in the new world, but Quakerism had lost its robustness. It was busy with itself building and preserving a discipline. The Quaker improved but few opportunities for expansion. At the beginning of the last century the great Northwest was opened and many Friends migrated thither. Their chance to mould the religion of that region was but partially improved. Soon came the great separation when his time and strength was consumed discussing theological questions. They lost forever this dream of a universal religion.

About a generation ago something of the early spirit broke out among us, and once more the Quakers became pioneers. Friends are now found in all new parts of our country, and this affords special opportunity.

Just now we are in the outer fringe of a revival of mystical religion. By mystical religion, I do not mean something dim and hazy, but a religion of inward first-hand experience, not in danger of being overthrown by some discovery of science. A religion with authority as compelling as the authority of the multiplication table, or the law of gravitation. Our generation has passed through an intellectual transition greater than the protestant reformation. Science is based on facts, and the result of the laboratory method has given it an authority which carries conviction. History has also undergone a change and speaks with a compelling force which it never had before. This new interpretation of the universe and history is given forth in no obscure corner of the world. For better or worse, our school-children and college students receive it. The spirit is abroad and must be reckoned with.

With this movement there is a tendency to turn away from a religion of tradition to a religion of the heart, a religion built on the facts of experience. We are no longer content with far-off facts known only by hearsay, or with some letter written when the race

was young. Our present-day man wants to feel his own soul burn within him. He asks for the evidence of a new creation which takes him out of sin and weakness and makes him victorious. He will be satisfied with nothing less than a religion of demonstration—a Spirit of transforming power. Other denominations are succeeding better in cultivating æsthetic tastes; others surpass us in formulating creeds, but our mission is to teach a spiritual religion—that God lives in the human soul. Fads and novelties may galvanize the exterior, but the human soul needs God, and will not be satisfied with cheap substitutes.

We are just now experiencing a ground-swell of religious conviction which can not be satisfied by reciting creeds or appealing to the emotions. Men demand a religion of reality that fits close to their personal experience. We should gird ourselves for this need of the hour. We should not slacken our efforts in evangelistic and missionary fields; nor should we do less philanthropic work, but we should recognize our opportunity and with our own spirits kindled tell the good news abroad with the love of Christ reflected in our faces.

Rayner W. Kelsey, California, opened the discussion on this subject. His concern was for the young people of the Society who are choosing their life work. He told how a large steamship company kept men on trial for a given period before they placed them on their list of regular employees. But it so happened that while the steamship company were testing their men the men were testing the company. And so it is with the church; while she is trying the gifts of her children they are testing the opportunities which she offers. He would have us consider seriously what we as a church are offering to our young people.

One of the things least helpful is doctrinal preaching, especially when it is controversial. The kind of preaching which meets the needs of every-day men and women is the kind we want. Just as men are patriots long before they become skilled in the science of government, so they are Christians often long before they are theologians.

Our young people are not used soon enough in the work of the church. The early Society of Friends was largely made up of young people, and their services to-day might give us some of our original power. A study of our history and present opportunities might promote loyalty to and interest in our church. He wished *THE AMERICAN FRIEND* might be placed in the hands of every young Friend, and that it might have a "young people's department." The church would gain by making a direct appeal to her young people for their services in definite fields.

Elias Rogers, Canada, said that Canada was a large field white for the harvest, but laborers were few.

Abijah J. Weaver, N. Y., said we have lost sight of some of the causes which are back of the great changes that are taking place in our methods of thought. A study of these would help us determine

their value. The cause of infidelity in France, he declared, could be traced to the oppression of the Roman Church. And in Germany, where three skulls of the virgin were kept as sacred miracle-working relics, it was not strange to find destructive Biblical criticism popular. The modern world has followed too closely German thought, but a change has come for the better, and we can face the world to-day with a positive message.

Elbert Russell, Indiana, found cause for hopefulness. Men build, then test, then go on. During the last thirty or forty years we have gone through periods of construction and testing. The revival movement brought in many who were unaccustomed to Friendly ideas. They had to be indoctrinated and cared for. Friends came in touch with the Christian world outside, and many ideas prevalent among the other denominations were accepted by them. Among these was a tendency to observe the outward ordinances. This was checked by the Richmond Declaration of Faith. Another was the institution of a Pastoral Ministry, but this, too, is proving to have its limitations among us. The migrations of Friends into new fields have been offset by a movement favoring a uniform discipline and the establishment of the Five Years Meeting. The tendency toward a fixed creed is met by a spirit of freedom which asserts its right to teach the Truth as God's Spirit leads. Our time of testing is passing and we are entering a period for advancement.

David Hadley, Western, stood as a product of the revival of forty years ago. He would remind Friends that our success in missionary and evangelistic work followed when we elevated the Bible to its proper place of authority. In the present stage of Biblical criticism a word of caution is needed, since there is such a thing as "intellectual fanaticism." He felt that the paper presented by Rufus M. Jones was a fine presentation of idealism which lacked the teaching of the old Gospel.

Aaron M. Bray, Oregon, said the Bible is a supernatural book, and must be studied and interpreted as such.

Mabel H. Douglas, Oregon, wanted to emphasize the points made by R. W. Kelsey. We must reach the young people and children and win them for the Society.

John F. Hanson, Oregon, felt something was due from the Five Years Meeting to those who might be called the "younger teachers" of the Society. He was the product of a revival in Norway dating somewhat back of the revival which had produced David Hadley. It was a little different from the revival movement in America, and, for that reason, he probably could sympathize a little better with the "younger teachers." In 1853 Hoag and Backhouse came to Norway and wakened a dead church. The burden of their message was the visitation of God in the human soul.

Edward Grubb, London, was in touch with the young Friends on his side of the water and wished to say that the forward movement among Friends in

England was not exactly in line with the revival of thirty years ago in America. They were not aware that they were following Fox or Gurney, or any other leader; they were finding God for themselves and were working the best they could to meet present needs. He wished the paper by Rufus M. Jones could be placed before the young people of England. He said that the eyes of Friends were constantly being opened to the fact that there are many among us who are dissatisfied with the State and more formal churches to whom the quiet and inward worship of Friends appeals with force. The world is hungry for a religion deeper and more real than they get.

Mary A. Gifford, New England, found that the study of the early history of Friends interested young people more than she had expected. As a result of a study group, where a mixed company were taking the work, four had joined Friends. With R. W. Kelsey, she urged the study of Quakerism.

Charles W. Sweet, Iowa, thought the paper by Rufus M. Jones held up an ideal before us without telling us how to get there. We must continue to preach the Gospel of Jesus Christ if we would attain success. The vicarious sacrifice on Calvary is the only way to Quakerism.

Rufus M. Jones said he would be sorry to have people go away with the idea that those who had spoken this morning represented two kinds of Christianity. We were all disciples of the same Christ; we can never get away from the Gospel of the Cross, from the organized church, or from the work of the Holy Spirit. He thought it quite unfair to call the type of Christianity which he had presented "intellectualism." It was quite the contrary, since its spring of life was a first-hand spiritual experience.

Gulielma Crosfield, London, thought we generally agreed that opportunities for work were present on every hand. Our great need, however, was efficient workers. We should be baptized into a spirit of intercession for qualified messengers.

James Wood, New York, told how five days before he was present at the unveiling of a monument reared to the memory of Fox on a spot in Rhode Island, which he visited in 1672. No Friend had anything to do with raising the money for the monument, no Friend had anything to do with its construction, no Friend had anything to do with its unveiling. The affair, from start to finish, was the work of men outside of the Society. At that gathering there were present Roman Catholics, Episcopalians, Congregationalists, and prominent members from a number of the other religious denominations. Upon inquiry concerning the reason for this demonstration a Roman Catholic priest informed him that to-day all churches of every name must accept the essence of the message proclaimed by Fox.

The second general subject before the meeting was "Methods of Evangelization."

Robert E. Pretlow, New York, read the opening paper. We expect to publish it in full in THE AMERICAN FRIEND, and will give only his conclusions,

which are summed up in the following propositions:

That true evangelism is not a two-weeks' substitute for a congregation's all-year-round activity.

That the local congregation ought to be its own self-sustaining evangelistic force.

That the real worth of evangelism is measured by the permanent enlargement and strengthening it brings to the church.

That the Yearly Meeting Evangelistic Board, while giving proper oversight to all the meetings, and fostering those conditions that make for growth in them, should direct a large share of its means and activities toward the work of church extension.

That, through the Evangelistic Board of the Five Years Meeting, the united force of the church should be brought to bear upon strategic points that are beyond the limits or the means of yearly meetings.

Richard Haworth, Western, opened the discussion. He declared evangelization was essential to the life of the Church. He then defined three methods for doing the work. The first he designated as professional; the second, pastoral, and the third, personal evangelism. The third and second are gaining favor with Friends, since the results are more permanent than those obtained by professional effort. The Bible-school and Christian Endeavor are especially fitted for personal and pastoral evangelistic work. In the average Bible-school, 50 per cent are non-church members who are susceptible to the wise and prayerful appeals of a consecrated teacher. Other organizations afford excellent opportunities along this line. The "Women's Helping Guild," the "Brotherhood of Andrew and Philip," and like organizations, were cited as examples. Successful evangelism must meet the continued needs of a growing soul, and must seek to provide for building up a meeting as well as winning converts. Pastors should be especially equipped for doing this work, but each member of the meeting should have a part in it, and feel a personal responsibility.

Luke Woodard, Indiana, said that any form of evangelism that does not appeal to the intellect as well as to the emotions is in danger of fostering fanaticism.

Samuel Neave, Baltimore, acknowledged that he might be a little old-fashioned, but he believed in going where the people were. If the multitudes seek God's fresh air and sunshine, then let us go to the fields and parks with them and preach the Gospel there. He thought a pavilion might often be used to advantage.

Allen C. Thomas, Baltimore, was accustomed to meetings conducted on different lines from those described in the papers. There are many meetings where no single person is employed to do the pastoral work. In these meetings he felt the work could be done by individual members, each doing his part as God's Spirit directs.

Charles E. Tebbetts, California, felt that we did not appreciate the privileges offered by the Bible-school and Christian Endeavor; nor do we realize the great importance of the work which these agencies are

doing. Results seem to show that where evangelization has been permanently successful the Bible-school has prepared the way for it. There is room for increasing our activities in these lines, and we should cultivate the field.

Alfred T. Ware, Indiana, wished to emphasize the thoughts expressed by Allen C. Thomas. Experience has taught us that where professional evangelism operates the well-spring of spiritual life soon runs dry. Where professionalism in any form exists it has a deadening effect. We cannot follow the methods used in the Methodist Church, because we do not have the Methodist pastors to follow up the work. We can, however, devise a teaching ministry through which we can evangelize.

Josephus Hoskins, Wilmington, thought all our church work should be shaped for the salvation of souls. We should preach a well-rounded Gospel of Jesus Christ as the Saviour of men.

Murray S. Kenworthy, Western, said we needed to lay greater emphasis on the training of our children at home. He believed the home to be the most hopeful field for permanent and effective evangelization.

Annie E. Williams, North Carolina, then rose to say that Friends need more than anything else the faithfulness of parents in the home. They should exercise more care in providing suitable literature and observing family worship.

David Hadley, Western, said we have much good machinery for doing evangelistic work, but the results are meagre. He believed that God favored us with revivals only at special seasons. We must get the work on our hearts before we can expect success.

"The Social Mission of Friends" was presented by two papers, Edward Grubb, London, offering the first.

He declared that every church had a social mission which finds its inspiration and foundation in personal experience. The Society of Friends can trace its beginning to a flood of Divine Light, which broke in upon the inquiring soul of an English shepherd boy, who realized with more clearness than his fellow-countrymen that this fact was the essential thing in salvation. He found that a religious profession, and church membership without this immediate visitation from God availed nothing. He found, too, that this Divine Light was in every man, hence all men are brothers. Everyone having this light is one with all the rest.

Out of this thought social ethics are developed. The process of their realization is often a slow growth, but with this conception fixed the awakening is sure. The abolition of slavery among Friends is a case in point.

At the present time we are experiencing a slow awakening on a number of social questions. We are more and more being brought to feel the iniquity of the immoral use of wealth. When we face the conditions in our industrial life we find a distinct break between our religious ideals and business methods. This cleavage is responsible for oppressive child labor

and the toleration of sweat-shops. In this direction we have an open door for social service.

The race problem is especially pertinent in America. How can two races different in development live side by side and maintain just relations. He thought it quite clear that the superior race should educate the inferior.

Then again, a wide door is open for Friends in politics and social life. It cannot be right for us to retire into our homes and enjoy our own domestic peace and comforts and let the weak and more ignorant suffer the impositions of designing politicians.

Margaret T. Carey, Baltimore, offered the second paper: Friends have solved many social questions since the rise of the Society, yet many other questions remain unsolved. The first of these to confront us is the proper adjustment of capital and labor. As Christians, we must teach men how industry can be made to minister in the highest degree to the needs of the race. Peace is another subject which we should keep before our people. It seems a pity that interest among our members should be waning just at the time when others are awakening. The cause of temperance is often hindered by many among us who cannot see more than one way to deal with the problem. Friends should not hesitate to inculcate a proper spirit among our fellows in dealing with the colored people.

The old methods of doing philanthropic work must pass. We now know that temporary relief does not get at the root of the matter. We must study social conditions which are responsible for suffering and crime, and do what we can to change them. The Gospel of salvation is more than a personal matter, it involves social service; and along these lines our children need education.

Levi Mills, Wilmington, declared that principles of Christian ethics lay at the foundation of civil government. Righteousness exalts a nation. He was gratified to know that our present Executive, Theodore Roosevelt, and his associates did not hesitate to prosecute rich corporations for violating the laws of the land along with poor men committing like offences.

Albert F. N. Hamilton, Iowa, had served several terms in the State Legislature and had found politics an excellent place to preach the Gospel. Men are coming to realize that true patriotism is loyalty to those things that will help mankind.

"Inter-Yearly Meeting Correspondence" was discussed in papers by Charles E. Tebbetts, Lindley D. Clark and Mary C. Woody.

Charles E. Tebbetts sent a number of questions to the clerks of the different yearly meetings and presented a summary of the answers received, together with his conclusions. He was inclined to see the ridiculous aspect of the various phases of the subject, and his paper occasioned some merriment. Some meetings read all the epistles entire; others read only a summary. Nearly all think we should continue the practise. They are not a test of unity of doctrine;

they are rather a bond of fellowship. The appreciation of the epistles, however, is in inverse ratio to their length; hence, we should write short epistles. It might be well to offer a prize for the best written epistle. Yearly meetings fare better when the epistles are taken in small doses; say three at a time, rather than when administered all at once.

Lindley D. Clark found cause for continuing the practise in that it developed a spirit of fellowship.

Mary C. Woody, North Carolina, said the epistles originated as a kind of circular letter, which was sent around among the meetings when they were few in number, and before they had a plentiful supply of church periodicals and newspapers. They had preserved uniformity of thought and feeling and had culminated in the Five Years Meeting. She then told how women Friends in London stayed away from the session in which it had been announced that the epistles from the American yearly meetings would be read, and gave as a reason that there was scarcely an item mentioned in the epistles that was not a year old, and had not been read by the members of the meeting in their church papers and in private letters months before.

Wm. Frederick Bewley, Dublin, believed that too much had been made of the unity of thought and doctrine. He would be glad to correspond with those who did not agree with him in these particulars. Letters which threw light on conditions and work in America were always appreciated abroad. Since Dublin Yearly Meeting began summarizing the epistles they were read better than ever before. He hoped we would continue to send them.

Charles M. Woodman, New England, rose to defend New England. That yearly meeting had adopted the custom of summarizing the epistles. The information from the various yearly meetings is grouped together under separate heads, such as educational work, evangelistic work, etc., and the meeting finds the practise very helpful. It gives Friends a better survey of the field.

Albert J. Crosfield, London, said there never had been a time when London Yearly Meeting used the epistles better than she had the past two years. A summary of the epistles had been published in the yearly meeting minutes, together with a map of the United States, showing the location of the several yearly meetings; also with statistics taken from the pocket almanac. He hoped American yearly meetings would continue the practise.

"The Province and Duties of Superintendents of Evangelistic Work" was presented in a number of ten-minute papers.

W. Jasper Hadley, Iowa, favored a superintendent in whom considerable authority might be vested. The superintendent should keep in touch with all the pastors in the yearly meeting and be capable to lead them in their work. He should keep in touch with the various Bible-schools throughout the yearly meeting and with their officers. As pastors and workers developed, he should provide for their advancement. He should organize small meetings, unable to support

a pastor alone, into pastoral groups, and help them in securing a suitable person to fill this position. He should know something about church architecture, and be able to advise with building committees. He should recognize the Bible as the sure word of God, the final authority in doctrine and practise, and should be able to preach a sermon which would exalt Christ as the Saviour of men.

J. Lindley Spicer, New York, said the General Superintendent should realize a definite call of God to the work, and should bring into co-operation all the forces of the meeting. His province is not to do the work needed in the local meetings, but rather to point out to others how they might accomplish it. He suggested that each yearly meeting should have a "Book of Meetings," giving location, time of services, means of access, and other useful information about each local meeting.

Lewis E. Stout, Western, found "sanctified judgment" the main asset of a good Evangelistic Superintendent. Nothing was more needed in harmonizing and utilizing the forces in a yearly meeting than a large supply of common sense. The superintendent need not be a preacher, but, if he is, his gift will be of advantage to him. He must not forget his promises; he must not be a stranger to meditation and deliberation; he must not be devoted to "old-fogyism" and hide-bound conservatism.

Thomas Wood, New England, thought the Evangelistic Superintendent should have carefully laid plans, something definite to work to. He would have us remember, however, that the burden of evangelistic work must rest on the members of each particular meeting. We accomplish nothing if we are not deepening the sense of personal responsibility. And the superintendent should in no wise lift this burden from a meeting. He should confer with the local committees and officers, and work through them. He should bring weak and needy meetings to the attention of the yearly meeting's committee. And, in providing help for them, he should strive to put the meeting on its own feet rather than import someone to carry it. He should hold up the ideal of free worship, and should encourage the development of spiritual gifts, especially among the young people. Above all, he must live humbly at the foot of the Cross.

Eliza H. Carey, Kansas, defined her ideal Evangelistic Superintendent as a "very real Christian and an all-round man." She recognized a difficulty at the very outset. Organization for efficient work always means a curtailment of individual liberty. We have probably been too fearful of "one-man power." At any rate, we must give our Evangelistic Superintendent some authority if we expect him to accomplish anything.

Samuel R. Neave, Baltimore, believed that the evangelistic work of the church should be done by a committee, since no superintendent could be perfect. The superintendent should visit all the fields and keep the committee informed concerning their various needs. And, under the direction of the

evangelistic committee, he should help local meetings by lifting them over difficult places. In no case should the burden of the work in any locality be lifted from the meeting. He should be a man with broad sympathies whose personality has some weight. And, with the love of God in his heart, he should dare to do his duty under all circumstances.

Josephus Hoskins, Wilmington, was the first to speak on the papers. He thought the necessary qualifications of a superintendent were, a clear sense of salvation from sin, a deep conviction of the awfulness of sin, and full faith in the Gospel of salvation.

J. Elwood Cox, North Carolina, thought the Evangelistic Superintendent should be careful to get others to work, rather than do the work himself.

John Morland, London, said that the problems presented by the papers were not peculiar to America, but English Friends were trying to work them out in quite a different way. They were endeavoring to train the whole membership to do the work. The young people were the most hopeful element, and they needed preparation—intellectual preparation as well as spiritual. The encouragement given to Biblical and social study had been blessed, and promised greater results.

He would extend a word of caution to American Friends that they take care not to drift into Episcopacy.

Edward Grubb, London, had a deep concern that we be not carried back to the conditions out of which Fox came. If peculiar needs in America justified the adoption of a "pastoral system," he hoped that it would only be temporary, and that the meetings would soon be able to carry the burden of their work, meeting all their needs. At least, that was what he longed to see.

Charles W. Sweet, Iowa, justified the course Friends had taken in America because he found it in line with what was taught in the Bible.

Sixth-day evening Benjamin Trueblood called attention to the fact that The Hague Conference had just adjourned; and informed the meeting that a form of permanent organization had been adopted, and that a time for a future meeting had been agreed upon.

He then read a paper on "Friends in Public Affairs," which was an excellent resumé of the past achievements of Friends, difficult to condense into a brief report. He strongly urged that Friends take an active part in politics and movements for social betterment. We shall be judged according to our possibilities and opportunities, and not by our past records.

J. J. Mills, Canada, spoke on the same subject. He recognized the hand of God back of the multitudinous activities of life. God works through society as well as through individuals, and we must look for a social revival as well as a spiritual revival. Both are born from above, and each reacts on the other; neither can reach its full realization without the other. It therefore behooves us to study some of the things which favor such a movement. First, he

would have us strengthen the evangelizing power of the church. We must bring individuals under the sway of the Gospel. Second, we should arouse enthusiasm for the Society of Friends. Loyalty to our church begets loyalty to our country. Third, we should encourage young people to take up public work and assume leadership. Fourth, we should strengthen our institutions of learning; and fifth, we should increase our denominational strength. The force of numbers cannot be ignored in determining our influence upon public affairs.

"The Pastoral Needs of Our Congregations" were first discussed in a paper by James Wood.

He grouped these under five heads. The first had to do with bringing the individual to God; the second, with keeping him there; the third, with his spiritual growth; the fourth, with his idiosyncrasies, and the fifth, with providing for his training. In all our work we must develop individual responsibility. This he regarded as the point upon which we needed to exercise the greatest care. We must let each member of our congregation take some part for himself. Of course, there are different needs and different qualifications. Our pastoral service, as outlined by the Uniform Discipline, is classified under teaching, which should be met by those with a gift for ministry; spiritual discernment, which falls to the lot of the elders; and care for the flock, which is the special care of the overseers. In addition to these, there are many with special gifts for special service. Needs constantly arise which should be met by special appointment. London follows this method, and secures very satisfactory results.

Mary M. Hobbs, North Carolina, had heard enough about how early Friends met their needs, but we had new problems, and she believed in letting the "dead bury their dead." Ask not what is Quakerism, but what is needed, and then go to work to meet it. Fox knew the God of the Bible, and dared to face the needs of his time, not like the old patriarchs of the Bible, but in his own peculiar way.

The need for pastoral care is universal, yet there are many of our meetings without those fitted to do the work. Empty meeting-houses all over the country are an evidence of this fact. We must care for invalids, sympathize with the discouraged, cultivate friendly intercourse, and bear one another's burdens, and all this cannot be left to individual "concerns." We are a busy people. We may have a care for these things without having time to do them. Then, again, there are many out-lying meetings that really need help; that have not the means to help themselves. In North Carolina the belief in individual "concerns" had left many meetings a prey to emotional religion, and our "distinguishing testimonies" had become "extinguishing testimonies." Individuals should be left free to carry out their "concerns" only when they meet the consensus of the meeting.

Under the Uniform Discipline, the pastor need not be a preacher. He should be a large-hearted man, not given to discuss doctrine; one who is welcomed everywhere—a possessor of quick sympathies. Let

the pastoral committee get some one to do what ought to be done, and, in many cases, this means preaching.

Clarence M. Case, Indiana, called attention to the innovations brought about by the revival movement of the past generation. New congregations were made up largely of people who knew little or nothing about the "doctrine and practise" of Friends. Most of them were busy men, and they got others to look after the congregation. The evolution was gradual. At first, the pastors spent most of their time in what is usually called secular work. He thought it was better that all the members in a meeting should help support one or more men to do pastoral work than to have one or a few bear the entire burden. He reviewed the results of the "pastoral system" and said that it had been his observation that members do more work with a pastor than they do without. There was a tendency, however, to look to one person for service in meetings for worship, to follow a program, and to add to their numbers.

He found yet another tendency, however, developing and the desire growing among Friends to adapt the "pastoral system" to friendly principles. In doing this we must not attempt to break away from present machinery, but should take what we have in hand, and remodel it in conformity with our principles.

The weakness of the East is the strength of the West, and vice versa. He would have all sections of the country counsel together and work out a consistent Quaker pastoral system.

"Ministry for the Present Day" was discussed by Elbert Russell, Indiana, and Ellison R. Purdy, Iowa.

Elbert Russell said the sermon did not hold the place in public ministry it once did, because the press and lecture platform were in part meeting the need. Despite this fact, the spoken word and the personal touch of the minister are still needed. Especially is this true of the Quaker message since it is of such a nature that it can only be expressed adequately in a human life.

Our basis of power is not office, but effectiveness. The church cannot bestow a gift not already possessed. Its function is to recognize and cultivate the gifts bestowed by God. A Quaker minister is simply a man with an aptitude.

There are at least three lines of consideration which should be applied to present-day ministry.

First. It must be purely spiritual.

Social life and social morals are only outward forms, and change from time to time; the essence of religion is something deeper. We should recognize in effete Judaism and in medieval dualism the outer husks of truth that must eventually slough off. So, too we must abandon the use of terms that refer to God as a Being far away from His world who condescends only at rare intervals to visit His creation. We must teach that God's love is everlasting, that His attitude toward men is always the same, that His laws are unchangeable, and will remain so long as God and the

soul are as they are. Life is the test of life and love is the greatest law.

Second. The message must be put in present-day terms.

Clothe the eternal Gospel in terms of modern thought. As much of it as can take hold on experience will appeal to this age, little else will. There was a time when truth was dished out to men defined and labeled, and they were told to "believe or be damned." Now we ask them to "taste and see." There was an age when men bowed helpless before the forces of nature and lived in constant fear. Under such circumstances, they sought refuge in a Power that could check and overcome other powers. Now all is changed. We are learning to use the forces we once feared, and to trust natural law. This change has affected our religious ideas. There was a time when men desired a God who could work miracles, and they were moved to accept His rule through fear. Now we fear the irregular, and desire the eternal, the constant, the One who abides with us forever.

Third. The message must be less theological and more social.

The religion for the present time must be less in creed and more in life.

Ellison R. Purdy declared that effective preaching was never more needed. The press and lecture platform could not take the place of "the man with a message." In defining the permanent elements of preaching, he said the sermon must be essentially the same as that of the apostles. Every spiritual message in essence is found in the New Testament. Doctrinal preaching is best. Present-day preachers should make old doctrines glow in new terms, must plead for uncompromising ethics. Our ministers must be educated so that they can compel a hearing. They must be able to move men to repentance, self-sacrifice and service.

"The Problem of a Friends Meeting in a Large City" was discussed by Albert J. Brown.

He found some asking how to maintain spiritual democracy in a meeting with a pastor. This problem confronts a Friends meeting in a large city as well as elsewhere, but he had no fear for the outcome, since our pastors were awake to the danger and partook too much of the spirit of our free American institutions ever to allow democracy to suffer in our churches.

The problem of church attendance was a very real one in the city, where the new environment had a tendency to break up the old home habits of those coming from the country and smaller towns. He could suggest only one remedy. Loyalty to the Friends Church akin to heroism must be taught in the home.

The problems of the city should be the problems of the church. We should do our best to turn the social and civic forces into the way of righteousness and trust God. But we have no right to trust God until we have done our best. We must learn to

create spiritual ideals in the crowd, to live and work with men and use the force of organization.

Charles W. Sweet said the problems of a Friends meeting in a city were the same as those of all churches everywhere. He then mentioned four subjects, which appealed to him as being of first importance for any kind of Christian work:

First. Doctrine, which is a bundle of principles as essential for the Christian worker as medicine is for a physician.

Second. Character, which must be above reproach.

Third. Knowledge, and Fourth, a message.

The meeting-house ought to be located where it can be easily reached. Good music should be given a prominent place in the services. As long as we teach music in our homes and institutions of learning our young people will go to the churches where good music is to be heard.

The closing subject on the program was "The Expansion of Quakerism."

Isaac Sharpless read the first paper. He told how the glorious promise of the first generation of Friends to spread and become the greatest religious and political force in the world had died out before the close of the first half century, and how Friends had spent their energy in preserving their inheritance, rather than in moving forward with the great law of progress that governs the world. This lapse into quietism is not logical, but he finds an explanation in a lack of educated leadership. This dearth of broadmindedness was also the cause of our great separation. Each party saw a partial truth. One dwelt on the mystical union with God, while the other emphasized the outward work of Christ on the cross. Both magnified their differences until rupture was inevitable. In like manner, we find two very marked types of religious experience among Christians to-day, one comes as an abrupt change—a complete new creation in a moment of time, the other is a gradual growth, both equally genuine and effective. These things are mentioned only to show how easy it is for anyone with a limited horizon to generalize on his own experience and condemn others. This is just the condition we should strive to avoid. We need to wait on God for inspiration and strength, but we need also a broad education to keep us from becoming narrow in our sympathies. Spirituality and intellectuality are not incompatible; they are the complements, one of the other. We must advance with living testimonies for existing evils, and learn to organize in a practical way to reach humanity.

J. Elwood Paige, New England, would have us seek points of agreement with others and emphasize them if we would expand. He saw a hopeful sign in the new interest which young Friends are taking in Quaker history, which will do much to help them find the bed-rock of truth. Emotionalism may secure an inflated Society, but deep digging will give us an enduring Quakerism.

Alfred T. Ware, Indiana, was the last to speak on the subject. He saw the hand of Providence in the

wide distribution of Friends in all parts of America, and thought this our present opportunity. As a people, we ought to be convinced that we have a message distinct and peculiar, otherwise there is no excuse for our existence. The Quaker message is not alone for scholars and leaders, but for all alike—all are to be priests and ministers. Having this idea firmly fixed in our minds, we are in a fair way to expand. We must not be afraid to organize wherever co-operation is needed. We must encourage loyalty to the Society, and personal consecration to definite ends. Nor can our conceptions be too "high and holy." If we believe in Christ we must believe that righteousness will prevail with all men.

"Non-resident Members as a Basis of Church Expansion" was discussed in papers read by Andrew F. Mitchell and Francis A. Wright, but we failed to get briefs.

ITEMS OF BUSINESS.

It was the judgment of the Five Years Meeting that way did not open at the present time for the establishment of a publishing house.

A committee of five, Thomas Wood, New England; J. Elwood Cox, North Carolina; Richard Haworth, Western; J. Lindley Spicer, New York, and Albert J. Brown, Wilmington, were appointed to consider the subject of Friends Bible-school literature, and report to the next Five Years Meeting.

The following proposition coming from Kansas Yearly Meeting five years ago was accepted and sent down, namely:

"To amend Part II, Chapter X, Section I, Title, Yearly Meetings, paragraph 8, following the words, 'When a proposition is approved by a Yearly Meeting, it shall be reported to the Five Years Meeting for its consideration,' by adding the words—

'and if it be approved by that body, with such modifications as that body shall see fit to make, it shall then be submitted to the several Yearly Meetings for their action; and it shall become operative when it shall have been adopted by four-fifths of the Yearly Meetings constituting the Five Years Meeting.'"

It was the judgment of the meeting that inter-yearly correspondence should be continued; that epistles should be brief, largely confined to matters in the yearly meeting sending the epistle, and that the mode of their presentation be left to the yearly meeting receiving them.

It was recorded as the sense of the meeting that no age limit should be fixed for the transfer of the associate members to full membership, but that this matter should be left to the judgment of each monthly meeting, subject to the regulations prescribed by the several yearly meetings. A lively discussion preceded the vote on this question.

The meeting established Nebraska Yearly Meeting and appointed Allen Jay, David Hadley, Eliza H. Carey, Elizabeth C. Armstrong and John F. Hanson to inaugurate its sessions.

The meeting approved the proposition to join in the Federation of Churches, and appointed the following Friends to represent the Five Years Meeting in the Federation: Charles E. Tebbetts, James Wood,

Robert L. Kelly, Charles W. Sweet, J. W. Sparks and Sylvester Newlin.

The propositions regarding changes in Meetings on Ministry and Oversight were referred to the yearly meetings for their consideration during the next five years. The following is a copy of the new sections proposed:

SECTION I.

All meetings on ministry and oversight are discontinued and their functions absorbed by the corresponding meetings at large, to be performed by the meetings themselves or through the following committees:

I.

1. The Pastoral Committee of the Congregation.

The Pastoral Committee of the Congregation shall be composed of the ministers, elders and overseers and such other qualified members as the Monthly Meeting may appoint for this service. This committee shall have the care of the ministry and religious work of the congregation. It shall have a general oversight of the shepherding of the flock, the visitation of families both of members and attenders, and a watchful care over associate members and non-resident members.

The initiative in arranging for the location of ministers or others for special service in any congregation shall be in the hands of this committee. It shall submit its proposals to the Monthly Meeting for its action. Ministers, when located in a congregation, shall carry on their work in harmony with the Constitution and Discipline under the care and oversight of the Pastoral Committee.

It shall receive applications for membership, examine each case carefully, and report those approved to the Monthly Meeting.

II. Committee on Ministry and Pastoral Work of the Monthly Meeting.

The Committee on Ministry and Pastoral Work of the Monthly Meeting shall consist of the Pastoral Committee, or committees, of the congregation, or congregations, composing the Monthly Meeting. This committee shall meet as often as its duties may require, and at such place as may be most advantageous.

Its duties shall be as follows:

1. It shall take the initiative in the recording of ministers (see new section on Recording Ministers).

2. It shall exercise a watchful care over the efficiency of the ministry and the doctrinal teachings of the ministers and their manner of life, and where any give uneasiness on any of these grounds, it shall tenderly advise with them on this account. Where ministers continue in objectionable teaching or conduct, the matter shall be reported to the Monthly Meeting for its action. If the Monthly Meeting decides that action should be taken, it shall report the case to the Quarterly Meeting for its concurrence.

3. Once a year, or oftener, it shall make a report in writing to the Monthly Meeting of the spiritual condition of the membership, of attendance upon public worship, of family devotions, of the conduct of the members in their relation to one another and to the world, of Christian work in which members are engaged, and of such other matters as concern the spiritual life of the Monthly Meeting.

III. Committee on Ministry and Evangelistic and Church Extension Work of the Quarterly Meeting.

Each Quarterly Meeting shall annually appoint a Committee on Ministry and Evangelistic and Church Extension Work. The committee shall advise with the Committee on the Ministry and Pastoral Work of the Monthly Meetings in such matters as the latter may lay before it, and it shall exercise a general care over the work of the church within its borders, with authority to open and enter upon new fields of labor. The chairman of this committee shall be a member of the Evangelistic and Church Extension Committee of the Yearly Meeting. This committee shall meet at some convenient time before each Quarterly Meeting and shall annually report to the Quarterly Meeting in writing.

SECTION II.

Recording of Ministers.

1. When a member, a man or woman, has engaged in public religious service (see Gifts in the Ministry) so that the meeting is edified and spiritually helped thereby, the Committee on Ministry and Pastoral Work is carefully to consider

whether he has received from the Head of the Church a gift in the ministry which should be officially recognized. Persons may occasionally speak to edification, or engage in exhortation, or give testimony to their experience, or offer vocal prayer, with evidence of spiritual power, without having necessarily received a special gift in the ministry. When the committee is satisfied that a member has received a gift in the ministry, it shall report this fact to the Monthly Meeting with a statement as to the evidence that the person has received such gift, as to his manner of life, his doctrinal views, his mental capacity and his general qualifications for the ministry. The Monthly Meeting shall act in the case according to its judgment. If it concludes that the person's gift should be acknowledged, it shall ask the concurrence of the Quarterly Meeting, and without such concurrence the name shall not be recorded. The Monthly Meeting shall take final action in the case as soon as may be practicable after the reception of official information in writing of the Quarterly Meeting's advice.

When a minister is duly recorded by a Monthly Meeting, the clerk shall notify the secretary of the Evangelistic and Church Extension Committee of the Five Years Meeting, giving the full name and address of the minister. The same information shall be forwarded to the Yearly Meeting, through the reports of the Quarterly Meeting.

SECTION III.

Appointment of Elders.

There shall be not less than three elders in each Monthly Meeting who shall each serve for the term of three years, and, as nearly as possible, one-third of their number shall be appointed each year. The appointment shall be made by the Monthly Meeting, the nominations being made by a committee of the said meeting, appointed for that purpose.

SECTION IV.

Each Yearly Meeting should devote ample time during its annual session for a full consideration of the condition and efficiency of the ministry, and of the Evangelistic and Church Extension Work of the Yearly Meeting.

The request of the Friends International Christian Endeavor Union to be received as a department of the Five Years Meeting was granted by the meeting, and the following members of the Executive Committee were recognized as the heads of the department: President Alfred T. Ware, Rial's two Ind.; Vice-President Richard R. Newby, New him the ton, Ohio, and Secretary-Treasurer of Richmond, Sabina, Ohio.

Edward Grubb extended to Meet Mary Lewis, cordial invitation to the th of American Friends a where preparation is made the Woodbrooke Settlement, service.

The fraternal delegates for religious and social Yearly Meetings delegates from London and Dublin thankfulness for all gave expression to a feeling of this meeting, and the kindness they had received in ment. These frd delivered messages of encouragement returning mission, fraternal delegates were provided with The meetings from this meeting.

ments for ng instructed the Committee on Arrange- with Lo next Five Years Meeting to communicate regard ndon and Dublin Yearly Meetings with meeti to sending fraternal delegates to the next Tug.

The clerk was directed to communicate with the cle of Ohio Yearly Meeting before their next ye of Ohio Yearly Meeting before their next rly meeting, informing him of the desire of this rting that Ohio Yearly Meeting should join in the t Five Years Meeting.

The Committee on Arrangements for next Five Yrs Meeting were given authority to invite to the ne meeting such members of Philadelphia Yearly Me as may desire to attend.

An appeal to the yearly meetings for aid in establishing Nebraska Yearly Meeting was approved by the meeting.

A proposition from the Evangelistic Board was approved providing for making up lists of non-resident members of the various yearly meetings. It is hoped that new meetings may be built up from groups of these non-resident members.

The representatives of this meeting in the Council of the Federation of Churches were instructed to represent the Five Years Meeting in considering the temperance question.

A resolution was adopted commending the work of the Anti-Saloon League and the Women's Christian Temperance Union, and pledging the sympathy of the Five Years Meeting in their efforts for the suppression of the liquor traffic.

The Committee on the Friends Hymnal reported that a book already published was selected and, with certain alterations, adopted.

By unanimous vote, the clerks were thanked for their efficient services, the Friends church in become chaplain of Brown their thoughtful hospitality

for their satisfactory annes, is succeeding well as pastor Under a very solemn Poughkeepsie, Ind., and the press of Indiana guidance in the delicate reports of the proceedings. the Five Years Meeting in sense of God's presence and in Indianapolis in stor, operations of the last few days, r, Caating of 1907 adjourned, to meet 1912.

[Communications to Herman New, to Missionary Department.

Two were presented for this department should be addressed and speech making man, 1010 Arch Street, Philadelphia, Pa.] well and honor

ARTHUR AND EDNA CHILSON ON THE FIELD.

Our hearts are filled with gratitude to our Heavenly Father for His constant care and protection and for bringing us safely to the Friends Africa Industrial Mission in Kavirondo, B. E. Africa.

In Dublin and London Yearly Meetings our souls were refreshed and our hearts encouraged by the interest in our work and the help they gave us. On the Indian Ocean it was quite stormy and we were much travel-worn when we landed at Mombasa, but as soon as possible took the train for Kisumu.

We were two days and nights coming from Mombasa to Kisumu. Emory Rees indirectly learned that we were coming on the Wednesday train and was there to meet us. Our telegram from Mombasa to Dr. Blackburn was delayed as usual, but Emory gave us every assistance and the next day took us to Maragoli.

The mission station is on a beautiful site and near the natives, and there was every indication that, in the face of discouragements and living in most miserable buildings, a most excellent work is being carried on there.

After a restful night we continued our journey to Kaimosi. About six miles from Maragoli we came into the cart road, and what relief after pulling along little native paths and winding around through heavy

jungle. The road is overgrown with a sod of short, matted grass with places overgrown with weeds, and, though much of it has not been worked, it is 100 per cent. better than native paths.

Arriving at Kaimosi about 2.00 P. M., we found everything ready, and the iron house as comfortable and nice as could be, and we were soon at home the first time for nearly two years.

The next day Dr. Blackburn and I went down and sawed a nice lot of lumber, Doctor and Emory having spent a few weeks temporarily repairing the mill, and it is now running on about one-third power or less, but sawing logs up into good lumber. We find much more of our timber impervious to ants and borers than we at first supposed.

The next Tuesday Dr. Blackburn and I took some men and the oxen and cart and started for Kisumu via our cart road. Some of the road has been worked by the Government, but much has not been touched for two years. We only spent, all told, not over three hours with our men in repairing it and arrived at Kisumu that same evening in a driving rain, but rejoicing that we still had a cart road to Kisumu, and that it is 50 per cent. better than when first made. With a little work, we found we were able to ford all the streams.

The next day we started back with the cart well loaded with some of our goods and the cases of trees and plants from Washington, D. C. (most all were in good condition), about 15 porter loads in all. The oxen took us along nicely. On the plains the natives had made their fields of grain on the road, and there was some grass and weeds, but the oxen seemed to mind them very little.

We camped about half way to Kaimosi, and the next day, bright and early, started on and arrived at Kaimosi a little after noon, glad that, for Kaimosi at least, the expensive, trying method of portering loads from Kisumu on the heads of natives was a thing of the past.

We were amazed to find things at Kaimosi in such a prosperous condition after passing through, as it has, enough to almost ruin the station completely. The dam was widened, and, while not beyond danger of washing out, is much safer. Along the road near the station was a large banana grove in regular rows bearing nicely. The garden back of the site for Dr. Blackburn's new house is doing well. We counted 21 pineapples on the plants. The orange trees are overgrown with grass, and we are planning to transplant them to a better place, as the soil where they are is very poor. On the site for the brick house is a great pile of burned brick. The whole place is most encouraging, indeed.

Last Thursday Doctor and I left our wives at Kaimosi and started for Monthly Meeting at Lirhandanda. It had rained the day before out that way and in a short time we were wet to our hips, as there is only a native path. After over three hours of forcing ourselves through wet jungle on muddy, slippery paths we arrived at our northern out-station.

Lirhandanda is splendidly located on a high ridge

overlooking all the surrounding country, and Edgar and Adelaide Hole are surely doing a most excellent work with God's blessing on them.

We had a service with the natives, and Emory Rees spoke in Kavirondo. I was surprised at the grasp he had of the language. Surely the Lord has been with the missionaries here in their labor for Him in this desperately needy land, and our hearts were encouraged as we met with them.

After monthly meeting Doctor and I started for Kaimosi, arriving just at dark. This tramping is the hardest work the missionaries have to do, and I am convinced it lessens our efficiency very materially.

I begin Monday carting to Kaimosi our goods and the bill of hardware sent out by the Board.

Missionaries, generally, are enjoying fairly good health.

The Government officials are even more friendly than they have ever been and are keen on helping us with making cart roads. It is the law that natives must keep the bush cut down on all roads. So there is no question as to roads being kept open. All we have to do is to inform the Government the roads need the bush cut and they see to it.

We do praise God for the privilege of being here and engaging in work that is bound to develop the whole native.

Yours for Christ and Africa,

ARTHUR B. CHILSON.

Kisumu, B. E. Africa, Seventh month 21, 1907.

Arnold of Rugby certainly did teach us—thank God for it!—that we could not cut our life into slices and say, "In this slice your actions are indifferent, and you needn't trouble your head about them one way or another; but in this slice mind what you are about, for they are important,"—a pretty muddle we should have made if he had done so. He taught us that in this wonderful world no boy or man can tell which of his actions is indifferent and which not; that life is a whole, made up of actions and thoughts and longings, great and small, noble and ignoble; therefore the only true wisdom for man or boy is to bring the whole life into obedience to Him whose world we live in; and that whether we eat or drink, or whatever we do, we are to do all in His name and to His glory.—*Thomas Hughes.*

Things of Interest Among Our Readers.

Lindley D. Clark, Washington, D. C., preached at Friends Church, Centerville, Ind., on the 20th inst.

Alex. M. Purdy attended Poplar Ridge meeting on 20th inst., and preached both morning and evening.

Thomas Edmundson and three other Irish Friends recently visited Westtown School, and were much interested.

The Friends of Milton, Ind., have a new furnace in meeting house, which adds much to the comfort of their attendants.

While in attendance at Five Years Meeting Joseph F. Kington addressed the students of Earlham College on the Japanese and Chinese.

The oldest delegate at the Five Years Meeting was Richard A. Cox, from Kansas, who is eighty-seven years old. He attended every session.

F. C. Stanley will spend the coming winter in the Anti-Saloon League work in Louisiana. His address will be 312 Canal Louisiana Building, New Orleans, La.

A. M. Gibson, who has been doing pastoral work in Walnut Creek and Hardens Creek meetings, near East Monroe, Ohio, for the past two years, has removed to Cuba, Ohio.

Rebecca G. Lewis and daughter, Mary H. Lewis, are visiting Friends in Ohio. They attended the Five Years Meeting, and will return to their home in Oskaloosa, Iowa, the latter part of this week.

Kansas Yearly Meeting was the first to turn over its mission work to the American Friends Board of Foreign Missions under the new plan of union. This work is among the Indians on Douglas Island, Alaska.

Some time since we published an extract from a local paper which reported a gain of 170 in the meeting at Pasadena, Cal., during the years while Harry R. Keats was doing pastoral work there. We are now informed that 170 is the total number of accessions to the meeting, not the actual gain.

At the semi-annual convention of the Genoa, Ledyard and Venice Bible School Association, held near Poplar Ridge, N. Y., the 22d inst., George Hull, Gasport, gave two excellent and stirring addresses. In the afternoon he spoke on "Utilizing the Home Department," and in the evening his subject was "Coupling the Bible School and the Church." Three of the officers of this Association are members of Poplar Ridge Meeting of Friends.

A report from Fountain City, Ind., dated the 16th, says: "Luke Woodard's house caught fire from a defective flue Monday morning. The fire engine was called and business was closed for a time, all fighting the flames. Once or twice it looked as though they were beyond control. The household goods were all taken out of the house with the exception of a couple of carpets and a few small articles. The loss was about \$200, mostly covered by insurance."

The former students, members of the faculty and friends of Penn College who were in attendance at the Five Years Meeting enjoyed a very pleasant reunion at the home of Prof. Edwin Morrison. About 45 were in attendance. The gathering was entirely informal, but Eli Reece, class '88, was persuaded to sing for the entertainment of the company. His two solos were especially appreciated by those who knew him in his student days, when his singing was a feature of programs at the college.

Here is a warm welcome from the Northwest: "The second session of Puget Sound Quarterly Meeting will be held at Seattle, Wash., on the first Seventh day of Eleventh month. This is a new meeting, and Friends everywhere are invited to co-operate with us in making the influence of the church felt in this great State. Any Friends intending to visit our State would confer a great favor if they would notify us beforehand. Permanent address, Charles Repogle, 1917 Wetmore Avenue, Everett, Wash., evangelistic superintendent of the Ind. Y. M. for Washington."

Ruth L. Smith, whose obituary appeared last week, was the widow of Henry Smith, Westport, who was a lineal descendant of Mary Dyer, through her son Charles. Mary Dyer, it will be remembered, was hanged on Boston Common in 1660, because of her persistent advocacy of Friends cause. If a long line of worthy ancestors helps to mould solid character, she had that advantage, coming as she did, from such men as Samuel Gorton, an early Rhode Island Governor; Benjamin Barton, Francis Cooke, Richard Warren, Anthony Slocum, Christopher Holder, Adam Mott, William Ricketson and other settlers of Rhode Island, Plymouth and Dartmouth.

Our friend, Anna F. Taber, San Jose, Cal., has called our attention to the needs of the Akasaka Hospital in Tokio, Japan. This hospital was founded in 1886 in memory of Anna L. Whitney, and is under the medical care of Dr. Whitney, son-in-law of Bevan Brithwaite, who is widely known as a skillful physician and a devout Christian worker. It is a center of powerful Christian influence. Part of the money which supports this hospital comes from England and part from America. We should like to suggest that any of our readers who wish to help this good work should send contributions to Anna F. Taber, 313 South Tenth Street, San Jose, Cal.

On the 11th and 12th inst., Friends at West Milton, Ohio, celebrated the one hundredth anniversary of the establishment of West Branch Monthly Meeting. The exercises were a fitting observance of the century mark, and were keenly enjoyed by the congregation and visiting friends. Eli Jay spoke on "Prehistoric West Branch;" Anna May Pemberton on "Quakerism and Slavery;" "Quakerism of the Nineteenth Century" was presented by Elbert Russell, Earlham College. In speaking of "The Branches of West Branch," Eli Jay stated that West Branch was the parent organization of practically every meeting, quarterly and yearly, west of the Great Miami River, representing a membership of about 65,000.

Daisy Barr, Fairmont, Ind., spoke on "Woman in the Ministry." Cyrus W. Hodgins, professor of History at Earlham, talked on "Friends and Peace," and J. Edwin Jay, Guilford College, N. C., on the "Permanence of Quakerism." In the final address by Elbert Russell, it was urged that the Twentieth Century demanded not a new gospel, but new methods and a message expressed in modern forms of thought.

After commenting on the tendency of Friends ministers to move East, the Richmond *Paladium* gives the following interesting information: "Amos Sanders, after building the Friends church in Noblesville and serving as pastor for many years, went to Brooklyn, N. Y., and remained at the head of the largest church in that city as long as his health would permit."

"Earl Harold, Richmond, is preaching at Worcester, Mass."

"Clarence M. Case, for many years a teacher in the Noblesville schools, resigned the pastorate of a Friends church in Richmond a short time ago to become chaplain of Brown University at Providence, R. I."

"Orvill Trueblood, Vincennes, is succeeding well as pastor of a large congregation at Poughkeepsie, N. Y. Mary Miars, formerly a pastor at Carmel, Ind., is engaged in ministerial work at Lynn, Mass. Della and Seth Reese are located in Rhode Island. They originally came from Westfield. Oscar Mood, Grant County, and wife have gone to Fall River, Mass., where he becomes a pastor."

Friends at Whittier, Cal., have recently enjoyed a trio of wedding celebrations:

Friends of Amos M. and Phoebe Kennworthy, to the number of seventy, gathered at their neat little cottage in Whittier, Cal., the 23d ult., to celebrate the fifty-fifth anniversary of their marriage. Two handsome parlor rockers and a purse of \$20 were presented, and a social hour of greeting, singing and speech making was greatly enjoyed. These people are well and happy in busy work for the Master.

The 8th was the fiftieth anniversary of the marriage of Thomas and Sarah Armstrong, for which they issued many invitations. The home, beautifully decorated, was open to receive guests, afternoon and evening, and about 300 people greeted them. Among this number were many old students of Thomas Armstrong from Hopewell Academy. The gifts, in gold coins, were numbered by the twoscore and a half, with many other handsome presents. Thomas Armstrong is evangelistic superintendent of California Yearly Meeting.

On the 9th inst. about 70 friends of John and Sarah Carey gathered in the lawn of a neighbor's home, where this beloved couple were invited to dinner, and surprised them by presenting many useful gifts and giving an informal program of speeches and songs, celebrating the fifty-fourth anniversary of their marriage. These people have spent all their married life in missionary work on the frontier and among the Indians. They worked twenty years among the Indians, mostly under Dr. Kirk and Jeremiah Hubbard, the Government agents. They are now quite feeble, and are "Only waiting 'til the angel opens wide the pearly gate."

DIED.

STEVENSON.—At her residence in Farmington, N. Y., Fourth month 9, 1907, Annie Stevenson, wife of Edward W. Stevenson, aged forty-nine years. She was a member of Farmington Monthly Meeting, and her friends bear witness to her faithful Christian life in the home, the church and the community.

THOMAS.—At the residence of his son, L. W. Thomas, Fort Dodge, Iowa, Ninth month 21, 1907, Jesse Thomas, formerly of Oskaloosa, Iowa, in the eightieth year of his age.

WILLITS.—At her home, near Cleo, Oklahoma, Tenth month 9, 1907, Leah Willits, aged seventy-four years.

The International Lesson.

FOURTH QUARTER.

LESSON VI. ELEVENTH MONTH 10, 1907.

JOSHUA • RENEWING THE COVENANT WITH ISRAEL.

JOSHUA 24:14-28.

GOLDEN TEXT.—Choose you this day whom ye will serve. Josh. 24:15.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. An old man's warning. Josh. 23:1-13.

Third-day. Reminder of mercies. Josh. 24:1-13.

Fourth-day. Covenant renewed. Josh. 24:14-28.

Fifth-day. Death of Joshua. Josh. 24:29-33.

Sixth-day. Call for decision. 1 Kings 18:17-24.

Seventh-day. Living for Christ. Phil. 1:8-21.

First-day. The first claim. Matt. 6:24-34.

Time.—Uncertain; about eighteen years after the time of the last lesson and twenty-five after crossing the Jordan. Perhaps between 1426 and 1175 B. C.

Place.—Shechem. This was Abraham's first resting place in Palestine (Gen. 12:6); it was the place where the blessings and the cursings of the law had been read (Josh. 8:30-35); it was between Mounts Ebal and Gerizim, and possibly the assembly was near Jacob's well, and the tomb of Joseph, and where, centuries later, the memorable conversation with the "woman of Samaria" took place. This is one of the few practically certain sites of Bible history.

Joshua is spoken of as one hundred and ten years old (Josh. 24:29), and dwelling at Timnathserah, which is only a few miles from Shechem (see Josh. 19:49, 50; 24:30). It must not be supposed that the conquest of Canaan went on steadily—it took several years, and, indeed, was never thoroughly accomplished.

It was fitting that the great leader should bid farewell to those whom he had led, and for whom he foresaw much difficulty. Shechem was central, it was near his own inheritance, and it was hallowed by memories of the promises given there to Abraham by Jehovah. We have in chapters 23 and 24 two farewell addresses of Joshua. Whether they are two separate addresses, or two reports of the same address, it is impossible to decide—scholars differ in opinion; the spirit in each is the same, and the essential lesson inculcated in each is not dissimilar.

It was eminently fitting that Joshua should recall to his hearers some of the most remarkable incidents of their national history, especially what Jehovah had done for them in the past. After this he calls upon them to make their decision. It is quite evident from this chapter that the Israelites were far from being wholly devoted to Jehovah, and that they continued this divided service is evident from Judges, Samuel and Kings—indeed, the Israelites were not free from idolatry until after the return from the Babylonish captivity.

14. "Now, therefore," etc. Note that the temptations to idolatry were from three sources: "the gods which your fathers served beyond the river" (R. V.), that is, the Chaldean deities; the gods of Egypt, and the gods of the Amorites (verse 15). "Fear the Lord and serve Him in sincerity and truth."

Fear means godly fear or reverence. "Sincerity and truth" equivalent to "with all thy heart and soul and mind." is the Euphrates, which always was the is the Suphrates, which always was the river to the Jews.

15. Among these four claimants, Joshua appeals to them to choose one. Of course, it is perfectly clear from verse 14 that he means that they should choose Jehovah. But he implies that it would be better for them to make a clean-cut decision—to choose between God and Baal—to cease from halting between two opinions. He also wished them to make an intelligent choice, to weigh the claims of each. After this he announces his own decision—"As for me and my house." Whatever you may do, my mind is made up, and my family will go with me.

16, 17. Moved by Joshua's words, the people announced their choice, using strong language. "God forbid." An expression of strong dislike or abhorrence.

19. "Joshua said." He knew the character of those to whom he was speaking—how easily they fell away. It was needful to do more than simply move their emotions. "Ye cannot serve the Lord," etc. The meaning evidently is, that he wishes to impress upon them the idea that it takes more than words, more than excitement to enable them really to serve Jehovah. "He is a holy God." Therefore, He will not be satisfied with impurity, and a divided heart. Compare Lev. 19:2; Hab. 1:13. "Jealous." Jehovah is constantly represented as being "jealous." This means, again, that He will not receive a divided service. "He will not forgive your transgression nor your sins." The meaning must be inferred from the context. He has been speaking of idolatry, and says the sin of idolatry will be punished. The Israelites of that day would be hardly likely to understand a religion of love and free forgiveness—for them, we can hardly doubt, "the terrors of the law" would have a deeper and more effective meaning, for they would feel that there must be a tangible punishment for transgression. The idea is further carried on in verse 20.

20. "Turn and do you evil." R. V. The old Hebrew ascribed both good and evil to Jehovah, His was the agency in each case; indeed, "everything abnormal or extraordinary, whether good or bad, was referred to the divine agency." Knowledge of this fact helps to explain many hard passages. While recognizing the relatively high morality and religion of the old Hebrew, we must be careful of reading into the Old Testament what was not revealed until God sent forth His Son.

22. "Ye are witnesses against yourselves." You have made a public promise.

23. "Therefore put away." Carry out your promise by your action. "The strange gods." He speaks as if the possession of the images—the teraphim—was a common thing, as it must have been, for we find them evidently not uncommon in the days of David (see I Sam. 19:13, 16, R. V.), and even as late as Hosea (Hos. 3:4).

25, 26. Joshua enters into a formal covenant with the people, records it in book, and further marks it by setting

up a "stone of memorial." Compare the account of this whole incident with that in the life of Moses (Deut. 29:1; 30:29).

PRACTICAL THOUGHTS.

1. "Joshua was a soldier, a soldier of the Old Testament, a splendid man for his day, but not beyond his day. . . . He was not the apostle of charity or gentleness. He had one virtue, but it was the supreme virtue—he honored God," and he was absolutely loyal to Him.

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Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR ELEVENTH MONTH 10TH.

THE GREED FOR GOLD.

PROV. 23: 4, 5; LUKE 12: 13-21.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. A hard bargainer. Gen. 31: 36-42.

Third-day. A greedy man. Josh. 7: 16-22.

Fourth-day. Covetous priests. 1 Sam. 2: 12-17.

Fifth-day. A dishonest servant. 2 Kings 5: 20-24.

Sixth-day. A betrayer for silver. Matt. 26: 14-16.

Seventh-day. A woe on greed. Jude 11, 12.

The Bible characters that illustrate the penalties of sin serve an excellent purpose indeed, inasmuch as no partial presentation of truth is adequate, and if we read only of the faithful and their rewards we would have but a part of the story of human discipline. But if we read of them merely as of those long dead, without followers or successors, or if we attribute to them a sort of bad pre-eminence against which we may display our virtues, flattering ourselves that we would not be guilty of such folly and evil, we lose the good we might derive from the account of them.

The Bible is written with an insight into the human heart, its motives and their outworkings, that makes it a mirror to the race. When we read Jacob's reproaches against Laban, we may be somewhat less moved at his very real grievances when we remember how he undertook to gain in haste what came to him only after years of penitential service and waiting. But Laban's graspingness is none the less unlovely because Jacob's was so much like it.

Achan shows how an evil infects all whom it touches, so that even a national calamity may be entailed by the sins of a few. On the other hand, the nation's safety lay in the zeal for righteousness of Joshua and those with him.

Judas betraying his Lord for silver, and Ananias and Sapphira striving to gain a desirable fellowship and still cling to a part of the price, show what comes to pass when the greed for gold overtops the love of God.

But the possibilities of every such sin

TROUBLE FROM COFFEE.

PEOPLE BEGINNING TO LEARN ABOUT THE DRUG.

"Coffee treated me so badly that I want to tell people about it, and if you can use my letter, I will be glad.

"I am forty-five years old and have drank coffee all my life. I have felt bad for years and did not know what ailed me. Sometimes I would have to press my hand against my heart, I would be in such pain, and I got so I could hardly do my work. My head would feel heavy and dizzy, and many a time I got so blind I just had to drop down or else I would have fallen.

"I felt bad all over. My feet would swell and hurt me. A friend of mine asked me to try Postum and stop drinking coffee. I tried the Postum, but it was some days before I got hold of the right way to make it. My heart disease and dropsy disappeared and I got entirely well.

lie in the conditions of our own lives, without, if they have been cast out; within, if the cleansing Christ has not visited His temple and taken up His abode. It is not alone the greed to hold that hurts, but the longing to have is none the less deadly. How widespread this is, is witnessed by the unceasing vigilance required of the post office authorities to prevent the use of the mails by fraudulent concerns promising impossible returns for money invested with them; and by the almost daily account of defalcation which had its origin in a desire to get money to "play the races," or to gamble in the stockmarkets. Hardly a day passes but comes to light new proof of the truth of the word, "They that desire to be rich fall into a temptation and a snare." There is no day but God shows His power to keep all who trust Him, whether rich or poor, in this world's goods.

NOTICES.

The proceedings of the Five Years Meeting will be published in book form, bound—some in paper and others in cloth—and they will be sold at cost, which will not be less than 50 cents for paper binding, and 75 cents for cloth. All members of Indiana Yearly Meeting who desire a copy will promptly inform the undersigned, giving name and address, and stating style of binding desired. The object of this request is to determine how many copies to order for Indiana Yearly Meeting.

TIMOTHY NICHOLSON,
Richmond, Ind.

ONE OPPORTUNITY.

In the city of Colorado Springs, Colo., a city of 40,000 population, there is a small, live, wide-awake Monthly Meeting of Friends.

They have just purchased a lot upon which to build a church. Sixteen hundred dollars have been raised by these few faithful members besides keeping up the expenses of the meeting, Bible-school and Christian Endeavor.

Colorado Springs is a great all-the-year-round health resort, surrounded by more natural scenery, perhaps, than any other American city. Thirty thousand visitors were in our city at one time the past summer.

We come to you with an appeal to help us to build a Friends meeting-house in that city. If you can spare \$1, \$5, \$10 or \$50 to help us to build this church at this time, you will help to take a city for Quakerism. If you want to know more of this field, write E. Howard Brown, pastor of Colorado Springs Meeting, or W. Jasper Hadley, superintendent of Iowa Yearly Meeting, Marshalltown, Iowa.

Any gift you may make will be gladly received and greatly appreciated.

E. HOWARD BROWN,
330 South Nevada Avenue,
Colorado Springs, Colo.

The Y. M. C. Associations of North America have asked that Eleventh month 10th to 17th be observed as a time for special prayer. A small pamphlet giving the topics for each day, and information concerning them has been issued. Copies of this pamphlet can be secured from P. F. Jerome, 3 West Twenty-ninth Street, New York City.

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And it will do more than that. Every particle of impurity in your stomach and intestines is going to be carried away by the charcoal. No one seems to know why it does this, but it does, and does it wonderfully. You notice the difference in your appetite, general good feeling, and in the purity of your blood, right away.

You'll have no more bad taste in your mouth or bad breath, either from drinking, eating or smoking. Other people will notice your bad breath quicker than you will yourself. Make your breath pure, fresh and sweet, so when you talk to others you won't disgust them. Just one of two Stuart's Charcoal Lozenges will make your breath sweet, and make you feel better all over for it. You can eat all the onions and odorous foods you want, and no one can tell the difference.

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The American Friend

Vol. XIV

ELEVENTH MONTH 7, 1907

No. 45

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THE FARMER

Between the rising and the setting sun he stands,
A silhouette against a background sky,
He holds the pulse of ages in his hands,
He times the heart-beats of eternity.]
He cradles with his grain the lives of men;
The sinews and the muscles and the thought,
Which guide the court, the camp, the mart, the pen,
By him are wrought.

Upon his plow he leans to turn the sod;
He feels the rushing season by him pass.
He rears a nation with that earth clod,
Upholds a cycle with that spear of grass.
The morning stars sing out to him alone,
The gold of noonday aureoles his head,
Beneath his touch the barrenness of stone
Becometh bread.

Thus, vested by the twilight and the dawn,
The heart of nature opens to his eyes,
The winds of heaven in his path have strown
The hidden seeds of holy mysteries.
The spade his scepter and his throne the plow,
He standeth there, too free for posturing,
The royal drops of sweat upon his brow
Proclaim him king.

—Harriet Fairchild Blodgett.

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Events and Comments.

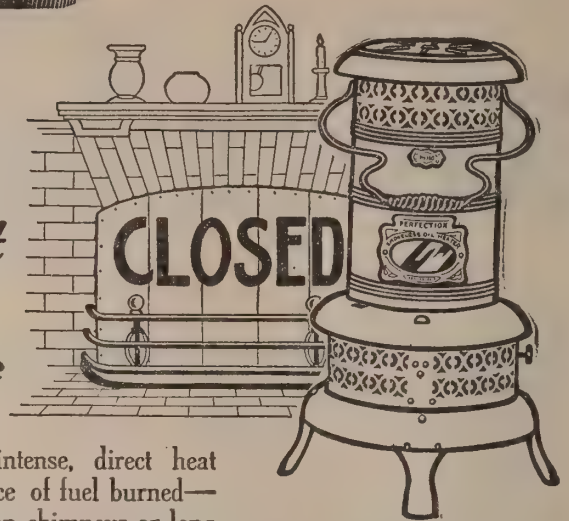
Before this issue reaches our readers the voters of Delaware will have decided for license or prohibition. The anti-saloon men are very optimistic. Field Secretary Royal W. Raymond declared on the 1st that: Our reports show that we will have a majority in Sussex County of 2,000, a majority in Kent County of 1,500, a victory in the city of Wilmington by a close vote, and rural New Castle County (all of the county outside of Wilmington) uncertain. The development of the no-license cause within the past fortnight has been remarkable."

A professor of English literature in one of our universities once brought to me to publish in this magazine a learned piece of writing. It seemed to me a pretty dull thing, and not important, according to my judgment, to anybody, and not possibly interesting to more than a mere handful of special students. I told him this as politely as I could. He soon came to see me again and smilingly took me into his confidence. "I hardly expected," he said, "that you would publish that 'study' that I offered you. In fact, I care little about it myself. I wrote it because my professional standing demands that I shall produce something at certain intervals. But now I have a piece of writing that I do take great pride in, and I want you to publish it without betraying the authorship to any living being. It would hurt my professional standing if it became known that I wrote this." It was a novel!—Walter H. Page, in the *November Atlantic*.

From many quarters of the industrial world we hear talk of retrenchment. If this is to be the permanent outcome of the financial panic which we have just experienced it may not be an unmixt calamity. Prominent railroad officials met in New York last week and took counsel with each other as to how best to curtail expenses on their respective roads.

Prices in boarding houses have reached a point where people are beginning to feel justified in selecting cheaper articles

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Doesn't
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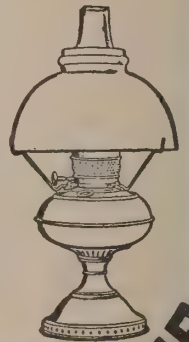
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of food. The same is true in many kitchens. A case in point is the proposed rise in the price of milk in Philadelphia. The farmers supplying the milk have asked for an advance which will bring the retail price up to ten cents a quart. This has stirred the city consumers and hundreds of families have served notice on the dealers that they will cease using milk if the price should be permanently fixed at that figure. Other instances might be sighted.

NOTICE.

APPEAL FOR FUNDS FOR WORK OF BOARDS OF
FIVE YEARS MEETINGS OF FRIENDS.

At the recent Five Years Meeting, the importance of more aggressively carrying on the work under the care of its Boards, and the difficulty of securing sufficient funds for this purpose, was brought before this meeting, with the suggestion that a fund of \$25,000.00 be raised by voluntary contributions to provide for materially increasing such work during the next five years.

As a result of the appeal then made, \$4,443.50 was contributed by the dele-

gates to the Five Years Meeting and the visitors to same.

Generous as was this contribution, it will not suffice to meet the needs as set forth above, and, by direction of the Five Years Meeting, it is proposed that voluntary contributions be asked for in every meeting of Friends comprised in the Five Years Meeting on First-day, Twelfth month 1, 1907, the proceeds therefrom, together with the contributions at the time of the Five Years Meeting, to be divided equally, unless otherwise indicated by the donors, between the American Friends Board of Foreign Missions and the Evangelistic and Church Extension Board of the Five Years Meeting.

Subscriptions may be payable in five annual installments, the first one to be due before the end of this year, and should be sent to Miles White, Jr., 15 North Street, Baltimore, Md., the treasurer of the Five Years Meeting.

MORTON C. PEARSON,
Chairman American Friends Board of
Foreign Missions;

CHAS. W. SWEET,
Chairman Evangelistic and Church-Ex-
tension Board.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XIV.

PHILADELPHIA, ELEVENTH MONTH 7, 1907.

No. 45

THE GOOD FIGHT OF FAITH.

There is much of the athletic spirit in Paul, and he is fond of figures from the games and the arena. Life for him was an affair of contest and battle. "We wrestle not with flesh and blood." "Put on the whole armor." "I have fought beasts at Ephesus." "I die daily." "So fight I, not as one that beateth the air." "I have fought the good fight." The main business of life, as he sees it, is to "quit oneself like a man," with loins girt, and with the fighting gear on. To live well means to be "God's athlete." It is quite fitting, then, for this veteran in spiritual warfare to call out, as though from the side lines, to his young disciple, Timothy, to *fight well* in the contest before him.

The world in which this young Timothy found himself was one to try the real mettle in any spiritual warrior. The church was in the outer fringe of one of the most dangerous movements that has ever swept over it—a movement which, in this epistle (I Tim. 6: 20), is named "Gnosis, falsely so called." "Gnosis" was an Oriental fad which had a tremendous run, and which, while it was on, seriously threatened to swamp the infant church.

It was "a doting about questionings and disputes of words," "wranglings of men," "babblings and oppositions," "giving heed to fables and endless genealogies"—in short, it was a fanciful doctrine spun out of men's heads, by treating ancient mythology as a spiritual allegory, and reducing "the Gospel of the glory of the blessed God" to a level with "the old wives' tales" of paganism. This was Timothy's arena. It was his "battle" to bring the church through this pitiless swarm of error. The hero of many "good fights of faith" calls out to him, then, to "fight this good fight of faith!"

There are many ways of "fighting the fight of faith." It has sometimes been done with rack and fagot. It has sometimes been done by counter-charge and abuse—by "wrangling and oppositions." But none of these ways can be called "the good fight of faith." There is but one way of "fighting the good fight," and that is, to fall back, calmly and courageously, upon the eternal, spiritual forces of God; to go on living in the vision of God which our

soul sees, and to go on uttering unfalteringly the realities which we have tested. This is precisely Paul's charge to his young warrior-athlete: "Manifest love out of a pure heart; keep thy faith unfeigned (*i. e.*, keep it absolutely genuine); go on announcing the Gospel of the glory of the blessed God, which is thy sacred trust; make thy own life an ensample, and let it reveal the grace and long suffering of Jesus Christ; live and speak with thy eyes open on the vision of the King, eternal, incorruptible, invisible, the only God; and, in the vision of this God and the Lord Jesus Christ, follow after (*i. e.*, practice), righteousness, godliness, faith, love, endurance and meekness."

There is the trumpet-call of the veteran to the young volunteer. It is a good word for our age. Our battle is not the same. "Gnosis" is dead, as it ought to be. But we are in a world which still has its "questionings and disputes," its "babblings and oppositions." We are ringed about by forces and movements and tendencies which are severely testing the faith. The issue calls for a "good fight." It is time to have done with abuse and misrepresentation, and to take the field as "God's athlete." That means, in modern language, that we must exhibit a religion which has the eternal forces of victory in itself—a religion of unfeigned and verifying faith, a religion manifesting love out of a pure heart, a religion which lives on the vision of the only God and has for its message the Gospel of His glory and suffering, a religion which changes its believers into ensamples of righteousness, love and endurance.

R. M. J.

"THE GREATEST GENERAL IN THE WORLD."

Men who succeed always have a fascination for us, especially those who stand at the head of great philanthropic and religious movements. We naturally wish to feel the force of their personality, and, if possible, learn the secret of their power. Prompted by such motives, we recently attended a meeting where General William Booth, the veteran founder of the Salvation Army, was the central figure.

The old General is nearing his fourscore years

with a clear mind and a strong body. He has just completed a tour of the large cities in the North-eastern States. Beginning with Boston and finishing with New York, he traveled as far west as Minneapolis and St. Louis, and as far south as Washington, D. C. He spoke to large audiences nearly every day, beside attending numerous receptions and enduring the fatigue of travel. This, however, seems to be his usual life. During the past year, so we are informed, he has addressed only a little less than 1,000 indoor gatherings and countless meetings in the open air. He has traveled upward of 35,000 miles, and has written or dictated something like 200,000 words. We must admire the man, not alone for what he has done, but for what he is doing.

A glimpse at his private life is not without its lessons. He lives in a little house at Hadley Wood, just outside London, away from the city's noise. The rooms are scantily furnished with old-fashioned goods, which he bought when he was a young Methodist minister. His food is simple, mostly vegetable—and, from his boyhood, he has avoided the use of liquors and tobacco. He is an early riser, and, until recent years, he took a cold bath every morning, and worked two or three hours before breakfast. Save for a short afternoon nap, he is constantly busy from the time he rises until he retires, and he keeps this up all the year round without a vacation. His life is being literally poured out for the Salvation Army, and yet, strange to say, he has refused to accept one cent from the Army for his services. Years ago, when the movement first started, a few friends kindly set apart \$25,000 for his support as long as he should live. This has yielded an annual income of a little over \$1,000. In a word, he is a man of sober habits, given to hard work.

The great army of Christian workers, who are gaining a foothold in many quarters of the globe, and who are winning the respect and confidence of good people wherever they go, is largely the child of his genius. In many respects, it resembles the Society of Friends, and in many others it is widely different. Here is a paragraph which might almost be taken from our own history:

The Army grew, it was not made. It was a development, not the outcome of a settled plan. Its growth was from within. When, in 1861, the then Rev. William Booth started on his life work, he had no more idea of the plan or form of ultimate development of the Salvation Army than the proverbial "man in the moon." That is the secret of its success. *It was a series of inspirations. The man simply followed his vision.*

Nor is this foreign to Quaker ideals.

The Army's demands on the soldier are rigorous. It believes in a clean body as well as a clean soul. The soldier may

neither drink alcohol nor smoke. The doctrines of the Army are slight. They do not top-hamper the organization. Salvation by grace is the chief one. Repentance towards God and faith in Jesus Christ are the two main elements of its creed. *It knows no sacrament as such.* The Army officer's *whole life is his sacrament.* The natural outcome of the General's passion for human souls was a determination to purge the world of social evils, and give submerged man a chance to stand on his feet and to get his breath again. Precisely there had the churches hitherto failed. Their teaching had been lopsided. Churches had been magnificent, creeds extensive and ritual ornate; and hands had been raised to Heaven when they should have been feeling down in the morasses for the brother man floundering there. Any institution which joins social work to spiritual work is bound to succeed, for the two constitute man's whole duty. This is the Army's lesson to the churches. The church, as the individual, which worships for its own sake alone, is bound to go down. It is only by giving that we get, by dying that we live, and it is not only the Christian's duty to gain salvation, but to let his life overflow to his fellow-man. This the Army has done.

The contrast between Friends and Salvationists is quite marked when we turn to their respective schemes for church government, and methods of doing work; yet the motive back of the Salvation Army organization is well worth considering. The General puts it in these words:

I have always recognized the value of organized action. Individual effort is all very well, but to accomplish great results combined action is absolutely necessary. This idea lay at the foot of the lasting character of Wesley's work, as compared with the more evanescent effect of Whitfield's preaching. Both men lived at the same period, and worked in exactly the same conditions of society; and yet see how Wesley has lived on and on.

EDITORIAL NOTE.

Our Church Extension Work claimed the serious attention of the Five Years Meeting, and it was the sense of that gathering that more aggressive work should be carried on under the care of the American Friends Foreign Mission and the Evangelistic and Church Extension Boards. The meeting suggested that a fund of \$25,000 be raised by voluntary contribution to provide for this undertaking. An appeal was made before the meeting, and \$4,443.50 was contributed by the delegates and visitors present. This amount is to be paid in five annual installments, and is only a very small beginning for this great undertaking.

By direction of the Five Years Meeting, it is proposed to ask the local meetings to consider the needs for this work on First-day, Twelfth month 1st, and that voluntary contributions be asked for in every meeting of Friends comprised in the Five Years Meeting. The money thus collected will be equally divided between the two Boards, unless otherwise indicated by the donors. Subscriptions may be made payable in five annual installments, the first of which

should be paid before the end of this year, and should be sent to Miles White, Jr., 15 North Street, Baltimore, Md., who is treasurer of the Five Years Meeting.

[FOR THE AMERICAN FRIEND.]

GEORGE FOX AND JOHN WESLEY.

BY JOS. JOHN MILLS.

A great philosopher affirms that "an institution is but the length of the shadow of one man." As viewed from a purely historical and human standpoint, the Society of Friends and the Methodist Church both strikingly exemplify the truth of this aphorism. Although George Fox and John Wesley have now rested from their labors, the one for two centuries and the other for one-half of that time, the personality and teaching of each still persistently dominates organized Quakerism and Methodism the world over. Despite all the lamentable schisms that from generation to generation have invaded both these bodies of Christian believers, the figures of their founders still loom large and bold upon the horizon as the standards of orthodoxy in the faith and practice of their followers. Nor is it likely that their shadows will greatly diminish for long time to come. Not only in the churches which they founded, but throughout the English-speaking world the influence of both is still distinctly marked. (He who desires to understand the history of the English people during the seventeenth and eighteenth centuries should read most carefully George Fox's journal and John Wesley's journal.) Such is the estimate placed upon these two great preachers by a distinguished disciple of Wesley, the late Hugh Price Hughes, London. In an editorial quoted by Dr. Rufus M. Jones, in his autobiography of George Fox, a leading Methodist periodical of England asserts that Fox and Wesley were the two most influential Englishmen of their age, and, with yet greater boldness, affirms that the entire future of England and the English Empire depends upon whether the influence which these two men set in motion is to be perpetuated or extinguished. To set two such commanding historic characters side by side and to note, however inadequately, the resemblances and contrasts between them ought to afford an engaging and profitable study, of which this brief paper can only give the merest hint.

George Fox died in 1691. John Wesley was born in 1703. They thus missed contemporaneity by a space of less than thirteen years. Between George Fox's last sermon and John Wesley's first there was an interval of only thirty-six years. Fox's great colleague, William Penn, had been dead only two years when young Wesley entered Oxford University, and only eighteen years when Wesley began to preach. So nearly contiguous was the phenomenally sudden and rapid rise of Methodist societies in England with the period in which Quakerism was at the summit of its vitality and power. There is great significance

in the fact that, "when John Wesley came into the arena of English religious life he found the Society of Friends the largest non-conformist body in the world," and in the further fact that, while the Methodist Church is to-day the largest body of Protestant Christians in existence, the Society of Friends is among the very least.

Some interesting historical connections may be traced between the rise of Quakerism and the genesis of Methodism. In the year 1663, George Fox employed his time while confined in Lancaster jail in writing and sending forth a testimony against the Book of Common Prayer as then used in the services of the Church of England. Two years earlier a young parish priest had been cast into prison and was finally deprived of his living and persecuted unto death for refusing to use the same book in his church at Blandford. This young man was the paternal grandfather of John Wesley. About the same time another clergyman, a cultivated and scholarly man, so far coincided with George Fox in his attitude toward the English church as to gain for himself the title of "the St. Paul of non-conformity." This clergyman was the maternal grandfather of John Wesley.

To glance at the forces of heredity and environment, which were powerful in their influence upon the early lives and characters of the founders of Quakerism and Methodism is an attraction not easily resisted. What may have been the surroundings of a lad in the home of a Leicestershire weaver three centuries ago we may not be able clearly to picture to ourselves. But of so much we may at least be sure, that modest comfort, practical intelligence of a high order and the sturdy virtues of domestic life all abounded under the roof-tree of Christopher Fox at Drayton-in-the-Clay. Of this man's forebears we know nothing whatever, and all that we know of the man himself is condensed into a few short sentences from the pen of his illustrious son. But they are sentences pregnant with momentous meaning, standing, as they do, at the very threshold of Quaker history. "My father's name was Christopher Fox; he was by profession a weaver, an honest man; and there was a seed of God in him. The neighbors called him Righteous Christer." Here in the paternal influence of this godly weaver is to be discerned the vital breath of that passion for right inward living and honorable outward dealing for which the name Quaker became a synonym within the space of a single decade after George Fox began to preach.

In the Epworth rectory, where the founder of Methodism first saw the light (the fifteenth among nineteen children born in twenty-one years), there was "poverty of the most trying kind—respectable poverty, and intense piety of the best kind—practical piety." Although the Epworth priest was obliged to maintain his large family on a stipend of only £150 a year, and at least once saw the inside of a debtor's prison, he was a man of honorable descent and high character. Samuel Wesley's ancestors had belonged to the aristocracy of brains and social culture. For

three generations they had been "gentle folk by birth, scholars by Oxford training and martyrs, in a sense, by roughness of fortune." In these simple facts may be discovered the human source of that distinctive trait of the Methodist Church, which has always enabled it to lay hold with the grasp of a powerful sympathy upon people in the humbler ranks of life and at the same time constantly fortify its influence in the world by drawing into its fellowship men and women of superior intellect, social standing and practical power.

But for the dominant hereditary factors in the origin of Quakerism and Methodism we must look to the mothers of their respective founders. "My mother was an upright woman . . . of the family of the Lagos, and the stock of the martyrs," writes George Fox. As to the conspicuous social distinction of which a pedigree from the family of the Lagos may have been the badge, we are left entirely in the dark. That it stood for sterling respectability, there can be no room for reasonable doubt, and the trace of martyr-blood in the mother's veins has reasserted its vitality in the early character of her boy. "When I came to eleven years of age," he writes, "I knew pureness and righteousness, for when I was a child I was taught how to walk and to be kept pure." Did Righteous Christer and upright Mary Lago have their infant son baptized in the Drayton parish church to which they belonged? As to this, we are not informed. We do know, however, upon his own testimony, that in his youthful years his "relations" had him slated for the priesthood. But in the last analysis, the fundamental fact in George Fox's early religious history is that, while yet a mere child within the sanctuary of a godly home, the light that lighteneth every man that cometh into the world led him into a dual fidelity of character, "inwardly to God and outwardly to man." Here emerges into bold view fundamental and essential Quakerism in perfect embryo.

The picture of Mary Lago, upon which we have looked, although so very meager in outline, is in its vividness and nobility well worthy to hold a place beside the portrait of Susanna Wesley. The latter was, in the judgment of a recent critic, probably the most capable woman in all England in her day. She enjoyed the proud distinction of being the twenty-fifth child in her father's household. From early childhood, she was accustomed to do her own thinking. At the age of thirteen, she was an advanced theologian and had canvassed for herself the grounds for non-conformity, of which her father, as has been shown, was so distinguished a champion. In opposition to his teaching, she deliberately decided to enter the Church of England. Her marriage with Samuel Wesley proved to be a union of singular beauty and loyalty. So true was she in all her wifely relations and duties that Dr. Adam Clarke adapted to her memory the glowing words from the oracle of King Lemuel's mother: "Many wives have done virtuously, but Susanna Wesley has excelled them all." Nevertheless she, as was also her husband, was pre-

eminently independent in thought and will. In a letter to her son John while he was at Oxford she wrote: "It is a misfortune almost peculiar to our family that your father and I seldom think alike." In the training of her numerous children, she was most strenuously methodical and exacting. John Wesley's education, like that of his brothers and sisters, began in his cradle, where he was taught "to fear the rod and cry softly." Whereupon one of his mother's biographers remarks that, "although the rectory was as full of children as a hive is of bees, it was as quiet as a Quaker meeting-house." As the children emerged from infancy, we are told, their hours of work and play, their habits of dress, manners and speech were all regulated by strict rule, and instant obedience was always required. "At the age of five came the solemn date when every child was taught his letters in one day of six hours, and next morning he began his reading lessons with the first verse of the first chapter of Genesis—'In the beginning, God.' " It is not difficult to believe that he who successfully traces the current of Methodism back to its fountain head, will find it in John Wesley's mother's nursery. Susanna Wesley was, beyond dispute, the first of the Methodists.

In their early spiritual struggles, George Fox and John Wesley had much experience in common. The former in early childhood had "a gravity and stayedness not usual in children." The latter, as a boy, was "grave, silent and patient." The former, as a youth, nourished an introspective spirit bordering upon morbidness. The latter "interrogated his own spiritual condition with tireless diligence." Fox, the youthful shepherd, had a tendency toward a life of seclusion which, at one time, impelled him to sever all fellowship with his kinsfolk and friends. Wesley, the young university student, for a time resolved to forego all companionship that would not help him on his way to Heaven, and shut himself up from the general life of the college. "I fasted much," said the son of Righteous Christer. So did the son of Susanna Wesley. The latter fasted twice a week and partook of the Holy Communion every Sunday. Fox strove to find an outlet for his earnestness of soul in deeds of mercy. He looked out poor widows from house to house and gave them money. Precisely so did young Wesley. While leader of the Holy Club at Oxford he began his life-long practise of giving away all he could save. Fox sought spiritual counsel successively of the priest in his native town, who was ignorant of spiritual things; of an ancient priest at Mancetter, of a priest at Tamworth, who was accounted an experienced man, but who proved to be like an empty hollow cask, and another priest at Macham, who would needs give him physic. Fox thought them all miserable comforters. Wesley, with equal ardor and scarcely more relief for his travail of soul, sought light from Thomas à Kempis, Jeremy Taylor and William Law. But not the Imitation of Christ, nor the Holy Living and Dying, nor the Serious Call could reveal to him the truth which he so fervently longed to know—the

relation of a personal soul to a personal Saviour. "Grief and trouble were so great upon me," says Fox, "that I could have wished I had never been born. . . . I was about twenty years of age when these exercises came upon me; and I continued in that condition for some years, in great trouble." For thirteen long years John Wesley missed the supreme object of his spiritual longing, the full "assurance that God had forgiven his sins." Even after his return from his two years' mission to Georgia, he wrote: "My whole heart is altogether corrupt and abominable. . . . I am a child of wrath, an heir of hell."

But to both, at last, the hour of spiritual vision came. Fox continued to grope his way unguided by human counsel, but when his hope in all men was gone and he realized that he had "nothing outwardly to help him" he heard a voice, which said, "There is One, even Christ Jesus, that can speak to thy condition;" and when he heard it his "heart did leap for joy." To John Wesley, the heavenly revelation came as, one evening in Aldersgate Street, London, he listened to the reading of Martin Luther's exposition of the change which God works in the heart through faith in Christ. Suddenly Wesley felt his own heart "strangely warmed." Straightway he trusted Christ for salvation and received an abiding assurance that his sins were forgiven.

(To be continued.)

[FOR THE AMERICAN FRIEND.]

THE FIELDS ARE WHITE UNTO HARVEST.

BY LIDA HANSON.

No doubt if Jesus were here in person again He would reiterate these words with the accompanying command, "Lift up your eyes and behold." The command to us, then, is to *look*. The disciples, to whom this command was given, did not see what Jesus saw. Nor is this strange. No two observers will relate an incident alike. No two artists will give the same rendering to a scene.

But Jesus' command to behold brings us under necessity of making our mental vision enough like His to see what he saw. What was it Jesus saw? What the fields? What the harvest? When we consider this harvest, that was so important as to call down the only begotten Son of Heaven, and, know that He has called us to be co-workers with Him, it becomes of tremendous moment that we discern clearly what the fields are. For answer to our question, let us consider first what Christ in Himself was, what He defines as His mission, and what led Him to make this declaration.

On several occasions Jesus alludes to His mission. In speaking with Pilate, He declared that, "For this cause came I into the world, that I should bear witness unto the Truth." More concrete is His reply to John the Baptist's inquiry concerning His Messiahship: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the

dead are raised up, and the poor have the Gospel preached to them. This was a summing up of the activities of His life. He was giving His own strength to enrich that of others. May we not find answer to Pilate's question in this? Life given to other lives rebounds on itself and becomes more abundant, multiplied by the number on whom it has been bestowed. God, the giver of all life, is great in proportion to the life He has given. Jesus bore witness to this Truth.

Then again, He would make us more intimately acquainted with the Author of all Truth. When people began to realize the interdependence of human life, they made their supreme being a tribal affair. Hence, the great number of local gods. But Jesus came to teach that God was not limited to locality, not flesh and blood, but Spirit. It was this that He was unfolding to the woman at the well when His disciples pressed Him to eat. She had been impressed, and went away to call her friends. His mind was too much occupied by the coming opportunity, to care for bodily sustenance. Just then the Samaritans were coming with hearts open to receive His Truth, and eating might distract His attention.

"The fields are white," He exclaimed, and the answer to our query seems evident. Are not the fields the hearts of the people, and the whiteness their readiness to receive the Truth?

I am glad Jesus said *fields* in this place, and not *field*. It makes it more explicit. In one place He says field, and the field is the world, the reapers the angels. Angels are spirit, not limited by time and space. While we are in the body we are so limited, and must of necessity concentrate most of our energies on some particular locality. While each heart is a field, there are groups of them who compose fields. The one that Jesus was directing His efforts toward just then was Samaria. His heart was wrung with the thought of the fewness of the laborers. How few understood this great Truth. How slowly those who had an inkling of it grasped its full significance. His own disciples, His household we may call them, were not yet able to bear the whole Truth. He could not yet trust them to send them out as His heralds. Their conceptions were yet too much mixed with worldly ideals. And here was Samaria, and there was Judea, and Idumea and Galilee, and all those regions full of inquiring, questioning minds, hungry, many of them, to know the Truth, the Truth that from its very nature must be communicated by personal contact, by daily life and service. For "Our echoes roll from soul to soul."

How great is this Truth to which Jesus has called us to help Him bear witness? As we contemplate it, it grows, it expands, until it becomes a mighty power, permeating every act or motive of human existence. It is "the greatest thing in the world," for when it is fully developed in any human heart, when it has flowered, it is spelled with four letters—l-o-v-e. Love to God, love to all His creation.

Notwithstanding the scarcity of help, the Truth has been taught. Down through the Ages, since Jesus

sat by the well and importuned the disciples to behold the fields, there have been faithful laborers who have garnered into the fold many sheaves. The knowledge and glory of the Lord has increased mightily in the earth. But who of us, as we look about and see the greed, indifference and selfishness, can say that it is yet full? Yet there are many ready, as in Jesus' time, to receive the Truth if it is given in its purity. Behold the place where Jesus would have *you* work, the thing He would have *you* do or say, the soul to whom *you* may bring the message. If the locality where we must live is fixed and unchangeable, so much the better. Our field is then clear. We look to our next-door neighbor, to the members of our own family, perhaps to those who have as clear a grasp of the Truth as ourselves, and we live the Truth. We do not shun the one who is uncongenial, but seek rather, by unostentatious means, to elevate such a one to a higher plane, to the common standard of Christian living where all can meet in good fellowship.

In thus emphasizing the daily life, I do not mean to lessen one's public duties. "Forsake not the assembling of yourselves together" brings the responsibility of the meeting for public worship to each Christian. Even though we may not have an office in the meeting or Bible-school, our presence there and convictions expressed will give witness to those assembled. Where there are no places of worship, it certainly is the duty of those living in or near such a locality to start one, or see that it is started. "Go, ye, into all the world" may mean to leave home and comforts, or it may mean to some of us the opening of meeting-places near home for public witnessing to the Truth.

With the Truth warm in our hearts, with a zeal for souls stronger than for eating and drinking, let us lift up our eyes and go forth into the fields, and God will give us souls for our hire.

LaFayette, Kan.

Some Views on Present Day Topics.

METHODS OF EVANGELISM.*

BY ROBERT E. PRETLOW.

The evangelistic spirit is fundamental in Christianity. Jesus came into the world to reveal the Father, to bear the message of the Father's love. He said to his disciples, "As the Father hath sent me, even so send I you;" "As ye go, preach;" "Preach the Gospel to every creature;" "Make disciples of all the nations." Such seem to be the master words of the Gospel to those who have received it. And not less remarkable than the repeated command is the vigorous performance on the part of the early church. They were filled with a message in which they thoroughly believed. To them it meant joy and salvation. They were pro-

foundly convinced that what was good for them was good for other men also. So they became propagandists. To them the church was no close corporation whose privileges were to be the jealously-guarded possessions of the few, but a vast heritage open to all who would enter.

In a generation, the message of the Gospel was preached throughout the civilized world. The early Christians were, indeed, thoroughly evangelistic.

As churches were gathered together and the number of disciples grew, numbers recruited from every class and every kind of men, other needs of the church became manifest, and other duties apparent. Organization, administration, teaching, shepherding, ministering to those gathered, the development of spiritual gifts among the members claimed a large and rightful share of the thought and energy of the church. These are not evangelism, but its universal and necessary consequents in any living church. Evangelism lies at the very basis of prosperity and growth. It provides the material on which all other powers are to be exercised, and out of which they are to be developed.

What need of the organizer if there be no forces to co-ordinate; of the teachers, if there be coming into the school no learners; of the general, if no army be recruited?

Whatever, if any, of its various functions the church may ever afford to neglect, it cannot be this one. To do so is suicidal.

What, then, shall we define evangelism to be?

It is not a special form of holding meetings merely, nor peculiar methods of evoking emotion and excitement. It is simply the presentation of the Gospel in such a way that those outside the bonds of Christian fellowship will be led to accept the Gospel, and ally themselves with the working forces of the visible church. Whatever of sensation, of emotional experience, or of personal following an evangelist is able to produce, if he does not bring about these two effects, the acceptance of the Gospel (which carries with it the thought of the new birth and the changed life) and union with the church, his work as an evangelist has, to that extent, failed.

If the church is to live it must be constantly recruited from the outside. No recruit is desirable save one who has sincerely accepted the Gospel. To provide these suitable recruits is the function of evangelism. Then must follow the warm fellowship, teaching, direction into proper activities and encouragement therein, without which the fruit of the evangelistic labors is so likely to quickly perish. All vital and necessary parts of the work of the church are these, but they are not evangelism.

The function of evangelism, let it be repeated, is to work on those outside of the church, fit them for membership, and bring them in. There is a possibility, I suppose, for one to be a sort of a Christian without coming into the organized church, just as there is for one to be a sort of a man and live a hermit; but neither in the social nor spiritual world is it good for a man to be alone. The work of evan-

* Read before the Five Years Meeting, Tenth month 17, 1907.

gelism is not complete till belief has been followed by a fellowship which co-ordinates the believer's faith and activity with that of his fellow servants of the Christ.

Any methods of evangelism are but crippled and partial, failing in justice both to the convert and to the church, wherein this second object of evangelistic labor is slighted or overlooked. Almost any church connection is better than none. But if we believe that within our own Society is found the simplest and highest interpretation of the spiritual teachings of Christ, and the widest and freest field for individual service, then we are both unfaithful and unkind, if we fail to put forth earnest, intelligent, and active efforts to bring the fruits of our labors into our own organization.

There are two distinct fields in which evangelistic effort may be applied; the field in which there is already an organized local church, and that in which there is none. The latter divides itself again, naturally, into what is termed home mission, or church extension work, and the foreign mission work. The latter has become so much a distinct work that it cannot be considered in this paper.

In fields where a local church is in existence it ought to be such a power, through the regular preaching of the Gospel, and the teaching, testimony, and example of its members, that fruits should be continually appearing. The ideal condition is that described as very early existing at Jerusalem, where there were being added to the church, day by day, those that were being saved. The whole machinery of our religious work should be devised with this end in view. If there are not somewhat frequent additions as the result of its regular labors, it is the business of the church to make some serious examination as to the cause of the failure.

Such an idea of increase did not seem to be much in the mind of the Society of from half a century to three quarters of a century ago. Disownments were much more frequent than additions, and the chief concern seemed, rather than the extension of Christ's kingdom, to be the guardianship and preservation of a somewhat grotesque distortion of "our ancient testimonies," before which, unhappily, some of us are still inclined to bow down and burn our incense.

Upon this tradition-bound period the movements ushered in by the "General Meetings" came like a revelation that thrilled the church to the heart's core, and set in motion new life and new forces. What ever of faults may have been inherent in it or have grown out of it, it was a movement without which, seemingly, Quakerism in America must have perished. The church was awakened. It could never go back to the old routine again. As results of this movement, there came into being among us the organized evangelistic work, through yearly meeting boards, and the pastoral system. With the latter the concern of this paper is only indirect.

The new message created a profound spiritual exhilaration. It was like coming from enforced

idleness in a close and darkened room into activity in the fresh air and sunshine. We liked the sensation, and wanted it repeated. Once a year, at least, we desired to be "renewed." The high esteem in which the work of the evangelist was held was evidenced by the fact that it received pecuniary recognition out of all proportion to that of those who sought in more quiet ways to labor constantly in one field. There appeared a manifest tendency to concentrate the aggressive religious work of the year into the period of special meetings. In consequence of the resultant inactivity through most of the year, much of the effort of the special meeting had to be expended in warming up the church. The records of many of these special meetings, especially in cases where continuous pastoral care was lacking, show that, while numbers of definite experiences were reported, the additions to the church were comparatively few.

Such reports may be found as: Conversions and renewals, 106; added to the church, 12; conversions and renewals, 92; added to the church, 10; conversions and renewals, 72; added to the church, 0. A further analysis of the reports would reveal the discouragingly high ratio of "renewals."

The tendency of some evangelists, and of the meetings which called them, seemed to be to seek, primarily, the production or reproduction of religious sensations. Now this is not a legitimate object of evangelism. One penalty of its pursuit is that constantly more and more striking sensations are demanded. There creep into the meetings senseless and bizarre activities, startling public confessions of real or imaginary wrong-doings, trances, tongues and the whole brood of ill-balanced and abnormal activities which bring reproach upon the name of Christianity, and weaken the church, wherever they occur.

The shallowness of even the apparent success of some such meetings is illustrated in the experience of one monthly meeting, which received 92 members as a result of a series of meetings and within a term of, possibly, two years was obliged to drop 80 or more from membership, because, after the revival was over, they did not attend meetings nor manifest a Christian life. And the congregation affected has been ever since a dead weight on the shoulders of its monthly meeting.

Slowly, through pain and loss, and suffering, and shame we are learning that manifestations of hysteria, of physical and mental abnormalities, are not Christianity, nor proofs, nor fruits of Christianity, but manifestations of diseased conditions which it is the province of genuine religion to seek to cure, rather than to create or to intensify. To produce permanent values for the church evangelism must not play upon the surface of the sensibilities, but present a Gospel which not only warms the heart, but satisfies the intellect and moulds the will.

It has become apparent, also, that the appeal of sensational methods is not to the people of character and force who, when won, add strength and vigor to the church, but to those who, while they remain

in the church, do so rather as charges upon its life than as additions to its forces.

It may be readily conceded that all souls are alike precious in the eyes of God; but it is surely true that all men are not equally useful in the work of the church. These moral invertebrates who live upon their emotions, cannot be cared for and kept erect unless the church recruit largely from sturdier stock, composed of firmer fiber.

Shall we then, because some flaws have appeared here and there in our work, abandon evangelism? By no means. On the contrary, we should seek the more diligently for methods that will build up the church to a larger degree and in a more satisfactory manner. The truth is still winning and powerful. Its proper presentation in the right quarters cannot fail to materially enlarge and strengthen the church. Where results are not entirely satisfactory it is our duty not to cease our labors, but to improve our methods.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

RELIGIOUS APATHY IN CUBA.

BY JOS. M. PURDIE.

We are told that the Siboneys, the original tribe in Cuba, were "loving, peaceful and of bright intelligence," and that they learned to use the arrow in order to defend themselves against the *Caribes*.

In the historical account of the year 1828, we read the following sad narrative: "The country was full of vagabonds, players, robbers and assassins, and it was dangerous to go out into the street at night without taking a lantern." In 1829, in Havana, there was a conspiracy formed in the Masonic Order, called Legion of the Black Eagle, and in 1844 another near Matanzas.

Previous to these years, however, the Buccaneers were busy ravaging the coast towns. They sacked and burned the public buildings and even took the bells from the churches. Oliver Cromwell set his heart on taking possession of Cuba instead of Jamaica. There was a time when England had a hold on Cuba, but, by the treaty of peace signed in Versailles, England lost this hold and received Florida instead.

As we look back on the history of Cuba, there is one year that stands out with especial significance—the year 1868. It was the year when Céspedes raised the cry of *Cuba Libre!* Then there followed ten years of destructive warfare, years which rendered callous the finest sentiments of man. Although the Cubans were united in their desire for independence and their sympathies blended in a common cause, nevertheless hatred, vengeance and discouragement were seeds sown destined to bring forth evil fruits.

The strategy of war has wrought havoc in the moral life of the country. The Cubans have been

deceived and weakened in their confidence in man. Not only a lack of confidence in foreigners exists, but even among themselves suspicion and distrust enters into the most important matters of the nation.

This lack of faith extends to religious matters. In the town of Caraballo we were distributing tracts, and a man sternly refused to take one. We inquired into the reason for such an action, alleging that the literature was protestant. He said that he did not care about any kind since he could not believe in the veracity of the church. Then he pointed toward the Roman Catholic Church and said that it had served as a prison and that some relative of his had been taken from there to be executed. Others have told of the sad times when the Pope blessed the Spanish Army as it came over to fight the Cubans. They tell of times when bells were rung to cheer the Spanish forces.

Cruel treatment in the name of religion has had a blighting effect upon these people. Churches used as forts and prisons were not calculated to create love for the ancient ecclesiastic institution. Their love for religion has waned, and a pall of faithless gloom hangs over the whole island.

American customs introduced abruptly have tended to excite the self-love of the people. They consider their customs correct enough, and for a stranger to attempt almost everything within a decade, is not in line with Cuban thought. For an American to act as an American is all right, but for a Cuban to act as an American is looked upon with disfavor.

How much is said of Cuba and what excitement she creates in the United States! And yet the population of the whole island is about the same as the population of the City of Philadelphia.

A thread of sadness and of woe runs through the whole history of Cuba. Do we need to wonder at the existing religious apathy?

Holguin, Cuba.

Things of Interest Among Ourselves.

Cyrus W. Harvey, Kansas, a member of the conservative branch, and editor of the *Western Friend* for eighteen years, was present at the Five Years Meeting.

John Stribling preached in his home meeting at Earlham, Iowa, the 20th inst., the pastor, Chas. S. White, being absent at the Five Years Meeting. John Stribling will move to California in the near future.

Leslie Bond, who served as pastor for Friends at Salem, Iowa, the past year, and who was recorded a minister by Muncie Monthly Meeting, Indiana, recently, is now a student in the Biblical Department of Earlham College, Richmond, Ind.

Paris J. Cox will continue his work with Friends in La Porte, Ind. The meeting-house is being re-roofed and repaired on the inside. A number of new members will probably unite with Friends at the next monthly meeting. The outlook is encouraging.

Among the older Friends that attended the Five Years Meeting, were Washington Hadley, California, 88; Richard Cox, a delegate from Lawrence, Kan., 87; David Tatum, Chicago, 85; also Walter T. Carpenter, Francis W. Thomas, Anna M. Votaw and Caroline Edgerton, Indiana.

Prof. D. W. Dennis recently gave a stereopticon lecture at Earlham College Chapel on "What We Owe to the Philippine

Islands." It was very interesting. The views shown compared the American and Filipino homes, the modes of travel and commercial intercourse.

After the Five Years Meeting, Edward Grubb, England, editor of the *British Friend*, delivered two lectures at the North A Street Friends Meeting-house and one at Earlham College. His subjects were "The Inward Light," "The Silence of God" and "The Message of Quakerism."

The Friends at Haverford, Pa., held a tea meeting the 26th ult. and listened to reports of the Five Years Meeting from some who attended. A similar meeting was held in Germantown, Pa. It is very gratifying to see the general interest which is manifest throughout the Society in the Five Years Meeting.

John C. Teas, whose obituary we publish this week, was actively engaged in the nursery business for more than sixty years, originating and disseminating a number of new varieties of trees and plants, notably among which is the Teas' Weeping Mulberry, a tree admired and planted in all lands where fine trees are appreciated.

Central College, Central City, Neb., was favored the 8th ult. with a visit by Wilbur H. Crafts, Superintendent of the International Reform Bureau. He gave a very helpful and inspiring talk along reform lines. Among other things, he said that the greatest events of the world were not its battles, but its treaties, although they were not usually so much dwelt upon in history.

First-day, the 20th ult., was observed as rally day by Friends at Newberg, Ore. The Bible-school hour was devoted to exercises given by the school. At 11 o'clock the pastor, Isom P. Wooten, spoke to a large congregation. A bountiful dinner was served in the basement to all members and visitors present. At 2 o'clock a praise service was held, followed by roll-call. The evening service was in charge of the Christian Endeavor.

Chambersburg Monthly Meeting, Indiana Yearly Meeting, wishes to get in touch with all Friends living in that vicinity. Sadie Boll, Dayton, Ohio, R. R. 13, is the correspondent. This effort is in line with the action of the Five Years Meeting in behalf of "absent members." Riley and Mary Hubbard visit Chambersburg the second and fourth First-days in each month, and all interested Friends are urged to attend this meeting, six miles north of Dayton.

The Philadelphia Quaker Round-Table held an informal meeting the 23d ult., and discussed plans for future work. It was decided that those who had joined the Round-Table since the circle was started should form a group for the study of the early History of the Society of Friends in England. Some of the young people felt a need for a devotional meeting in which they would have a greater sense of responsibility than in the regular meetings for worship, and a young people's meeting will be started if way opens.

A letter from E. L. Hutchinson, Mammoth Spring, Ark., is a testimony to the "staying qualities" of the home-training of the past generation of Friends. He writes as follows: "I am of Quaker parentage—attended meeting during all the years of my boyhood, but for the last twenty years have lived here where the Society of Friends is unknown. As I grow older my mind reverts to earlier scenes, and for that reason I should like to obtain some of your literature. Please send me a sample copy of THE AMERICAN FRIEND."

The following Friends have recently taken part in the chapel exercises at Earlham College: Charles E. Tebbetts and R. W. Kelsey, California; Edwin McGrew, Oregon; President A. Rosenberger, Iowa; Louis E. Stout and Geo. H. Moore, Western; Dr. J. J. Mills, Canada; Joseph Elkinton, Philadelphia; J. Lindley Spicer and W. O. Trueblood, New York; Jacob Baker, Ohio; Sarah R. Bercroft, Dublin, and John Morland, Albert J. Crosfield, Gulielma Crosfield, Edward Grubb, Edith M. Morland and Daniel Oliver, London.

A recent communication from Richmond, Ind., says: "At the last meeting of the Board of Trustees of Earlham, President Kelly was instructed to employ an additional teacher for the Department of English to assist Professor W. N. Trueblood. He announced to-day that Miss Anna M. Moore, now of the Westtown Boarding-School, Philadelphia, has been secured, and she is to enter upon her work at the opening of the fall term, 1908. Anna M. Moore is a graduate of Earlham, where she won the Bryn Mawr Scholarship, spending a year in graduate study in that institution. She is a daughter of

the late President Moore, and has taught English most effectively for over ten years. She will be a very valuable addition to the Earlham faculty.

Dana and Otha Thomas, for many years in charge of Friends missions in Arctic Alaska under the direction of California Yearly Meeting, have returned to their home State and now have charge of the Training-school for Christian Workers at Huntington Park, near Los Angeles, Cal. The Thomases left a most successful work in the northland, which continues to grow, and which now includes almost 1,200 Esquimo Friends, who are leading exemplary, Christian lives. Dana Thomas is also superintendent and president of California Yearly Meeting Missionary Board, succeeding R. Esther Smith, who is now in Central America. The training-school at Huntington Park, of which Dana Thomas is superintendent, and Otha Thomas, one of the teachers, is officered altogether by Friends.

Upon invitation of the Germantown Adult School, representatives from the Camden and Philadelphia schools met with them at the Germantown Meeting-house for conference and social intercourse the afternoon and evening of the 27th ult. Harold M. Marsh, Toronto, was present and spoke of the work which is being carried on in Toronto. Isaac Sharpless gave a short address in the evening. The conference advised that the several schools follow the lessons outlined by the English National Council, and that American helps be provided. A committee was appointed to see that helps were prepared and sent each week to some one in each of the several schools for distribution among its members. The plan is to mail these helps each week as a gentle reminder for study and regular attendance.

Our Missions, the quarterly magazine which reports upon the missionary work of English Friends, has just been received. It is interesting to note that the Study Bands across the Atlantic are using Arthur H. Smith's text-book, "The Uplift of China." He has contributed to the current issue of *Our Missions*, which is a special China number, an article entitled "Christianity and China." Other illustrated papers on work in the Chinese Empire also appear. A paper by Gulielma Crosfield, one of the fraternal delegates to the Five Years Meeting, will also be read with interest. *Our Missions* is one of the best-produced missionary magazines that we have seen and is well suited for Study Bands. Dr. Wilson, the secretary of the Friends Foreign Mission Association, 15 Devonshire Street, London, E. C., will send a copy for 10 cents.

A personal letter from Gilbert Bowles gives items of general interest to our readers. He says in part:

"I wish in this connection to assure thee of my high regard for THE AMERICAN FRIEND and my appreciation of the work which it is doing. Personally, the parts which are most interesting and helpful are the discussions of current questions and problems relating to the Society of Friends, and news of progress and conflicts in our battles of readjustment.

"Our summer is just now coming to a close. We are desirous to get back to our work for the coming year. Perhaps we feel this all the more keenly since this will probably be our last year before our return to America on furlough. There are many things which we wish to see accomplished in the meantime. One of these tasks, to which we are all looking forward with much interest is the further organization of groups of Christians into regular meetings, corresponding to our monthly meetings. But in proportion as we give place to the spirit of the Gospel the less we care for similarities in organization, save as they serve the purpose of actually helping believers.

"The missionary body at Karuizawa is just now earnestly considering its duty relative to the unrest concerning the relation of Japan and America. It grieves us deeply to hear of thinking people in America who seem to believe that the life of Japan is its love of army and navy. Of course, there is much to support this view, but those who know the daily home life of the people, and the commercial, industrial, educational and moral purposes and longings of the nation see more deeply. Few nations upon the earth would draw a greater sigh of relief to awaken some morn and find the world in its right mind, ready to abandon its burdensome military policy and, enthroning reason, conscience, righteousness and human brotherhood, give itself with undivided heart to the pursuits of peace."

A later account of the centennial celebration at Old West Branch Meeting, near West Milton, Ohio, gives much informa-

tion of general interest: "West Branch Monthly Meeting has given to the church work a great number of efficient ministers and workers in various lines, who are scattered far and wide throughout the country. Among them are Allen Jay, Eli Jay, Thomas Jay, now deceased; Mahala Pearson Jay, Julia Ann Miles, Indiana; David Coppock, North Carolina and Charles E. Pearson, a minister and Superintendent of Evangelistic Work of Salem Quarterly Meeting, Oregon.

"Among the younger men, we mention J. Edwin Jay, Professor of Biblical Instruction of Guilford College, North Carolina, and Allen C. McDonald, who has been a member of the State Legislature in Ohio, and has stood true to the temperance cause, even in politics.

"Among those who were descended from West Branch Monthly Meeting, and whose parents caught the spirit of Quakerism here, we find some of the most earnest and aggressive workers of the present time. Among them are Robert L. Kelley, the President of Earlham College, Richmond, Ind.; Edwin McGrew, former President of Pacific College, Newberg, Ore; Francis Jones, one of the teachers of Pacific College; Sylvester Jones, missionary to Cuba; Orville Jones, a minister, the son of Barclay Jones, deceased, who was also a minister. The grandmother of Barclay and Philemon Jones was Elizabeth Pemberton, an earnest and efficient minister, and ten of her descendants have felt called to the same work and have followed her.

"We also mention Allen Pemberton, Oregon, also Elmer Pemberton and Ruth Pemberton Brown, both ministers, whose father was Henry Pemberton, a minister, now deceased; Ethel Jones, who is consecrated to missionary work, now a teacher at Southland College, Arkansas, besides many earnest workers in various lines, among them being a number of elders of much esteem, as well as younger workers.

"We felt grateful that Eli Jay was spared to us until this centennial, at the age of eighty-one, and furnished much valuable information in his paper, 'Prehistoric West Branch,' tracing the genealogy of the families and meetings.

"The committee are preparing to publish the papers and addresses delivered at the meeting, containing a picture of Old West Branch Meeting-house, which can be had for 25 cents, but should be ordered in advance.

"ANNA M. PEMBERTON,

"Chairman of Centennial Committee,

"West Milton, Ohio."

BORN.

MILLHOUSE.—To Griffith W. and Cora Edna Millhouse, Plainfield, Ind., Tenth month 28, 1907, a son.

MARRIED.

AUSTIN-ANDERSON.—At the Friends Mission, Douglas, Alaska, Tenth month, 14, 1907, Mortimer Austin and Susie Anderson. Mortimer Austin is the present interpreter for the Friends native services at Douglas.

DIED.

TEAS.—At his home, near Carthage, Mo., Seventh month 20, 1907, John C. Teas, son of Thomas S. and Sarah C. Teas, in his eightieth year. He was a life-long member of the Society of Friends, interested in peace, temperance and the welfare of the colored race, both before and after the war.

ENCOURAGEMENT TO HOLD RELIGIOUS CONFERENCES IN EASTERN YEARLY MEETINGS.

The Summer-School of Religious History, held at Bryn Mawr, in Sixth month last, was a time of marked blessing. It was felt that a measure of such blessing might be received by many, if Friends were encouraged to hold religious conferences in connection with quarterly and yearly meetings, or at other times, in which instruction in subjects related to spiritual life might be combined with true devotion. Tea Meetings, Round Table Meetings and other gatherings may also be made profitable occasions for religious education and uplift. A committee was accordingly appointed to encourage such work by promoting conferences and meetings of this nature in the yearly meetings east of the Alleghenies, by publishing a list of speakers who would be willing to take part in such conferences and meetings upon the

payment of their traveling expenses, and to raise a fund to aid when necessary, the service of these speakers. This committee is as follows:

Isaac Sharpless, chairman; L. Hollingsworth Wood, vice-chairman; Emma C. Cadbury, Jr. secretary; Asa S. Wing, treasurer; George A. Barton, chairman of Program Committee.

Executive Committee for New England: George A. Barton, Rutus M. Jones, Seth K. Gifford, Charles M. Woodman.

Executive Committee for New York: Hannah Collins, Carolena M. Wood, David S. Taber, Viola B. Morein, L. Hollingsworth Wood.

Executive Committee for Philadelphia: Isaac Sharpless, Asa S. Wing, Alfred C. Garrett, Stanley R. Yarnall, Emma Cadbury, Jr., Joseph Elkinton, J. Passmore Elkinton.

Executive Committee for Baltimore: Henrietta Thomas, A. Morris Carey, John R. Cary, Allen C. Thomas.

Executive Committee for North Carolina: Mary M. Hobbs, J. Franklin Davis, Julia White, Raymond Binford.

The committee has ascertained that the following persons are willing to aid in work of the character indicated, if traveling expenses are paid. The subjects upon which each is prepared to speak are given in so far as the committee has been able to ascertain them.

FOR THE FIELD AT LARGE.

Isaac Sharpless, Haverford, Pa.—Subjects: Early Political Contests of Friends and Presbyterians, Two Hundred Years Ago in Pennsylvania, The Relation of Friends to Higher Education, and other matters relating to early Pennsylvania history and present Friendly problems.

George A. Barton, Bryn Mawr, Pa.—Subjects: Any of the books of the Bible, Archaeology and the Bible, The Holy Land and the Bible (illustrated), The Life of Christ, The Life of Paul (illustrated), Jewish Thought Contemporary with the New Testament, The Doctrine of the Trinity and selected topics in Church History.

Benjamin F. Trueblood, 9 Crawford Street, Roxbury, Mass.—Subject: International questions.

Rufus M. Jones, Haverford, Pa.—Subjects: Quakerism, Mysticism, The Kingdom of God and The Subconscious Self. Allen C. Thomas, Haverford, Pa.—Subject: Special Periods in the History of the Society of Friends, such as George Fox and the religious societies of his day, etc.

Alfred C. Garrett, 705 Church Lane, Germantown, Pa.—Subjects: Life and Letters of Paul; Topics in Friends History and Doctrines, such as Silent Worship, Prophetic Ministry, Variations of Quakerism, from Primitive Christianity, etc., and the Training of Bible-Class Teachers.

Anna Braithwaite Thomas, 1718 John Street, Baltimore, Md.—Subjects: How We Got Our Bible, and The History and Principles of the Early Friends (both illustrated). Anna Thomas is also willing to loan the illustrations to other lecturers to use.

Mary M. Hobbs, Guilford College, N. C.—Subject: The Human Side of Divine Guidance.

FOR NEW ENGLAND YEARLY MEETING.

Seth K. Gifford, Moses Brown School, Providence, R. I.—Subjects: The Epistles and Teaching of Paul.

Thomas J. Battey, Moses Brown School, Providence, R. I.—Subjects: The Relation of Science to Religion, and Palestine.

Charles M. Woodman, Portland, Me.—Subjects: Methods of Using the Bible in the Bible School, The Prophet Amos, and Paul's Letter to the Philippians.

Elihu Grant, Smith College, Northampton, Mass.—Subjects: The Bible, Palestine, and Missionary Work.

NEW YORK YEARLY MEETING.

Walter H. Commons, Yorktown Heights, N. Y.—Subject: The Contribution of Friends to Religious Liberty in America. Also some topics relating to Bible Study and Christian Work.

Edna Goodwin, 225 West Thirtieth Street, New York City.—Subject: The Messianic Hope in the Prophets.

Amelia Haydock, 1545 St. Nicholas Avenue, New York.—Subjects: Social Betterments and Their Influence on Spiritual Life, and Optimism from a Quaker Standpoint.

George D. Hillyard, 144 East Forty-ninth Street, New York City.—Subject: History of New York Yearly Meeting.

Mary S. Kimber, 225 West Thirtieth Street, New York City.—Subjects: The Books We Read, Thoughts on Heavenly Communion and Spiritual Baptism as apprehended by Friends.

Robert E. Pretlow, 305 Lafayette Avenue, Brooklyn, N. Y.—

Subjects: Peace (two lectures), Temperance (two lectures), Baptism, the Lord's Supper, George Fox the Flower of the Reformation, and the Contribution of Quakerism to Religious Progress.

W. O. Trueblood, 13 Hooker Avenue, Poughkeepsie, N. Y.—Subjects: Obscure Books of the Bible (three lectures), A Study in Minor Prophets (two lectures), The Bible School as Equipment and Work (two lectures).

J. Lindley Spicer, 29 Cherry Street, Poughkeepsie, N. Y.—Subjects: Gospel Truths by Object Teaching, and Twentieth Century Problems.

Lindley M. Stevens, Box 525, Poughkeepsie, N. Y.—Subject: The Lesson at Nazareth.

Arthur Swift, Millbrook, N. Y.—Subjects: Topics in the History of the Reformation and Early Quakerism.

Henry H. Swift, Millbrook, N. Y.—Subject: Judicial Oaths.

A. J. Weaver, Glens Falls, N. Y.—Subjects: "Modern Heresies and How We Should Deal with Them, and The Book of Job.

Carolena M. Wood, Mount Kisco, N. Y. Subjects: The Religious Development of Mexico (illustrated), also Quaker and Missionary subjects.

L. Hollingsworth Wood, Mount Kisco, N. Y.—Subjects: Present-day Conditions in Japan (illustrated), Education in the Society of Friends, and other Quaker Topics.

FOR PHILADELPHIA AND ITS VICINITY.

Walter W. Haviland, Lansdowne, Pa.—Subjects: Old Testament History and Literature, especially the Prophets and Job.

Walter L. Moore, Moorestown, N. J.—Subjects: The Apostle Paul, His Work for Christianity; John Woolman, a Quaker apostle of the Simple Life; Friends View of the Sacraments; The Migration of Scotch-Irish Friends to Pennsylvania.

Amelia M. Gummere, Haverford, Pa.—Subjects: Quaker Social History; Manners and Customs in Connection with Quaker Domestic and Church Life; Origin of our Marriage Ceremony, and similar topics.

Francis R. Taylor, West Chester, Pa.—Subjects: Quaker Life in 1827, from letters; The Monthly Meeting as a Field for Individual Effort; Famous Trials in which Friends have been Defendants.

George Vaux, Jr., 404 Girard Building, Philadelphia.—Subjects: Prison Reform, and Philanthropic Work for Children.

Joseph Elkinton, Media, Pa.—Subjects: Illustrated addresses on Religious and Social Conditions in Japan, China, France, Switzerland, England; Quakerism and the New Thought; Development of the Discipline.

Stanley Rhoads Yarnall, Media, Pa.—Subjects: Peace and Organized Work for Peace; How We Got Our Bible.

Hannah W. Cadbury, 441 Locust Avenue, Germantown, Philadelphia.—Subject: Peace and Social Work.

Walter Smedley, Media, Pa.—Subject: The Indians.

Jonathan M. Steere, Girard Trust Co., Broad and Chestnut Streets, Philadelphia.—Subject: The Indians.

Julia Cope Collins, Haverford, Pa.—Subject: Missionary Subjects.

Rebecca W. Cadbury, 441 Locust Avenue, Germantown, Philadelphia.—Subject: Missionary Subjects.

William E. Cadbury, 408 East Woodlawn Avenue, Germantown, Philadelphia.—Subjects: Mission Study and Boys' Club Work.

Rachel C. Reeve, 115 West Coulter Street, Germantown, Philadelphia.—Subject: Talks to Children.

Thomas Raeburn White, West End Trust Building, Philadelphia, Pa.—Subjects: Friends Position as to Oaths; Civic Reform.

Francis R. Cope, Jr., Ambury, Germantown, Philadelphia.—Subject: The Civic Responsibility.

J. Henry Scattergood, Haverford, Pa.—Subject: Hebrew Prophets.

R. Warren Barrett, Stephen Girard Building, Philadelphia.—Subject: A Political Conscience.

FOR BALTIMORE YEARLY MEETING.

Lindley D. Clark, 1429 New York Avenue, Washington, D. C.—Subjects: Temperance, Peace, Quakerism and Bible Study.

FOR NORTH CAROLINA YEARLY MEETING.

L. L. Hobbs, Guilford College, N. C.—Subjects: Religious Education, and the Friends.

John W. Woody, Guilford College, N. C.—Subject: The Bible, its History and Archæology.

Mary C. Woody, Guilford College, N. C.—Subject: Chapters in Church History.

J. F. Davis, Guilford College, N. C.—Subjects: Topics in New Testament and Early Church History.

George White, Guilford College, N. C.—Subject: The Minor Prophets.

Julia S. White, Guilford College, N. C.—Subject: Friends in North Carolina History.

J. Edwin Jay, Guilford College, N. C.—Subjects: Apocalyptic Literature of the Bible, in series or separate lectures, under the following heads: (1) The Book of Daniel; (2) The Shaping of the Jewish National Hope and Messianic Expectation; (3) The Revelation of John. 2. Permanent Elements of Quakerism, or Doctrines and Methods of Quakerism as Related to Modern Theological Conception.

Cyrus P. Frazier—Subject: Christian Citizenship.

TOPICS.

It was requested at the Bryn Mawr Summer School that this circular should contain a number of subjects suitable for consideration at conferences and tea meetings. The following are accordingly suggested:

1. How can we turn our Quakerism study into practical results.
2. Is Quakerism a stationary or developing form of religion?
3. What should be our Quaker ideals?
4. Would it be an advantage to the Society for Friends to become more active politically?
5. Can we produce an evangelism on Quaker lines?
6. Who are the successors of the primitive Friends?
7. How should we teach the Bible to children? (a) In general? (b) The stories of the older books?
8. How can the Ministry in Friends Meetings be made more efficient.
9. How can we best teach children concerning God and Prayer?
10. Are the pastoral needs of our meetings met?
11. How can we best teach children the views of Friends?
12. What is the social mission of Friends?
13. What is the duty of a meeting to its non-resident membership.
14. How may we make a thorough study of existing social conditions?
15. How may we begin work in the centers of population, where a few disinterested Friends have made their home?
16. How shall we secure attendance of children and young people at the meetings for worship?
17. Should Friends seek for political offices?
18. How may we best foster the gifts in the ministry when discerned in any member?
19. Social, political and religious conditions in England at the rise of the Society of Friends.
20. History of the Society of Friends.
21. Biographical studies of prominent Friends.
22. Origin and history of the Discipline.
23. Present conditions and problems in the various Yearly Meetings.
24. Why am I a Friend?
25. What is fundamental and distinctive in the Quaker message? How can we spread the Quaker message?
26. Has divine guidance a human side? If so, what are its functions and limits?
27. Is it ever right to limit the length of communications in our meetings? If so, what limits should be set, and what means employed to secure their observance?

Friends will observe that in most instances the lecturers have not given detailed titles; only the class of subjects on which the Friends are prepared to speak. More specific information may be obtained by correspondence with the Friends themselves, or with the secretary of the committee. It is hoped that many Friends in remote localities may avail themselves of the help which may be obtained from these Friends, and that growth in grace, in knowledge and in power may result from their service.

Any meeting which desires to secure for a conference the services of any of these Friends, and is unable to meet the necessary traveling expenses, should communicate with EMMA CADBURY, JR., secretary of the committee, 1502 Green Street, Philadelphia, or with GEORGE A. BARTON, Bryn Mawr, Pa.

The International Lesson.

FOURTH QUARTER.

LESSON VII. ELEVENTH MONTH 17, 1907.

GIDEON AND HIS THREE HUNDRED.

JUDGES 7: 9-23.

GOLDEN TEXT.—Ye shall not fear them; for the Lord your God He shall fight for you. Deut. 8: 22.

DAILY READINGS.

Second-day. Call of Gideon. Judg. 6: 7-24.

Third-day. Gideon assured. Judg. 6: 33-40.

Fourth-day. Gideon and his three hundred. Judg. 7: 1-8.

Fifth-day. Gideon and his three hundred. Judg. 7: 9-18.

Sixth-day. Gideon and his three hundred. Judg. 7: 19-25.

Seventh-day. Power. Zech. 4: 1-10.

First-day. Strength. Isa. 40: 21-31.

Time.—The period known as the time of the Judges is of an uncertain length, so far as known at present. The old estimate of four hundred and ten years is now pretty generally given up, and about two hundred years more nearly agreed upon. Possibly, it may be said, it lies between 1200 and 1000 B. C. The time of Gideon cannot be fixed.

Place.—The valley of Jezreel, which extends from the plain of Esdraelon to the Jordan, in Southern Galilee. The test, which sifted out all but the 300, took place by the Well Harod, 10 miles south of Nazareth.

The book of Judges is a collection of accounts of what took place in Palestine between the death of Joshua and the birth of Samuel. It is likely that the Judges named were in some instances contemporary. It was an age of adjustment to new conditions, for the Israelites were changing from a nomadic to an agricultural people, and to a life in towns. The old laws and customs suitable to a wandering life were not applicable to a settled one. Economic conditions were undergoing great modification, and rough, unsettled, almost lawless conditions, were to be expected (see Judg. 21: 25). The "Judges" were tribal chiefs rather than judges in the later sense of the word. Their function seems to have been to contend not only against the foes from without, but against the spirit of heathenism and idolatry within. The tendency among the Israelites to amalgamation with the Canaanites remaining in the land, and to disorganization must have been great, and it was their religion that made for consolidation, and inspired them with strength to resist their enemies. A notable instance of this is the history of Deborah and Barak. Another is the episode of Gideon, who enabled them to resist the attacks of the Midianites, who were despoiling them of the fruits of their toil. The narratives are graphic, and it would be hard to find a book of equal length which gives a more vivid impression of the period which it professes to describe. No author is named in the book, and, as might be expected, the chronology of the book is unusually difficult. The allusions to heathen practices are numerous enough to show that the Israelites had been strongly influenced by the Canaanites. It is only in this way possible to explain the incidents connected with the names Jephthah, Samson, Danites, Gibeah, etc., and even Gideon (8: 27). It

has been well said that the period may be characterized by the words of Amos 8: 11). The book is so human that it is full of practical lessons and permanent interest. The whole story of Gideon should be read. Judges 6: 1; 8: 32.

9. "The same night." See verse 2-8. "Get thee down." Attack the enemy.

10. "If thou fear." Gideon should have obeyed at once, but he was allowed evidence of the condition of his enemy. "Purah." R. V. "Servant." Page, or attendant, or armor-bearer.

11. "Armed men." Probably the best equipped, and bravest men who acted as a guard for the army.

12. "Grasshoppers." Better, as in R. V., "locusts." "Without number." "As the sand which is upon the seashore." R. V. Extravagant expressions to indicate great numbers.

13. "Barley bread." Probably "a round, flat, hard-baked ash-cake." Barley bread was the coarsest food and here seems to be taken to represent the Hebrews, who evidently were looked down upon by their enemies. "And turned it upsidedown so that the tent lay flat." Amer. R. V.

14. This verse implies that Gideon was known as a mighty warrior.

15. "Worshipped." Threw himself on the ground. "Arise." He no longer had any doubts.

16. "He put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers." R. V. The jars were to conceal the light until the Israelites were all ready for the final attack.

17. "Outside," better "outermost part of." R. V.

18. "The attack was to be made by three distinct companies. Success depended on the darkness." "The sword of the Lord and of Gideon." That is, "For the Lord, and for Gideon," as in R. V.

19. "Beginning of the middle watch." At this time the night was divided into three watches—the first, the middle, and the morning (I Sam. 11: 11; Lam. 2: 19). This would make the time about 11 o'clock.

20. The Stratagem was carried out simultaneously by the three companies, the object being to give the impression of a much larger number of assailants than there really were.

21. "They stood every man in his place." That is, just where he was. Compare I Sam. 14: 9. "Round about the camp." Referring, of course, to the Israelites surrounding the camp of their enemies. "And all the host ran, and they shouted and put them to flight." R. V. Another reading makes it: "All the camp awoke, and they set up a wild cry and fled."

22. "And they blew the three hundred trumpets, and the Lord set every man's sword against his fellow, and against all the host." R. V. The enemy, terrified by the noise of the trumpets, the light of the torches, and the shouts, were completely demoralized and fought each other in the darkness. "And the host fled as far as Bethshittah, toward Zerehah, and to the border of Abelmeholah, by Tabbah." R. V. "Abelmeholah" was later known as the home of Elisha (I Kings 14: 16). It was probably near the Jordan and about 20 miles south of the sea of Chinneroch (or Waters of

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Merom). The other places have not been identified.

23. "Gathered." Obeyed the call to pursue the enemy.

PRACTICAL THOUGHTS.

1. Gideon worked together with God.
2. Gideon used all his powers to carry out God's purpose.

3. "There is no restraint to Jehovah to save by many or by few" (I Sam. 14: 6).

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR ELEVENTH MONTH 17TH.

WANTED: MEN FOR GIDEON'S BAND.

JUDG. 7: 2-7.

DAILY READINGS FOR PRECEDING WEEK.

- Second-day. Servants of sin. Judg. 6: 1-6.
 Third-day. Promised deliverance. Judg. 6: 7-10.
 Fourth-day. The deliverer chosen. Judg. 6: 11-24.
 Fifth-day. Gideon prepared. Judg. 6: 25-32.
 Sixth-day. A sign given. Judg. 6: 33-40.
 Seventh-day. A splendid victory. Judg. 7: 8-25.

Probably Gideon was over-persistent in the matter of making tests, but when once he became convinced no one could criticise his continuity of purpose but the enemies of Israel. A plain farmer youth, with no offering of his own to present, but sacrificing his father's bullock, somewhat fearful, so that he waited for nightfall before proceeding to break down the altar of Baal, it was certainly a bold prophecy to name him a "mighty man of valor" while he was surreptitiously beating out some wheat to hide it from the Midianites.

But the prophecy had its fulfillment. When the spirit of the Lord came on Gideon he blew a trumpet. His bid for popular support met with great success from one standpoint, though odds of one to four would seem too great for most generals. But Gideon was not to win by numbers, but by obedience, and the next task was to be rid of the multitude. Israel's need was not for an army, but for righteousness and a return to God. So the crowd was sifted, and the true band of Gideon got together. Then God could work; not that there is danger of too many workers together with Him, but the faint-hearted and the ease-loving are non-conductors of the divine power, and the cause is jeopardized that tries to carry such material.

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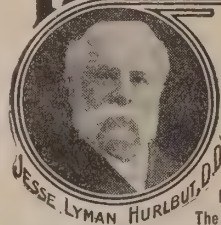
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The outward appearance of things went rapidly from doubtful enough to very bad. To lose two-thirds of one's army before the battle would seem sufficiently discouraging, but to have it stripped to a mere handful of scouts would appear to be to invite ruin. But it was God's fight, not Gideon's. Tenth month 28th bands of praying and singing women and children marched through the streets of Birmingham, Ala., and the giant that has made so many such worse than widowed and fatherless—that has mocked and leered and boasted—was put to rout. It was the sword, first, of the Lord, and then of those who believe in His laws of right.

One thing to remember about Gideon's band is that they were not satisfied by the first signs of victory. "Faint, yet pursuing," can be written only of those who have a mind to see a matter through.

The new British expedition for the South Polar regions is bent on reaching the pole itself, making such geographical observations as may be possible. Siberian ponies are to take the place of

the old-fashioned sledge-dogs, and it is estimated that one pony will be found in its capacity for work to be the equivalent of 18 dogs. Thirty sledges are being taken. The basis of operations will be King Edward VII Land, just 750 miles from the South Pole.

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The American Friend

Vol. XIV

ELEVENTH MONTH 14, 1907

No. 46

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The Virtue of an Open Life

UNDER every guilty secret there is hidden a brood of guilty wishes, whose unwholesome, infecting life is cherished by the darkness. The contaminating effect of deeds often lies less in the commission than in the consequent adjustment of our desires—the enlistment of our self-interest on the side of falsity; as, on the other hand, the purifying influence of public confession springs from the fact, that by it the hope in lies is forever swept away, and the soul recovers the noble attitude of simplicity.

—George Eliot.

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Events and Comments.

The Lusitania has beaten her own previous high trans-Atlantic record by a few minutes. The ship was expected to dock more than one hour ahead of her previous time, but, unfortunately, she met a storm on the last day and was compelled to reduce her speed nearly one-half.

It is a relief to turn from the turmoil of Wall Street to a survey of the agricultural outlook at the present time; and it is reassuring to be reminded that the prosperity of the United States rests primarily on agriculture. The testimony coming from the great farming regions and from the heads of the carrying companies of the West indicates an enormous increment of the wealth of the country by the marketing of staple products. It is estimated by official authority that the value of the cereals, cotton and other produce of American farms this year will be about \$324,000,000 more than it was a year ago. The grain crop will not exceed in volume that of certain other years, but short crops in other grain-growing countries and diminishing supplies have stimulated prices, so that 1907 is likely to prove a banner year for the farmers in substantial results. The Government's Tenth month estimates are exceedingly optimistic, and it is not ex-

PLEASANT SUMMER. RIGHT FOOD THE CAUSE.

A Wisconsin woman says:

"I was run down and weak, troubled with nervousness and headache for the last six years. The least excitement would make me nervous and cause severe headache.

"This summer I have been eating Grape-Nuts regularly and feel better than for six years past.

"I am not troubled with headache and nervousness, and weigh more than I ever have before in my life. I gained five pounds in one week."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in packages.

"There's a Reason."

pected that serious deductions will have to be made when the full value of the crops is estimated on Twelfth month 1st.

The battle in Delaware for prohibition was the most interesting feature of the election last week viewed from the standpoint of reform legislation. The State had been divided into four districts; two of these went "dry," and two remained "wet." The city of Wilmington, comprising one district in itself, was the stronghold of the liquor forces, and voted by a majority of 4,155 to continue the saloon. The country district immediately surrounding the city, however, voted for license by a very slight majority. Under the provisions of the local option law, both the sale and manufacture of all "spirituous, vinous or malt liquor, except for medicinal or sacramental purposes," will be prohibited in Kent and Sussex; that is, in the southern half of the State. Saloons will be licensed as usual in the entire New Castle County, urban and rural.

The campaign was the hardest ever fought in Delaware, liquor men uniting to support the license and the church workers and ministers working hard for many weeks to drive liquor completely from the State.

The Alabama Legislature, which met in special session at Montgomery last week, will probably act upon a measure providing for State-wide prohibition of the liquor traffic. The subject was not mentioned in Governor Comer's proclamation summoning the legislators, and will therefore require a two-thirds vote to pass; but temperance force has been developing at a tremendous rate in Alabama recently, and such a radical measure may be the answer to the opposition of the liquor men. Governor Comer is understood to favor the slower process of extirpation under the local-option law, believing that immediate prohibition is in advance of the public sentiment essential to its enforcement. The Governor's doubts must, however, have been somewhat dispelled by the voting of the last fortnight. First in import was the temperance victory in Jefferson County, which went "dry" by a majority of 1,500, while an adverse majority of only 300 in the important industrial city of Birmingham does not indicate a public feeling that should make enforcement impossible. In considering the apparent ease with which prohibition makes headway in the South, this point should not be overlooked; neither should the feeling that liquor should be kept from the negro, in the interest of the whites, be ignored as a factor. But what is now considered a good thing for the blacks is bound to prove a good thing for the whites as well.

On the face of it, the temperance advocates of Nova Scotia received a setback in the rejection by the county of Cape Breton of the Canada temperance act, under which the sale of liquor had been illegal during the last twenty-six years. The local licensing law is, however, exceedingly stringent. Consent of two-thirds of the electors is required, and this consent must be renewed annually. Outside Halifax there are in the province of Nova Scotia—which is partly under the tem-

CATARRH OF THE STOMACH.

A MOST DANGEROUS DISEASE, WHICH
 CAUSES SERIOUS RESULTS, UNLESS
 PROPERLY TREATED.

Catarrh of the stomach is very common and is known as one of the most obstinate diseases, which, when neglected or improperly treated with cheap patent medicines, tonics, drugs, pills, and other secret quack remedies, results in a broken down constitution and often consumption and death.

Catarrh of the stomach, like every other disease of the stomach, except cancer, is the result of poor digestion. The digestive organs have become weak, there is a lack of gastric juice, your food is only half digested, and as a result you become affected with loss of appetite, pressure and fullness after eating, heartburn, vomiting, waterbrash, tenderness at pit of stomach, slimy tongue, bad taste in the mouth, constipation, pain in limbs and face, sleeplessness, nausea, belching of gas, diarrhoea, sick headaches, dizziness, mental depression, nervous weakness, and many other common symptoms.

If your stomach cannot digest the food you eat, then the stomach needs a rest, as that is the only way you can get rid of your catarrh, but in the meantime your body needs plenty of nourishment, because you must live, and in order to live you must eat, and if you must eat, your food must be properly digested, and if your stomach is too weak to do the work, then you must get a substitute that will do the work.

Stuart's Dyspepsia Tablets are the only known substitute that will digest your food as well as any healthy stomach. They contain vegetable and fruit essences, aseptic pepsin (Government test), golden seal and diastase, the very elements necessary to digest all foods.

Stuart's Dyspepsia Tablets are not a secret remedy, and for that very reason thousands of physicians all over the United States recommend them to their patients for catarrh of the stomach, dyspepsia of all kinds, and other stomach troubles. Experiments and tests have proven that one grain of the active principle contained in these tablets will digest 3,000 grains of food.

Stuart's Dyspepsia Tablets are in the form of pleasant tasting tablets or lozenges and are sold in large 50-cent boxes at all drug stores.

Send us your name and address, and we will send you a free sample package. The relief you will get from this trial package alone will convince you of the merits of Stuart's Dyspepsia Tablets. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

perance act and partly under local licensing regulations—only four legal dram shops. The mere fact of the repudiation of the Dominion law is not necessarily indicative of a tendency on the part of the majority to favor the removal of restrictions. In Prince Edward Island, as an example, the anti-liquor workers themselves joined in the repeal of the temperance act not very long ago; but it was with the purpose of substituting a much more stringent provincial prohibitory law.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

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PHILADELPHIA, ELEVENTH MONTH 14, 1907.

No. 46

DAILY TRAGEDIES.

There are few tragedies more pathetic than our every-day failures to appreciate those among whom we live and whose lives touch ours closely. Again and again men's "eyes are opened" only when the clouds fall on the coffin, and the saddest words of grief are those which confess lost opportunities of appreciation, failure to see the fine and noble spirit in the daily round of commonplace toil:

"Ah, my God,
What might I not have made of Thy fair world,
Had I but loved Thy highest creature here?
We needs must love the highest *when we see it.*"

Yes, the real tragedy is our failure to see, to appreciate.

Just here lies the deepest pathos of the Gospel. It comes out in the words: "Have I been so long time with you and yet dost thou not know me?" The deepest cry from the heart of these disciples was for a revelation of God. They had nursed this hope from childhood up. Their mothers and fathers had sighed, "How long, O Lord!" They themselves had run with eager feet to the prophet who announced that the kingdom was *at hand*, and they had left him to follow one who began his ministry with the bold declaration, "This day is the prophet's hope fulfilled in your ears"—"The kingdom of God is now among you." They had left their nets, their boats, their old occupation, behind them on their venture of faith that *this was He*, that at last the hour had struck, and that God was to reveal Himself in a Messiah—their Master.

But day after day went by in ordinary pursuits, in "going about doing good" in commonplace ways, in talking on street corners, by well curbs, out of a fishing boat, or in somebody's wheat field; using the plainest and most "common" illustrations—yeast and seed corn, sheep and goats, flowers and sunsets, dinner parties and wedding feasts—curing "unimportant" sick people, and devoting His precious time to "sinners" and the corrupt politicians of the day—the hated tax-collectors.

What a disappointment! No "sign" appeared of the quick fulfillment of these disciples' hopes. Every question about the "when" was parried. Every time they queried after the "where," the answer puzzled

them. They had put in their bids for the high "places" in "the kingdom," and had heard only of bitter cups and hard baptisms, and now the air was full of rumors of defeat and ignominious death. The talk of the "last supper" made them realize more than ever that the dream of their lives was not to come true. They had waited in vain for the *showing of God*, and into the great discourse on "the way to the Father" there breaks the interruption of the disappointed and discouraged disciple: "It would satisfy us if thou would only show us the Father."

He was looking for Him in some startling, astonishing event. He anticipated that on some miraculous ladder from the sky the armies of the Lord would rush in, and overcome the world. He had been missing the light of the knowledge of the glory of God in the face of Jesus Christ. He had totally failed to discover that in the ways of love and grace, of sympathy and forgiveness, of tenderness and self-forgetfulness He *was* "showing the Father." His eyes were so focussed on some impossible sight that he never had truly *seen* the real Person at his side. "Have I been so long time with you and yet dost thou not know me, Philip?"

Alas, the pathos of this question is ever new. It is not alone the primitive disciples who failed to recognize the real character of their Christ, who missed the Divinity because it was manifested in the well-known ways and terms of a genuine humanity. It is still easy to have our eyes so "holden" with the horn spectacles of some man-made *theory* of Christ that we miss the real revelation of the Father which has been shown in Him. R. M. J.

THE HOME IN MODERN SOCIETY, I.

Whether we like it or not, social conditions about us are constantly changing, and in order to secure the best results, or quite as often to avoid positive loss, continual readjustment is necessary. This is quite as true in the moral and religious training of children as it is in any other field. Most of us live on from day to day quite oblivious to new conditions until radical symptoms appear, and then we are apt to content ourselves with a quiet protest, or a temporary palliation, instead of seeking the true

cause of the trouble and providing for its permanent relief. A subject which is now claiming the attention of serious students is the rapid increase of juvenile crime in many quarters, and akin to this is a prevailing lack of respect among children for their parents and elders. A brief review of the present status of the home may throw some light on this subject.

Judged from the standpoint of his capabilities, the average boy of to-day is not unlike the average boy of a generation ago. It is quite unfair to think of him as more depraved, for he is nothing of the kind. The change is not in boy-nature, it is in his environment.

It is not beyond the memory of some now living when the country boy in America—and most Friends were country people at that time—toiled in the fields with his father. He expected to grow up and be a farmer, and the activities of the homestead had a peculiar interest for him since his future welfare and happiness depended upon his power to profit by and adapt the old home methods. The experience of his parents was the choicest part of his inheritance, and upon it he expected to build. Likewise the girl found in her mother her life-model and teacher. But a change has come. The boy no longer looks to the old farm as his future home. If perchance he does remain, he expects to use “modern methods” and improved implements. What he has acquired from his father will soon be out of date. More likely he expects to leave home as soon as he is grown and seek his fortune elsewhere. The knowledge and skill acquired on the farm are not exactly what is needed in this new venture; and he looks to others—in many cases strangers—for instruction.

All this has a bearing upon the moral and religious life of children, since it has a tendency to undermine the influence of the home. As long as families stayed together, and each generation carried forward the work of its predecessor, family history and customs were sacred, and family standards and ideals had a lasting force. This was an inevitable outcome of the system. But in a period of transition like the present, the tendency is to belittle past experience; to forget the permanent value of much that seems out of date, and to over-emphasize the new. We are prone to overlook the indelible impressions of youth which slumber beneath the conscious, busy thought of after years, but which give the life a tone and a strength that last till death.

This abiding force of early impressions gives the home its everlasting worth. So far as we have dis-

covered, the home is the best place on earth for shaping ideals. Changing conditions do not lessen the responsibility of homemakers, but, on the contrary, they call for a more intelligent parenthood. The saving influence of custom is at low ebb, and in its stead there must come conscious and persistent effort. Habit must give place to studied and comprehensive plans and methods, and this means that the home cannot survive and fill its place in modern society unless parents take time to make it.

[FOR THE AMERICAN FRIEND.]

AN OUTSIDER'S VIEW OF THE PEACE CONFERENCE.

BY BERTHA L. BROOMELL.

Many an American traveler, on arriving at The Hague this summer, has hastened to the United States legation to inquire how he might gain admission to one or more sessions of the Peace Conference. Great was his surprise on being told by the secretary—a little wearied, perhaps, with repeated inquiries and requests—that the Conference was not in session. The secretary would allow him to recover from his surprise, and then proceed to explain. It is true, the Conference as such was in session only a few hours all summer, but its members were, no doubt, as hard worked as any body of men in the world. Divided into commissions, sub-commissions, committees and sub-committees, the representatives of all the important nations of the earth, and of many of the smaller ones, wrestled with the most difficult and delicate problems for four months. When one of these commissions was ready to report the Conference was called together in plenary session. The meetings of the commissions and committees were entirely behind closed doors, with even the press agents, much to their sorrow, on the outside. There were, besides the two meetings for organization, but nine plenary sessions, and for the families and friends of the delegates, for press correspondents, for the numerous workers in the cause of peace who were spending the summer at The Hague, and for all others who, through interest or curiosity, desired to attend the open meetings of the Conference, there were available just 100 seats, and these had to be divided among the 44 delegations! No wonder scores of people were disappointed on finding there was not the slightest possibility of their gaining admission.

I must confess I was a little surprised myself. I had had an idea it would be somewhat like many of our friendly organizations with the inevitable line at the end of the notice, “All interested are cordially invited to be present. A full attendance is desired.” But during the summer I had to content myself with “happening” into the Binnenhof occasionally about the time for the Conference to adjourn, and watching the delegates take their departure. But this was quite worth while, for the Binnenhof—the

inner court—is in itself one of the most interesting spots in Holland. Its great open court surrounded by many century-old buildings, its picturesque old gates and the Hall of the Knights all speak of the ancient history of the Netherlands. The darkest blots on her scutcheon also are here, where in the name of religion the blood of the good and great John van Oldenbarnevelt was shed, and where the two brothers, de Witt, were literally torn to pieces by the infuriated populace. It is difficult to imagine the Dutch people even excited, but Dumas was equal to the task, and, in "The Black Tulip," he has pictured the scene all too vividly. The Hall of the Knights—or Ridderzaal, as it is called—is, of course, the center of interest. Among all those brave knights who, after a day's hunt, came to this castle to make merry or to guard themselves against their enemies, was there one who had a vision of



THE HALL OF THE KNIGHTS.

their banquet-hall with all the merry revellers gone and in their stead a solemn assembly of great and wise men from all the corners of the earth? No, even the wildest flights of their imagination could not have pictured an international peace conference in the Ridderzaal.

Now, the moat around the castle is only a matter of history, and its towers are rather ornamental than useful, but even peace conferences must be protected, and numerous policemen, soldiers and mounted guards paced the court trying to look very severe and formidable.

As I watched the delegates leave the hall to enter their carriages or automobiles or to be eagerly intercepted by the poor press reporters, I speculated upon their identity, and if I bowed in spirit before some under-secretary, mistaking him for the head of a delegation, no one was the wiser, and it was some-

thing to have seen so many great men, even if I did not know who was who.

But my day came at last, and, with my friends, I passed through the crowd in the Binnenhof, of which I had lately been a part. We were not permitted to go in by the front entrance with the delegates, but, passing two different door-keepers, very courteous, but also very alert to see that our cards of admission were just right, we entered through one of the towers, climbing its massive stone stairway to our seats in the gallery at one end of the great hall. The room, both for what it had been five or six centuries before and for what it was then, was interesting and impressive, with its high, pointed ceiling, its massive oak beams and rafters, its dark marble pillars, which stood in half relief from the side walls, and the great fireplace and chimney, which, unfortunately for the shivering delegates—and for us—did not contain even a Dutch fire. On the walls were hung beautiful rugs and tapestry, which, with the rich, red carpet, the dark green baize covering of desks and seats, and the soft light, which came through the delicate colors of the stained glass windows, gave a warm and comfortable appearance to the room in spite of its size and height. There were quaint, little windows in the roof, and those along the sides bore the coats-of-arms and names of various Dutch cities. I noticed those of Goes, who defies derision and is proudly loyal to the goose as The Hague is to the stork. High on the walls were large shields with the arms of the different provinces of the Netherlands, and here and there, on the capitals of the pillars, and where a beam ended in a grotesque figure, were touches of rich color, red and blue and gilt.

The delegates and secretaries strolled in, a few at a time, shaking hands cordially here and there and collecting in groups for friendly talk. Some were busy obtaining each others autographs, using, among other things, even fans for the purpose! Certainly they had not needed them for anything else this summer. Everywhere the most cordial feeling seemed to prevail, and no one, realizing that 44 nations were represented, could look upon that assembly and feel that the Conference had been a failure.

At the sound of President Nelidow's gavel there was immediate order, and the closest attention was maintained throughout the session. The delegates were seated alphabetically, beginning with Germany (Allemagne) to the right of the president's desk, and ending with Venezuela. The alphabetical place for the United States would have been far down the line, but, knowing she would not, figuratively speaking, occupy a back seat, the committee bethought themselves to put her down as America, and so she came next to Germany.

As I looked down upon that body of men the only indications I saw that they were of different races and nations were the red fezzes, which all the Turks wore, the silk gown and long cue of the first delegate from China, and the dark skins of the representatives of Hayti. Except for these signs, they might,

to the casual observer at least, all have been Americans. And I experienced a sense of shame when I realized I had always had a feeling that all foreigners must be "queer." Why, if dear old Turkham Pacha himself, the first delegate from Turkey, had just removed his red fez, I could have shaken hands with him and said, "How does thee do?" without the least effort, and have expected a similar reply. And there was Monsieur Keiroku Tsudzuki, Japan's first representative, with his fine, earnest face and almost no suggestion of his nationality.

We were fortunate in having pointed out to us nearly all the heads of delegations, and were especially interested in those men who, because of the importance of their countries or through their personal force and abilities, have been a power in the Conference. We have reason to be proud of our own delegation, of the advanced ideas and regulations it proposed and of the splendid fight—if I may use the word in this connection—which it made to have its proposals adopted. Mr. Choate was untiring and left no stone unturned in his efforts to have the Conference accept his plan for arbitration, and General Porter worked as hard for the "Porter Proposition," the amended form of the "Drago Doctrine."

Besides the American delegates already mentioned, some of the most striking figures were Baron von Bieberstein, Germany, champion of the international prize court and chief opponent of the extension of compulsory arbitration by the Conference; Dr. de Martens, Russia, an international jurist of world-wide reputation, and Monsieur Bourgeois, France, who, as president of the Commission on Arbitration, presided over its 62 sessions, and, by his profound knowledge of parliamentary law, his great tact and persuasive powers, prevented the intense earnestness of the meetings from developing into hostility. Sir Edward Fry, heading England's delegation, was a picturesque figure with his white hair, his loose, standing collar, inside which his chin rested comfortably, and his informal-looking tie. As he entered, his high hat was in its usual position on the back of his head. He is over eighty, and, I believe, was the oldest member of the Conference. He quite looked the Quaker that he is.

Mr. Barbassa, Brazil, was the champion of the smaller powers, insisting upon equal representation for all nations, while Mr. Perez-Triana, representing both Columbia and Salvador, though at one time a political exile from the former, his native country, was an interesting, if not a powerful, personality, because of his almost total blindness and his remarkably eloquent orations setting forth the possibilities and the future of the South American countries.

The particular session I attended was very interesting, albeit I understood not a word that was spoken, except the responses "Ovi" or "Avec réservation" made when the vote upon some report was taken. The entire proceedings were carried on in French, which seemed to be spoken with the greatest ease by everyone. The meeting to me was serious

and impressive, or "weighty," as a Friend expressed it.

After two more sessions, the labors of the Second Peace Conference were completed, and it adjourned on Tenth month 18th to meet, according to the resolution, in 1815.

It is entirely unnecessary to raise the question as to whether the Conference was a success or a failure. It was undoubtedly a success, and it is, indeed, unfortunate that some newspapers and some individuals, either through love of the sensational or because they have expected the impossible, have set up a cry—and this before its work was nearly completed—that the Conference was a failure and a farce. One has only to remember what difficulties must often be overcome in the legislatures of the separate countries, the stormy and even violent meetings that sometimes occur, the bitter feelings that are frequently aroused between opponents—and all among people of the same nation—to realize partially, at least, how delicate and difficult have been the problems which the Conference endeavored to solve.

While there may be a feeling of disappointment that more was not accomplished, yet the very fact that representatives of the whole earth did come together—and stay together—for four months, to discuss means of bettering the world—this is a beautiful and a wonderful thing, and its good results will be far-reaching and permanent.

The Hague, Tenth month 28, 1907.

[FOR THE AMERICAN FRIEND.]

GEORGE FOX AND JOHN WESLEY.

BY JOS. JOHN MILLS.

(Continued from last week.)

The first fact, from a human view-point, concerning George Fox and John Wesley as preachers, is that they were both great as men. The Quaker apostle was a rugged man with rugged ways. For his perpetual itinerancy on horseback he was clad in the decent and durable leathern clothing, which was nothing extraordinary in his day, except that it should be worn by a preacher. He had a massive physical frame, a stentorian voice when occasion demanded, a courage that never faltered in the face of any emergency or peril, and a searchlight penetration into the nature of men and things about him. As William Penn knew him, he was inward and weighty in spirit, reverent and solemn in address and behavior, few and full in his words, and of an "awful, living, reverent frame in prayer"—but withal he was "so meek, contented, modest, easy, steady and tender that it was a pleasure to be in his company."

With this picture of George Fox contrast John Wesley as introduced by pen portraits of his day. His was a little, trim, symmetrical figure, smooth, black hair, exactly parted; his complexion clear and pure as that of a girl, his hazel eyes flashing like

points of steel. A gentleman by birth and habit, a scholar by training, a man of fine and almost fastidious taste. In dress, he was a pattern of neatness and simplicity. A narrow plaited stock, a coat with a small, upright collar, no buckles at the knees, no silk or velvet in any part of his apparel. In his countenance and demeanor there was a cheerfulness mingled with gravity, a sprightliness which was the natural result of an unusual flow of spirits, and was yet accompanied by every mark of serene tranquility.

As a preacher of righteousness, the Quaker was, in keeping with the temper of his time, pre-eminently protestant, dissentient and iconoclastic. He powerfully *convinced* men. His mission was to bring men off from all the world's fellowship . . . which stood in forms without power. As has been pointed out by another, if Fox was obstinate, his was a splendid obstinacy; if he was fanatical, he possessed the fanatic's deadly certainty which enabled him to fight against terrible odds and to gather round him men and women who have been the admiration of all succeeding times. The truth which Fox held was militant truth. Possibly this made him at times appear to be disputatious and needlessly aggressive. Of him it might be said, as has recently been said of an eminent Methodist minister—"He had that inner message of truth whose quality, as Emerson notes, is that it must be spoken." Nothing in human conduct or language was too insignificant to evade evaluation in the light of the everlasting truth. "Hat honor," and "Thee and Thou," if in their usage they involved a compromise of sovereign manhood, were vital issues.

"Rightly to be great
Is not to stir without great argument,
But greatly to find quarrel in a straw
When honor's at the stake."

It could not be otherwise than that a preacher with such absolute personal surrender to truth in thought and word and conduct—a preacher with the single impulse to be a faithful spokesman of the spirit of Truth—should be a preacher with authority. The transparent sanity of Fox's preaching was as marked as was its marvellous power to stir men's hearts. He preached repentance as the first step which a sinner can take toward God, and spoke it, we may well believe, with the emphasis of a John the Baptist. But he reached the conscience of his hearers through their judgment. He preached to the multitude with the open Bible in his hand. He appealed to their intelligence as well as their sensibilities. He aroused their wills as well as their emotions. He sought to make men Christian with all their faculties. He strove, like Henry Drummond, to bring men to Christ and leave them there. Under his preaching hardened sinners became tender and "a mighty brokenness by the power of God was amongst the people."

The first Quaker preacher was as indefatigable an itinerant as was his great successor, the first of the Methodists. When not in prison, like John in Patmos, for the word of God and the testimony of

Jesus, he was always campaigning. Evangelistic work on horseback in England two hundred and fifty years ago was a more strenuous life, even, than that of the early Methodist itinerancy in the pioneer period of the Ohio River Valley. Often for George Fox it meant the endurance of bitter obloquy and public abuse—not infrequently the fury of a brutal mob. It meant days at a time on the road without food, and without any roof but the sky under which to rest at night. Once he records in his journal that, being weary with travel when nightfall came down, he sat among the furze bushes until it was day. Again he writes: "One night we lay in a wood and were wet, for it rained exceedingly," and on another occasion he spent a night of rain and snow under the hospitable shelter of a wayside haystack.

George Fox was a model open-air preacher. The denomination of the Friends largely owes its existence to his field-meetings. Here his stalwart, physical frame and powerful lungs were mighty allies of his ready brain and glowing heart. As for instance, in the orchard outside the City of Bristol, where, standing upon a stone for a pulpit in the midst of a turbulent rabble of 10,000 people with uncovered head, he preached and prayed until the Lord's power came over all. "That was a blessed day," he exclaims in his diary, "and the Lord had all the praise."

George Fox was, moreover, a preacher with an extremely wide range of efficiency. He was successful among the upper classes. Official rank and social aristocracy and scholarly culture recognized his power. Witness Oliver Cromwell and William Penn, Robert Barclay and Judge Fell, and Thomas Ellwood, the friend of John Milton. The common people heard him gladly, as is attested by a cloud of witnesses. Henry Ward Beecher said to his young preachers, "If you wish to raise the house, put the jack-screws under the sills." George Fox, in his ministry, laid hold of the very lowest stratum of human society. The prisoners in Leicester jail carried a stool and set it in the prison yard, and from it he preached to debtors and felons with such power that many of them were convinced and some stood for faithful witnesses in after years.

Now turn to the picture of John Wesley as a preacher. In sharp contrast to Fox, he waged no war upon the ecclesiastical order about him. He revered the Church of England, to which he belonged, and in his heart he was thoroughly loyal to its authority. As a young man he had looked forward with satisfaction to the prospect of a life-long service under its orders. His first experience in preaching was as a curate in his father's parish. But, loyal churchman though he was, he, nevertheless, possessed a broadly tolerant spirit. Unlike his great Quaker predecessor, his was not a controversial caste of mind. His motto was think and let think. At the same time personal conviction concerning the essentials of the Christian religion were most pronounced. He boldly preached a positive Gospel that was evangelical to the core. With him to become a

Christian does not consist merely the espousing an orthodox creed nor in maintaining an external morality. It is nothing short of realizing the creation of a new nature within a man. Its sole condition is repentance toward God and faith in our Lord Jesus Christ. Here he and George were in perfect accord. But in an era that was still intensely intolerant, John Wesley, beyond this one fundamental tenet, was the most tolerant of Christian teachers. Given the essentials of a Christian character, he never made acceptance of any specified doctrines the test of spiritual soundness. He had a profound antipathy for narrowness of religious vision. Only three years after he began to preach he wrote, "The distinguishing marks of a Methodist are not his opinions of any sort." Three years later he wrote, "I am sick of opinions." Near the end of his life, after forty years of such fruitful preaching as has been granted to few men in all Christian history and an equally masterful career in church building, he affirmed that Methodists do not impose upon people, in order to their admission into church fellowship, any opinion whatever. He stood ready to receive all serious persons without distinction into the ranks of Methodism. In his journal he wrote, "Is a man a believer in Jesus Christ, and is his life suitable to his profession? These are the sole inquiries I make in order to admission into our society." Candidates for admission to the Methodist connection might, under his authority, be churchmen or dissenters, Presbyterians or independents. A Presbyterian might be received into full Methodist fellowship and be a Presbyterian still. Independent or Baptist might adhere to his own mode of worship and still be a Methodist in good standing. So might a Quaker. One condition and only one was required—a real desire to save one's soul through faith in Jesus Christ.

Just as a generation earlier the preaching of George Fox and his colleagues had swelled the ranks of Quakerism at the expense of the Baptists, so Wesley's fervent evangelism, together with his absolute freedom from bigotry and his open eclecticism in non-essentials, produced a powerful drift from the other dissenting and independent bodies of his day into the Methodist Church. In this loss of adherents the Society of Friends had its full share. Herein began the numerical decline of the Friends. While the tide of evangelism under Wesley and his preachers was in full flow, that of the Quakers had reached its ebb. The Quaker movement had distinctly begun to succumb to the spiritual apathy which had settled like a blight over all England in the generation immediately following Fox's death. It is to be noted that want of religious enthusiasm had become a distinguishing characteristic of the times. John Watson says that in that day they used to praise a person on his tombstone because he exhibited religion without enthusiasm. Responsive to this prevalent tendency in society at large, Quakerism, which, under the leadership of Fox, had been infused with life and power, began to cool and soften

into a hazy and attenuated mysticism—its evangelistic zeal, once glowing with the fervor of the Apostolic age, began to evaporate into a lethargic quietism—its former passion for saving souls gradually subsided into a worthy humanitarianism—its once burning Gospel-propagandism slowly dissipated its energy in the struggle to keep the Quaker ranks intact by the rigid enforcement of ecclesiastical discipline. It was at this juncture in the history of the Society of Friends that, to borrow the words of the late John Wilhelm Rowntree, "Wesley stepped in and occupied what the followers of Fox had been unable to retain."

(To be continued.)

It seems as if the heroes had done almost all for the world that they can do, and not much more can come till common men awake and take their common tasks. I do believe the common man's task is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony. That is a truth we all find out.—*Phillips Brooks.*

"HE NEVER FORGETS HIS OWN."

Do you think that the Lord forgets you
Because you must fight and pray,
And reap the sorrow harvest
You've sown from day to day?
Do you think that He lets you suffer
And never heeds your moan?
Ah, no! for the dear Lord Jesus
Will never forget His own.

Do you think that, because your heart aches
With a bitter, cruel pain,
And your life's sweet, happy sunshine
Is shadowed by storm and rain,
And the music is hushed and silenced
Till you hear but the undertone,
That the dear Lord Jesus forgets you?
He never forgets His own.

Do you think that, because your loved ones
Are lying cold and still,
Where you cannot hear their voices,
Or work their careless will,
And the struggle you've made together
Must now be fought alone,
That the dear Lord Jesus forgets you?
He never forgets His own.

Do you think that, because the sorrow
All human hearts must know
Has come to you or the darling
You loved and cherished so,
And things you want have vanished,
The things you would call your own,
That the dear Lord Jesus forgets you?
He never forgets His own.

And we're all His own dear children,
And he holds us all as dear
As you do the wayward baby
Who creeps to your heart so near;
And if we will only listen
We can hear His tender tone:
"Oh, rest in peace, My children;
I never forget My own!"
Selected for "Home Cheer." Author unknown.

[FOR THE AMERICAN FRIEND.]

CHRIST THE LIBERATOR.

BY THEODORE L. CUYLER.

"Loose him, and let him go!" At this command of Jesus they unwind the bandages from the limbs of Lazarus, and by the old familiar path he walks back to his old home. This was the master miracle of all which Jesus wrought during his incarnation, but he is still doing for imprisoned souls what He did for the body of His Bethany brother when it had lain four days in the sepulchre.

I looked not long ago with genuine pity on a noble eagle, caged in a public park, as an exhibition for school-boys. The old gray mountaineer felt its galling imprisonment, and occasionally flapped its wings as if it were home-sick for the skies. "Loose him, and let him go," was the thought inspired by the sorry sight, and how he would have sailed off to fly in company with the sun! Eagles were not born for slavery. I thought, too, as I looked at the chained bird, how much he resembled some fettered souls, yes, some Christian souls that are terribly tied down by unbelief. Too many people have enrolled themselves in the church—some have entered the ministry—with a heavy clog that binds them to the lower earth. It hampers them, hinders them, and is fatal to all spiritual joy or growth in holiness. Many a young convert begins his religious life with a doubting and desponding spirit. He nurses his fears in a morbid way, and mistakes all his gruesomeness for humility. He is a chained bird from the skies.

Others are fettered by besetting sins, from which they have never cut loose. They have never made a clean break with the old sinful self, or with the beggarly elements of this world; they are hobbled with practices and associates that they have never cut loose from. They have probably passed from death unto life, yet they appear very much as Lazarus would have looked if he had walked the streets of Bethany in his ghastly grave-clothes! This is a pitiable style of religion; it brings but little joy to its possessor, and gives him or her no power in the community. While they are content to be what they are, there is no hope for such manacled professors. Their only hope is in a timely and thorough repentance, and a fresh work of Christ, a deeper and thorough work, and for this they must earnestly seek, or else they will be chained birds in a church cage to the last.

Some really good people are clogged by bodily ailment—dyspeptic stomachs or weak nerves, and they see but little sunshine in their Christian experience. Bunyan has depicted several specimens of these pilgrims who hobble toward heaven on crutches, until death looses them and lets them go. Such Christians are to be pitied more than blamed; they are rather patients in Christ's hospital than soldiers on His battlefields.

False doctrine, false views of sin and of Christ are at the bottom of a great deal of this spiritual debility. Every error is the enslaver of the soul.

Truth makes us free indeed. Martin Luther was a chained eagle in the Erfurt Convent, until that heaven-sent truth, "The just shall live by faith," loosed him. Thomas Chalmers was another chained eagle, but when the great doctrines of man's guilt and Christ's redemption liberated him, he soared up into the empyrean, the king of Scotland's Gospellers. John Wesley never attained to a full salvation until in that little London prayer-meeting his eyes rested on these words: "The spirit of life in Christ Jesus hath made me free from the law of sin and death."

To every member of our churches who is dragging out a half-dead religion, the Holy Spirit comes with the arousing call: "If ye be indeed risen with Christ, seek those things which are above!" Instead of sitting in the gates of the tomb, cast away your grave-clothes, and begin to live as Christ's freemen and Christ's witnesses, and the heirs of a magnificent inheritance. Look higher! Live higher! Get a new grip on Christ and then go out and labor to draw sinners from the pit of death. This is the revival we all need.

Brooklyn, N. Y.

Some Views on Present Day Topics.

METHODS OF EVANGELISM.

BY ROBERT E. PRETLOW.

(Continued from last week.)

A local church that is alive, well organized, well shepherded, active throughout the year, will almost certainly see fruits of its labors appearing. The variety of spiritual gifts in the congregation continually exercised through the various avenues of church work, has a constant effect, a cumulative effect, upon the community. Opportunity and invitation being extended, it is most probable that there will be added to the church at frequent intervals those who have been led by the preaching and examples before them to accept Christ and His Gospel. At the same time the hope and courage, the spiritual strength and vigor of the congregation is increased. In such a meeting the professional evangelist may be but rarely needed. And never will there be need of that particular type that spends much time in scourging the church, undermining its leadership and discrediting the regular ministry.

The meeting should feel that it, itself, is responsible for the religious work in its own community. Gipsy Smith has well said that if a congregation will work and pray in harmony with its own pastor, as it is willing to do when the "missioner" comes, there would be small need for the missionary. When it has done its best to prepare for ingathering, and feels that a crucial time has come in which its own instrumentalities are not sufficient, then the meeting should take the initiative, under proper counsel, to provide for itself the additional workers necessary.

To limit the expectation of real increase to the narrow period of a series of special meetings conducted by some outside instrumentality tends to

spiritually paralyze a congregation. And the furnishing of that instrumentality by some board or committee without definite financial responsibility on the part of the congregation tends to pauperize it.

Sometimes, indeed, a different voice from that customarily heard and the presentation of truth in a somewhat new aspect, are very desirable and fruitful of good results.

Experience is showing the great desirability in such cases, of pastors exchanging work with each other. Where pastors are properly supported, this need entail little additional expense upon the meetings. And where the pastors are not properly supported the prospects for a revival and ingathering would be very greatly enhanced if the meetings concerned would manifest the present possession of enough practical religion to provide an adequate support.

Should particular meetings, generally, throughout our borders, thus intelligently assume the duties and the burdens which are properly theirs, we might expect a saner form of evangelistic effort than sometimes has appeared, a larger per cent. of increase to the local churches, and, as a further and by no means least important result, that the comparatively large sums which have been from year to year used by our various evangelistic boards among our own meetings should be set free for use in that other branch of evangelistic effort which we have touched so little—the establishment of churches in new territory.

Here is a line of activity that calls for the wisest thought, the firmest faith, and the broadest church statesmanship which we possess. The land lies before us. The message of Quakerism which postulates itself upon no authority of priest or church, or creed, but upon those eternal verities which submit themselves fearlessly to the tests of personal experience, is a message which is peculiarly fitted for the age in which we live. Properly presented, it furnishes a Gospel which meets to the fullest extent the spiritual needs of men, without demanding that the intellectual faculties be sacrificed or stultified. It has nothing to fear from modern science or modern criticism. It appeals to the inner needs of men, and its sanctions are inward.

The world has multitudes of thinking men and women to-day with whom the authority of churches and creeds have lost their force; to whom the sacraments of the churches have become but empty and meaningless forms, and who yet long for the real, and hunger after God.

Quakerism owes it to such as these that it bear to them its message that there is one, even Jesus Christ, who can speak to their condition. To bear that message to such as these in any effective way requires more than zealous enthusiasm and volatile emotion. It requires a real understanding of the message, and an ability to present it to intelligent men intelligently and convincingly. Men of the deepest spiritual force and widest mental equipment are needed in this apostolic mission of the establishment of new churches. Some congregations

may be required to give up for a time the valued services of able pastors, or some schools that of most winning and efficient teachers, for work in this larger task. If we have not a distinct vital and timely message, clearly apprehended, and lucidly presented, we need have no hope of success in this field.

There are few, if any, of our yearly meetings that do not have within their borders villages or towns without an organized Friends meeting, and yet where there are already living some members of Friends, and probably a considerably larger circle of those with Friendly connections or sympathies. These, as presenting nuclei ready formed with which to begin work, would seem to present themselves to evangelistic boards as logically the first points of attack. The proposed system of intercommunication between the yearly meetings as to the whereabouts of non-resident members would present a substantial aid to the boards in determining the location and size of these groups.

The place decided upon where efforts shall be put forth, what shall be the line of procedure? A series of revival meetings? Probably in most cases that will prove desirable, but a series of revival meetings should never be an isolated phenomenon. The ground should be thoroughly canvassed beforehand, and preparations made not only for the conduct of the series of meetings, but also for systematically following up the results of the meetings. Not a few successful series of meetings have been without permanent benefit to the church which held them, because the proper board has not been ready promptly and decisively to follow on and hold the ground gained.

It is far better for the church that a board should concentrate its attention and means upon one point, and follow up the revival meeting with all necessary help to get a congregation organized and properly equipped for permanent work, than that it should be able to report a score of meetings held, for the results of which no adequate provision had been made.

In the choice of a field, wise policy would dictate the selection of the larger centers of population where most people may be reached by the message, leaving upon the churches there established most of the responsibility of winning their surroundings. Such was the policy of that greatest of church builders, the far-sighted Paul.

The establishment of a new meeting in a large place is a matter that will involve no small amount of labor and no inconsiderable expense. It may sometimes occur that a field that is most inviting and desirable is outside the present limits of a yearly meeting, or beyond the resources of that one nearest to it.

In such cases, the Evangelistic Board of the Five Years Meeting should find its proper function. For this particular kind of work it should solicit funds, and, either on its own initiative or in connection with a yearly meeting, devote itself to the establishment of Quakerism in those cities and towns where we ought to have a foothold, but which are not reached by our present machinery. The drift of population

to the cities, and the lack of any adequate effort on the part of the church to follow it there, has been the cause of tremendous losses to Quakerism. Might not a proper modification of our mode of working transform this drift of population into a channel of increase?

The board of the Five Years Meeting making the work of church establishment in important centers its special evangelistic task could set a pace that would tend to tone up the work of all the subordinate meetings.

Workers are usually to be found when the church is really ready to undertake worthy tasks, and whole-hearted intelligent efforts along practical lines seldom meet much difficulty in finding sufficient means for the needed support.

We maintain in foreign fields missionaries and native workers to the number of more than 250. Surely we are not unable to support some workers in the broadening of our home base, so that in the future we may be the better able to carry on and extend our work in other lands.

It has not been the purpose of this paper to give directions as to the manner of conducting a revival meeting, nor to undervalue in any degree the really great and lasting work that has been accomplished through the labors of a host of consecrated and self-denying men and women. If unwholesome tendencies do sometimes appear, it is not wise either to ignore them or to call them good. Even when our methods are good, and better ones are possible, loyalty to the interests of the church would bid us seek the better.

It has been the aim of this paper, viewing conditions as they are, to sketch in merely the broadest outline some elements of an evangelistic policy that might be both practical and helpful. This policy would emphasize as fundamental the following propositions:

That true evangelism is not a two-weeks' substitute for a congregation's all year round activity.

That the local congregation ought to be its own self-sustaining evangelistic force.

That the real worth of evangelism is measured by the permanent enlargement and strengthening it brings to the church.

That the yearly meeting evangelistic board, while giving proper oversight to all the meetings and fostering those conditions that make for growth in them, should direct a large share of its means and activities toward the work of church extension.

That, through the evangelistic board of the Five Years Meeting, the united force of the church should be brought to bear upon strategic points that are beyond the limits or the means of yearly meetings.

For the most part, the carrying out of this policy will depend upon the action of other bodies over which this meeting has no direct and authoritative control, so a part of this discussion can have in this presence only an academic value.

The final proposition, however, deals with matters directly within the province and the powers of

this meeting. Definite lines of work can be approved by this body, and entrusted by it to its boards for accomplishment. It can place its approval upon evangelistic church extension as an object to be earnestly desired, a work to be prosecuted with intelligence, system and vigor. It can direct its evangelistic board to use every proper endeavor to raise funds for the work, and can empower it to enter unoccupied territory on its own initiative, where openings appear, or to co-operate with yearly meetings that may need assistance in new points of special importance.

And the board so instructed can raise the means and do the work if it will.

This would not be academic.

The evangelistic board should be the most important and the most liberally supported of all our boards. If foreign missions, education, the Indian, the cause of peace, have just claims upon us—and they have—this has more. For none of them affect the very life and future of our work as does evangelism.

Should the Five Years Meeting not place it, then, in its proper relation among other interests by defining the limits within which work may be undertaken, and encouraging activity within those limits?

Things of Interest Among Ourselves.

John and Nettie Riley began a series of evangelistic meetings at Fowler, Kan., the 6th inst.

George M. and Jennie Hicks have moved to Smithfield, Ohio, where they are engaged in pastoral work.

The new library building at Earlham College will be dedicated on the afternoon of Twelfth month 3d. All friends are invited.

John Howard and family, Fowler, Kan., are preparing to go East. He will do pastoral work in a meeting in New Hampshire.

Arthur J. Haworth is doing pastoral work in Fairview Monthly Meeting, Fairview, Mo. He is engaged in similar service in Alba meeting.

Mary M. Hobbs and John M. Watson are attending Baltimore Yearly Meeting. The latter will return to his home in Wilmington, Ohio, after the Yearly Meeting.

Theodore Candler expects to do pastoral work in White-water Meeting, Richmond, Ind., where the late Charles Francisco labored in the ministry for a number of years.

Albert R. Hall, Paoli Monthly Meeting, Western Yearly Meeting, delivered an acceptable and helpful gospel message at Orange Meeting, near Richmond, Ind., the 3d inst.

Elam Henderson, West Falmouth, Mass., is leaving America on steamship "Admiral Sampson," for Jamaica, W. I., to be gone six months, to assist Arthur H. Swift in Friends Mission at that place.

In reporting a talk given by James Wood before the Five Years Meeting, we referred to the erection of a monument to Fox at Flushing, Long Island. The report erroneously read Rhode Island.

Oscar Moon writes: "Please send THE AMERICAN FRIEND to me at 254 Rock Street, Fall River, Mass., from now on. We are at our new field of work and enjoying a hearty welcome from the Friends here. New England is indeed enjoyable."

A Friend in Oklahoma writes: "We in Oklahoma are very thankful for the great victory we have had for prohibition,

One fact which shows the present trend of thought on the subject is the large number of men who though drinkers themselves voted and worked for prohibition."

Prof. Elbert Russell recently delivered five lectures before the faculty and students of the Indiana State Normal School at Terre Haute, on the "Life of Jesus." The last of the series was delivered before a crowded house in the Centenary M. E. Church, the largest Protestant church in the city.

The first tea-meeting of the year, and the first since the completion of the new additions to the institute rooms, was held at the Twelfth Street meeting-house, Philadelphia, the 4th inst. A paper by George Vaux gave a historical account of early meeting houses in Philadelphia and other reminiscences. Lucy C. Shelmire read a paper reviewing present activities of the meeting.

The Friends Meeting at Wilmington, Ohio, is making excellent progress under the pastoral care of Richard R. Newby. All the services have increased in attendance. The attendance at the mid-week and First day evening services is remarkable for this place. Friends in Wilmington have a rare opportunity to greatly influence the town and the Yearly Meeting, and it appears they will enter the open door.

Alonzo E. Cloud, Richmond, Ind., has been visiting meetings in lower Virginia. He attended the meetings at Corinth, Black Creek and Bethel regularly for four months with growing interest. He attended Somerton meeting twice, and held a series of eight meetings at Bethel with good results. In some of the sessions there was quietness, and all seemed to feel a deeper manifestation of the spirit than is noticed where the emotions are stirred. The meetings closed with good fellowship and prayer.

The Indiana Public Library Commission, at its annual session, decided to remove its Summer School for Librarians from Winona Lake to Earlham College, where the students may derive benefit both from the college and the Richmond city libraries. The lack of library facilities has seriously handicapped the school at Winona. One hundred and twenty-five librarians attended the school last year. Merica Hoagland, who has been the recording secretary of the commission, tendered her resignation. Her duties will be looked after from now on by the secretary, Chalmers Hadley, an Earlham alumnus.

Adrian Quarterly Meeting was held the 1st to 3d inst. at Tecumseh, Mich., and was a specially interesting occasion. Visiting ministers present were Luke Woodard, New Garden, Ind.; A. M. Purdy, Palmyra, N. Y.; Wallace E. Gill, Alliance, Ohio, and J. Arthur Wollam, West Milton, Ohio. The latter and his wife remain to assist his brother, Edgar A. Wollam, in a series of meetings at this place.

On First day morning Luke Woodard preached a very impressive sermon from John 3:16. In the afternoon Wallace E. Gill gave an address on "Foreign Missions," and subscriptions were taken for the work.

Our friend, Alexander M. Purdy, writes from Tecumseh, Mich.: "It has been an inspiring privilege to me to attend Adrian Quarterly Meeting held at this place the 1st, 2d and 3d inst., and grasp by the hand such dear old friends as Richard Harkness, Jacob Baker, Daniel Satterwatts, Thomas Mead and others, and to hear such inspired and inspiring messages as were given by such fathers in Israel as the first two, and to have the privilege of a visit with Richard Harkness, now eighty-seven years old and so clear and bright. He was born in Clinton County, New York, in 1820, and moved from there to Lenewee County, Mich., in 1836, where he has lived since. He has a most valuable record of Friends families who have moved from New York State that should be preserved for future generations. I find in every meeting blood relatives, descendants of Friends who left Massachusetts and Rhode Island in the seventeenth century. This quarterly meeting is indeed a live, active body of Friends, full of zeal and good works."

The work at Guilford College was never more successful than it has been the first two months of the current year. The demand for room at the opening was greater than we could meet. The new dormitory for girls, "New Garden Hall," now nearly ready to occupy, will afford great relief so far as relates to girls.

New Garden Hall has been a work of genuine beneficence and kindly and devoted interest of a very wide circle of friends to the cause of girls' education. This has been marked from

first to last. Various Friends during the progress of the building have sent a hundred dollars to finish a room in memory of a departed mother, wife or sister; and one Friend gave in this way \$500 in memory of her daughter. New Garden Hall thus is truly a memorial building, and is so complete in every detail as to give great pleasure to all who have contributed to its construction. It will accommodate 50 girls.

Prof. J. Edwin Jay is proving a very helpful member of the faculty, and making for himself a warm place in the minds of a large number of friends.

The visit to the college of Albert J. and Gulielma Crosfield and of Sarah Barcroft was much appreciated. On the evening of the 2d Albert J. Crosfield lectured to the students on "Missionary Work in China," and on First day, the 3d, attended Friends meeting in Greensboro, Gulielma Crosfield and Sarah Barcroft attending the meeting at Guilford College. A few Friends, members of New Garden Monthly Meeting, recall with pleasure and interest the visit to North Carolina Yearly Meeting of Joseph Crosfield, and it is a matter of some interest that his son is now visiting the place where the Yearly Meeting was at that time held. Another thread of friendly and affectionate interest on the part of these English Friends is awakened by the contemplation of the life and service of Harriet Green, sister-in-law to Albert Crosfield, whose grave is near the spot of ground on which the old yearly meeting house stood.

On Fourth day the above-named Friends attended Springfield Meeting in Randolph County, a meeting of which Nathan Hunt was one time a member, and at night the meeting in High Point.

The number of students in Haverford College stands as follows: Graduates, 4; Seniors, 31; Juniors, 33; Sophomores, 36; Freshmen, 39. Total, 143. W. H. Jackson, R. M. Gummere, T. K. Brown, Jr., and W. M. Mitchell have been added to the faculty. Assistant Professor Jackson, with few alterations, will give the course as formerly given by Prof. E. W. Brown. R. M. Gummere takes up the work as heretofore given by Professor Mustard, with the exception that he has exchanged a Latin course with Dr. Baker for a course in Greek. Professor Mitchell will offer a course in astronomy and in surveying, giving Frederic Palmer an opportunity to offer a new course on electric waves and wireless telegraphy. Thomas K. Brown, Jr., will have charge of all the German heretofore given by Professor Gummere and Professor Hancock, with the exception of the Faust course, which is still retained by Professor Gummere.

Some new duties relating to the cut system and the Student Employment Bureau have been handed over to Oscar M. Chase, who has been given the new title of registrar instead of that of secretary of the college. Edith A. Chandlee has been given the appointment of secretary to the president. Helen Sharpless has been appointed assistant librarian.

The central part of Founder's Hall, formerly occupied by servants, has been thoroughly renovated and fitted up with pleasant rooms and a shower bath for student quarters. With the exception of two single rooms, the arrangement is for a study and an adjoining bed room for two men. The servants now occupy the northwestern corner of Founder's Hall on the third floor.

John Grimes, who has been connected with the college grounds and farm for a period of twenty-five years, has severed his connection with the institution, and Herbert Barker has been installed in his place as the college farmer.

During the summer the gymnasium originally occupied by the Haverford Grammar School and adjoining Merion Cottage, has been fitted up for students whose total expense for the year will be in each case \$375. These rooms are very comfortable and popular, several upper class men having moved there from Barclay Hall.

All the dormitories of the college are now in excellent condition with the exception of Barclay Hall. President Sharpless urges that this building is radically wrong in its arrangements, and should be divided into three separate buildings, thoroughly renovated and provided with ample bathing accommodations on each floor of each section.

DIED.

MOSHER.—At her home, near Mt. Gilead, Ohio, Tenth month 13, 1907, Phoebe A. (Harlan), wife of Robert F. Mosher, in her fifty-ninth year. The deceased was an elder in the local meeting, a member of the White Ribbon Band, and a faithful disciple, whose daily life was fragrant with the Christian virtues.

The International Lesson.

FOURTH QUARTER.

LESSON VIII. ELEVENTH MONTH 24, 1907.

WORLD'S TEMPERANCE LESSON.

ROMANS 14: 12-23.

GOLDEN TEXT.—Judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. Rom. 14: 13.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. World's temperance lesson. Rom. 14: 12-23.

Third-day. Pleasing others. Rom. 15: 1-7.

Fourth-day. Giving no offence. 1 Cor. 10: 23-33.

Fifth-day. Warning against offences. Matt. 18: 1-11.

Sixth-day. Loving one another. Rom. 13: 7-14.

Seventh-day. Love for others. Mark 12: 28-34.

First-day. My neighbor. Luke 10: 25-37.

Time.—The epistle to the Romans was written by Paul the Apostle about A. D. 58, probably from Corinth (see Rom. 16: 23 and 1 Cor. 1: 14).

Character.—More of a doctrinal treatise than any other of Paul's epistles; in fact, it is the theological book of the New Testament, if not of the whole Bible. The great theme is announced in chapter 1: 16, 17—Salvation for all through faith in Christ. A secondary theme is the rejection of the Jewish nation as the people of God—chapters 9-11. In chapters 12-15 are practical exhortations from which the lesson is taken. With the injunctions of the lesson, it will be helpful to compare other utterances of the Apostle, 1 Cor. 8: 10; 23-33; Gal. 2, and also Acts 15.

Men often think the problems of to-day are more difficult of solution than those of any other age. It may be that they are more complicated, but it is not likely that the problems of to-day are relatively any harder for men of to-day than the problems of our predecessors were for them. Human nature has remained unaltered. There is no reason to be cast down or disheartened. After all, the real difficulty is about matters which are conceivably allowable under certain circumstances. To maltreat a child, for instance, all persons agree is wrong. To feed the starving is undoubtedly right. To be severe with a child may sometimes be right, though it is generally, to say the least, to be avoided. In other words, there are very many things which are not right or wrong in themselves, but which may be right or wrong according to circumstances, or according to the knowledge of the actor or to the motives for doing them. The problems before the early church were many, particularly in the case of Gentile converts; and the manner in which these problems were met is not only of great interest to us, but also of the utmost value, for the principles upon which they were solved are just as applicable now as they ever were.

12. The emphatic word in the verse is "himself." One has to answer for his own life first.

13. "Judge this rather." This will be judging ourselves rather than another man. "Stumbling-block." Rather an accidental obstacle. "Occasion of falling," literally "scandal," means something intended to cause someone else to stumble.

14. "I know and am persuaded in the Lord Jesus." R. V. The old version gives a wrong idea. The Apostle means that his fellowship with Christ is such that he has come to this conclusion, a conclusion of inestimable worth, and which it is still hard for many Christians to accept in its fullness. It is that "moral character belongs to the agent doing, not to the thing done." It is precisely our Lord's teaching, when He said that a man who would commit crime if he could, was already guilty. "The profaning is in the person, not in the thing." A man may be ignorant of the facts, and so be misguided in his conduct, but, until he knows the facts, he must follow his conscience. "Mistaken conscience calls for correction by better light, but never for violation."

15. "For." R. V. According to this reading, verse 14 is a parenthesis, and the close connection with verse 13 will be seen by passing over it. If by our conduct we grieve our brother we are no longer walking in love. We must not for a non-essential (see verse 14) destroy our brother's faith.

16. Do not use your liberty so that it will be misunderstood. Of course Paul is referring to cases in hand—he gives a general precept with many exceptions. Love must be the ruling principle. See verse 19.

17. "Eating and drinking" are but for externals generally—"Righteousness," that inward state, the result of the indwelling of the Holy Spirit; "Peace," that inward state of soul at peace with God and man through the sweet influences of the Holy Spirit; "Joy," that rejoicing which comes through the knowledge of righteousness and peace.

18. "For he that herein," R. V. That is, he that lives in this spirit is acceptable to God and man.

19. So far as practicable, let every one live the peaceable life. Strive to pursue that line of conduct which is most likely to preserve harmony and good fellowship, and tend to build up and not to destroy.

20. Practically a repetition, for the sake of emphasis, of verse 14.

21. "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." R. V. The last two clauses in A. V. are omitted in the best manuscripts. This is the central verse of the lesson. Of course, the Apostle is speaking of non-essentials and specially of externals (compare 1 Cor. 8: 8-13). He does not mean, as his life testifies, that the weak are to rule the church, or to govern the strong, or that the strong are not to go forward. "This would be to stop all progress and even all reformation." The rule is that everything should be done in the spirit of love and with due regard and great condescension for the feelings and scruples of our brethren. "There is but one rule for the Christian—to live and to die unto the Lord." We cannot believe that Paul was a vegetarian, and there is no reason to think that he was a total abstainer, but we can hardly doubt that if he were alive to-day he would be the latter. The great lesson in the verse is the care with which we should guard our words, and especially our conduct, for the sake of

others. This is emphatically true in the case of the use of alcoholic liquors. There are those who flatter themselves that they can use them with safety to themselves, but, even if that be the case, how about the effect of their example upon others? How about making others to stumble? There can be now no question that they are non-essential; science tells us that they are positively hurtful, and even in the medical profession their use as remedies has declined enormously. All users of alcoholic beverages should seriously consider the injunction—"Destroy not with thy meat him for whom Christ died."

22. "The faith which thou hast, have thou to thyself before God." R. V. Do not display your faith ostentatiously. "Happy is he that judgeth not himself in that which he approveth." R. V. That man is happy who has so much self-control that he does not misuse his liberty.

23. This verse may be paraphrased thus: "He who hesitates as to what he ought to do is condemned, or does wrong, if he eats (in opposition to his conscience), for he has not the one faculty (faith) which can overrule the decisions of conscience, and give them a different direction."

In one of its "Bulletins" the International Reform Bureau calls attention to new "Sunday Laws" which have been enacted in China and France. China had closed its schools on First days, and its public offices everywhere, in order to bring itself into harmony with Western civilization. France, after trying the "holiday Sunday," and finding it a veritable work day, has lined up with the other nations of western Europe in attempting to make it a day of rest.

A report comes to us from England to the effect that the Bishop of Ely recently addressed an open-air audience of 15,000 in Park Place, in Cambridge, through a megaphone. This is an innovation in public speaking that may be used with profit on certain occasions in America. We are quite accustomed to hear base ball schedules, departure of trains and similar announcements shouted through a pasteboard trumpet. Why not have some of our weak-voiced speakers relieve the nervous tension of those in remote parts of our public gatherings by using a similar device?

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Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

HOME MISSIONS: THE PROGRESS OF WORK AMONG THE IMMIGRANTS.

NUM. 15: 13-16, 29-31.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. The ends of the earth. Ps. 22: 27-31.
Third-day. Exalting Christ. Ps. 45: 1-17.
Fourth-day. Exalting the church. Ps. 48: 1-14.
Fifth-day. Pure living. Ps. 51: 1-19.
Sixth-day. Dependence on God. Ps. 67: 1-7.
Seventh-day. Earnest supplication. Ps. 86: 1-9.

From the four corners of the earth there come to our shores an average of 20,000 persons weekly of all degrees of faith and unfaith, many knowing only the denomination of a priesthood, which they find less effective in the new home than in the old, and, throwing off this in the freedom to which they come, they too often reject every form of religious observance and thought. In one Massachusetts city it is said that of 1,700 Catholics only 50 or 60 go to church; in another of 6,000 but 300 attend.

It too often happens that when an industrial or an alien population presses upon the boundaries of the down-town churches, these remove to the more exclusive residential sections, whereas the field that is abandoned offers just the opportunity for mission work that was commanded to be sought out by the followers of Him who preached the Gospel to the poor. There is an accessibility to many of these immigrants that makes the results of evangelistic effort rank high as compared with similar labor among native Americans. One summer, recently, tent work was begun in a quarter of New York City occupied by Italians. When the weather was at all favorable the attendance was from 500 to 600 nightly, the summer's work resulting in the organization of a Protestant church of 200 members, with plans under way for the building of a commodious church home.

The question may be asked whether it is not almost equally foreign mission work that is to be done on our shores, though we call it home missions. Language, mental attitudes, superstitions, prejudices—all are foreign in almost the same degree as at home. Not only so, but in another aspect it may be classed as foreign mission work, for many converts return to their native land to work among their brethren there. A Chinese missionary in New York City said that at a missionary conference which he attended in Canton, of 50 native missionaries present, one-half had been converted in mission work in America. It would seem, indeed, true that if you "save America you save the world," as one writer suggests.

The work naturally concentrates in the cities, though sections of the north-west have also claimed attention. Among the more successful workers may be noted the Methodist Episcopal church with 582 assisted charges among foreigners, with nearly 40,000 members and probationers, and the Baptists with 551 churches among foreigners, representing more than a score of nationalities, and above 16,500 members, while



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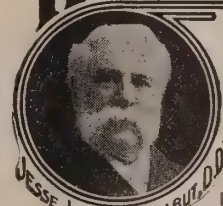
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These letters came to us absolutely without solicitation. We have a great many thousand from people who have been helped or entirely healed by following the suggestions to quit the food or drink which may be causing the physical complaints and change to Postum Coffee or Grape-Nuts food.

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This first letter is from the president of the "Christian Nation," a worthy Christian paper of New York.

NEW YORK, Oct. 2, 1907.

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most delicious drink. Although I have not had much faith in general advertising, yet, finding Postum has done so much better for me than I expected I am more inclined to "Prove all things, hold fast that which is good." I am so thankful for good health that I want it known what a blessing Postum has been to me. You may use these few lines as an ad if you so desire and my name also.

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NOTICE.

APPEAL FOR FUNDS FOR WORK OF BOARDS OF FIVE YEARS MEETINGS OF FRIENDS.

At the recent Five Years Meeting, the importance of more aggressively carrying on the work under the care of its Boards, and the difficulty of securing sufficient funds for this purpose, was brought before this meeting, with the suggestion that a fund of \$25,000.00 be raised by voluntary contributions to provide for materially increasing such work during the next five years.

As a result of the appeal then made, \$4,443.50 was contributed by the delegates to the Five Years Meeting and the visitors to same.

Generous as was this contribution, it will not suffice to meet the needs as set forth above, and, by direction of the Five Years Meeting, it is proposed that voluntary contributions be asked for in every meeting of Friends comprised in the Five Years Meeting on First-day, Twelfth month 1, 1907, the proceeds therefrom, together with the contributions at the time of the Five Years Meeting, to be divided equally, unless otherwise indicated by the donors, between the American Friends Board of Foreign Missions and the Evangelistic and Church Extension Board of the Five Years Meeting.

Subscriptions may be payable in five annual installments, the first one to be due before the end of this year, and should be sent to Miles White, Jr., 15 North Street, Baltimore, Md., the treasurer of the Five Years Meeting.

MORTON C. PEARSON,

Chairman American Friends Board of Foreign Missions;

CHAS. W. SWEET,

Chairman Evangelistic and Church Extension Board.

UNIVERSITY EXTENSION LECTURES.

The University Extension Society has just made announcement of the series of lectures that will be delivered during the coming autumn and winter in Association Hall, Philadelphia, Pa.

The present Third-day evening course is by Charles H. Caffin, the art critic, on "The Development of Modern Painting During the Nineteenth Century." The series before the holidays will close with three interpretative re-

citals from Shakespearean dramas, by Marshall Darrach.

After the first of the year, Professor Zueblin will deliver six lectures on "The Common Life," beginning First month 7th, and, on Second month 18th, J. C. Powys will begin a course of six lectures on "The History of Liberty."

In addition to these evening courses, there will be six Sixth-day afternoon lectures by J. C. Powys, beginning First month 3d, on "English Novelists," and four lecture recitals by Walter Damrosch, on Dverak, Wagner, Tschaiskowsky, and other composers. The first of these will be on Second-day afternoons later in the winter. They will be interpretative of concerts to be given on the same evenings in the Academy of Music by the New York Symphony Orchestra, under the leadership of Walter Damrosch.

J. C. Powys' courses will be of high educational value. His work in England as a staff lecturer of the Oxford University Extension Society, as well as in this country, has given him a place in the front rank as an educational lecturer. Professor Zueblin, of the University of Chicago, is one of the strongest and most successful University Extension lecturers in the West, especially upon civic and sociological subjects.

A passer-by was amazed at seeing an Irishman poking a dollar bill through a crack in a board walk.

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PUBLISHING ASSOCIATION OF FRIENDS, Plainfield, Ind.

The American Friend

Vol. XIV

ELEVENTH MONTH 21, 1907

No. 47

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"MUCH has been given us from on high, and much will rightly be expected in return. Into our care the ten talents have been entrusted; and we are to be pardoned neither if we squander and waste them nor yet if we hide them in a napkin, for they must be fruitful in our hands. Ever throughout the ages at all times and among all peoples, prosperity has been fraught with danger, and it behooves us to beseech the Giver of all things that we may not fall into the love of ease and luxury; that we may not lose our sense of moral responsibility; that we may not forget our duty to God and to our neighbor.

"A great democracy like ours, a democracy based upon the principles of orderly liberty, can be perpetuated only if in the heart of the ordinary citizen, there dwells a keen sense of righteousness and justice. We should earnestly pray that this sense of righteousness and justice may grow ever greater in the hearts of all of us, and that our souls may be inclined ever more both towards the virtues that tell for gentleness and tenderness, for loving kindness and forbearance one with another, and towards those no less necessary virtues that make for manliness and rugged hardihood, for without these qualities neither nation nor individual can rise to the level of greatness.

THEODORE ROOSEVELT,
In his recent Thanksgiving Proclamation.

SUBSCRIPTION PRICE, \$1.50 A YEAR ❁ ❁ ❁ PUBLISHED WEEKLY BY THE
AMERICAN FRIEND PUBLISHING COMPANY, 1010 ARCH ST., PHILADELPHIA

Events and Comments.

Oklahoma took her place as the youngest State in the Union the 16th inst.

More than 2,000,000 persons crossed the Atlantic between Europe and this country in the first ten months of this year.

The curtailment of expenses on public works, and in the homes of the wealthier classes, on account of the stringency of money, is making labor quite plentiful. Already there are more unemployed men and women than there are positions to be filled.

The returns from the last election in Chicago indicate that we must change our opinion of that city. It has sometimes been called "the city of beer and saloons," but about 150 precincts took advantage of the Local Option Law and voted "dry."

AN ANNIVERSARY.

December 17th, next, will be the one hundredth anniversary of Whittier's birthday. It occurs to me that it should be observed in all our meetings and schools.

If the Society of Friends in America had done nothing but present this one

SCHOOL TEACHERS

ALSO HAVE THINGS TO LEARN.

"For many years I have used coffee and refused to be convinced of its bad effect upon the human system," writes a veteran school teacher.

"Ten years ago I was obliged to give up my much loved work in the public schools after years of continuous labor. I had developed a well-defined case of chronic coffee poisoning.

"The troubles were constipation, flutterings of the heart, a thumping in the top of my head and various parts of my body, twitching of my limbs, shaking of my head and, at times after exertion, a general 'gone' feeling, with a toper's desire for very strong coffee. I was a nervous wreck for years.

"A short time ago friends came to visit us and they brought a package of Postum with them, and urged me to try it. I was prejudiced because some years ago I had drunk a cup of weak, tasteless stuff called Postum, which I did not like at all.

"This time, however, my friend made the Postum according to directions on the package, and it won me. Suddenly I found myself improving in a most decided fashion.

"The odor of boiling coffee no longer tempts me. I am so greatly benefited by Postum that if I continue to improve as I am now, I'll begin to think I have found the Fountain of Perpetual Youth. This is no fancy letter, but stubborn facts, which I am glad to make known."

Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in packages. "There's a Reason."



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COCOA of
DOUBLE STRENGTH
which saves $\frac{1}{2}$ your cocoa.

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man to the world, our existence for more than two centuries would be fully justified. Let us remind ourselves that he is ours. Let us tell it again to our neighbors. Let us recite again his verses, Massachusetts to Virginia, etc., so electrifying when we recited them first in early childhood. To review again "Snow-Bound," "In School Days," "The Barefoot Boy," "The Meeting," and "The Eternal Goodness," will help us all. Someone in every Friends neighborhood might be selected to review Whittier's services to man. His authorized "Life and Letters," by Samuel T. Pickard, will greatly help in doing this.

Such exercises would, I think, be an interesting change in our regular round of duties and services; at the same time they would show our children how we love him who wrote to a friend on the occasion of the opening of the new yearly meeting-house in Richmond, Ind.: "I love the Society of Friends with a love that increases with years."

Truly,
D. W. DENNIS.

A very small boy was trying to lead a big St. Bernard up the road. "Where are you going to take the dog, my little man?" inquired a passer-by.

"I—I'm going to see where—where he wants to go first," was the breathless reply.—*Ex.*

SUBSCRIBERS' WANTS.

We particularly invite the attention of the readers of "The American Friend" to this column. It will be found useful for almost everyone who wishes to advertise. The cost is 5c. per line each insertion. No advertisement is accepted for less than 25c. Cash with order.

IDEAL SUBURBAN HOME for Friends, near Indiana Yearly Meeting and Earlham College. A bargain, send for photos. O. E. FULGHUM, Richmond, Ind.

PARTNER with small capital is wanted in a well-established summer resort boarding-house, within 50 miles of New York City. It is desired to increase the business. Address, 824 N. 19th St., Philadelphia, or call after 1 P. M.

A LARGE, beautiful country residence with 25 acres of land, 120 apple and 90 pear trees in full bearing; elevated, healthy locality; just the place for summer resorters; can be had on easy terms at half original cost. Address, Alex. M. Purdy, Palmyra, N. Y.

"**GIRD** up your loins if you expect endurance." Our Red Cross suspensory, long worn by railroad men and athletes, also incomparably aids the middle aged. Complete two sets, \$1.00. Pattern with instructions, how to make and why, two dimes. Do not hesitate. Write; There is a reason. Red Cross Supply Co., Box 861 Pasadena, Cal.

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Rag Carpet and Aprons.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

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No. 47

WHAT MAKES A PERSON *FREE*?

There are few words which go down deeper into the very core of reality than the words: "The truth shall make you free."

We have all read the famous words of our Declaration of Independence: "All men are born free" until we take them for granted and applaud them with hats in the air, but a few minutes' thought will convince anybody that they are not true. Nobody is born free. A child is a great bundle of instincts that rule him, as the river rules the water-drop, as the wind rules the flying leaf, as the wheel rules the spoke. He obeys the compelling impulses within him.

As he grows free of these hereditary instincts he comes under the will and command of the family circle into which he was born. He goes to bed when he is *put to bed*, not when he chooses. He gets food only when his mother gives it to him, not when he happens to want it. Each item of his life is doled out to him, and he is compelled to fit himself to the arrangements and ideas of his "group," whether he likes it or not. He is never turned loose to do anything he happens to like. Even in his "plays" with other children he must obey rules and he must fit in, again, into the plans and habits of the group, and not play according to "his own free will."

At school he is not free. He must obey the teacher, and not pursue the bent of his own happy-go-lucky inclinations. He has no freedom to assert his own judgment in what he learns. He cannot, according to his own whims, make over the alphabet and have A come after O, nor fix up a new multiplication table with twice four equal to nine. He cannot go knocking down the rules of speech or the laws of nature; he must learn them as they are and fit his own mind into the system which the ages have constructed and tested.

But as he learns to fit himself to the eternal *facts* of the world he is in, and masters them, he soon discovers that this is the path to freedom and power. The rules of "play," instead of spoiling the game, give it meaning and interest, and make it possible for the child to enlarge himself and cultivate his power by group-plays. The alphabet, once mastered, is no longer a system of slavery. It sets the mind

free to utter itself in almost infinite ways. The multiplication table, to one who has made it a part of himself, is a key which unlocks door after door into the mysteries of things and is an instrument of power. So, too, with every achievement of the mind. As soon as the hour of mastery is reached in any field the person comes into a large degree of freedom and power.

This is sublimely true in the realm of the spirit. The soul's freedom does not mean lawlessness and moral chaos. The youth often falsely supposes that the *large life* would be, to do anything he wants to do, to follow his own sweet will. He, however, quickly discovers that this is the high road to abject slavery and brings one up with a very short tether. Every sin, every act of self-will, every choice of narrow, momentary pleasure, clamps him up as with a hook of steel and binds him into a course of habit which will soon make him a poor, unhappy slave.

No, the way to freedom is along another path. Freedom means the fullest opportunity to enlarge one's scope and power, and to realize what is possible to his nature. Every time he discovers the truth, sees what life really means and surrenders some selfish impulse in order to rise to the vision, to the truth, he finds an increase of scope and range, an enormous gain in vision and in power, and is set *free* to go on. Every mastery of the *truth* carries him to a higher level of freedom and of power. If he once got under the dominion of the spirit of life in Christ Jesus he would come into perfect freedom, because he would have a perfect vision of the true reach of life and he would have scope and power to realize the thing for which he was meant. And he would discover that he was living not by outward laws and rules and systems, but by inward motives and purposes, springing up within his soul; making even his crosses and his sacrifices joyous, *because chosen for love's sake*.

R. M. J.

THE HOME IN MODERN SOCIETY—II.

When we turn to the great centers of population—whither most Friends are drifting—the problem of home-making becomes more difficult since economic and industrial conditions are here more telling in their effect. In the old home the family was the

industrial unit. Parents and children worked together for a common end. Their interests, their tastes and their sympathies were largely identical. The industrial system under which they lived brought them together, and ministered to the formation and perpetuation of the home. But what is the situation in our cities to-day? He must be slow of comprehension, indeed, who cannot see that conditions have changed, and changed so radically that the social function of the home is altered.

Well-to-do families feel the change less than the poorer classes, but even they have become a part of a new industrial order. The father spends most of his waking hours away from home. For six months in the year, barring First-days, he may never see his wife and children by daylight. He is part of an industrial group, quite independent of the home, which absorbs the major part of his thought and energy. Even his success or failure has only an indirect bearing upon the home. His work is seldom mentioned at the fireside where perplexing business details are considered out of place. And those who should be nearest to him know only in a general way what he is doing.

As the children grow older they, too, must look beyond the home for training and employment; and they, too, become absorbed in an industrial order *extra-domestic*.

Poorer families are even less fortunate in this respect. The mother, as well as the father, sometimes leaves the home for "down-town" work while children are left at day nurseries, or, what is worse, to shift for themselves in the street. What is more common is the employment of children in factories and offices. If the family is very poor, these unfortunate boys and girls are put out at a tender age—cheap and inefficient labor is the inevitable result. If the family be more fortunate, the children are sent to school, possibly to high school, later to be swallowed up in "the mad rush for wealth." Girls and boys, alike, grow to maturity without the slightest practical training in family virtues or domestic duties.

In fact, the major part of the life energy of city people is absorbed in the industrial world, while the home—where it exists at all—is usually an afterthought, a convenient place of retreat. Judging from the way most city people live, and from the way some political economists talk, the home is not an organic part of the industrial order.

But what does all this mean for children? Does it help them become stronger, happier, nobler men and women? Can the training and care of the old home be better provided for elsewhere? To us this

is a weakness in the present tendency. Substitutes for the home may be helpful, but there is a touch, a spiritual culture in the right kind of a home that cannot be duplicated in the best public nursery, church class or child's club on earth.

If it were only a question of instruction, a trained teacher could give that. If lessons on morality and chalk talks could make strong spiritual men and women out of children, then others, not parents, could do the work. But this formal instruction, good in itself, is not enough. It lacks the close personal touch of one who cares and keeps on caring for the child. It lacks an influence never expressed in words—a quiet force that comes into the life of a child as he lives with and trusts his parents. His tender nature needs the steady motion of a life that has weathered the storms of temptation, and still moves on. It is the ideals that grow out of a sharing of every-day life that make up what we call the moral atmosphere of the home, and it is this that abides with the child and shapes his moral and religious life in years to come.

EDITORIAL NOTES.

We wish to call attention to the united appeal of the American Friends Board of Foreign Missions and the Evangelistic and Church Extension Board, which appears in another part of the paper.

It is suggested that the claims of these Boards be presented in local meetings the first First-day in Twelfth month. It might be well for some one in each meeting to read the appeal as it is printed and take subscriptions for the work.

It is very important that these Boards have the financial support of Friends throughout the country in order to carry on their work successfully.

It will interest all our readers to hear that a Friend has announced his intention to give \$50,000 to Haverford College for advancing religious and the social studies. His hope is that others may add to the amount of his gift and that an opportunity may be given at Haverford for studies similar to those given at Woodbrooke, and that Haverford may thus enlarge its influence upon the membership of the Society of Friends. It is a noble and worthy purpose.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. And the men who have this life in them are the true lords or kings of the earth—they, and they only.—*Ruskin*.

[FOR THE AMERICAN FRIEND.]

FROM MYRIADS OF HOLINESS.

BY LINDLEY M. STEVENS.

"And he said, The Lord came from Sinai, and rose up from Seir unto them: he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

"Yea, he loved the people; all his saints are in thy hand; and they sat down at thy feet; every one shall receive of thy words."

As the morning's bright sons were His sanctified ones,
When Jehovah from Sinai came,
And from Seir did rise, and o'er Paran the skies
Were illumed by the light of His flame.

Forty days in the mount did Jehovah recount
All the pattern of things to be made;
Forty years, at each dawn, was a pattern redrawn,
And a sign of the holy displayed.

In the curtains that hung where the censer was swung,
Where the altar and candlestick stood,
Blue and purple combined with the linen fine twined
And the scarlet that spake of the blood.

Clad in hues of the same were the priests when they came
And they ministered there at the shrine;
And the colors thus told, with the sanctified gold,
Were of holiness symbol and sign.

When a radiance shone on the summits of stone
And the field where the manna was spread,
There was purple of night, blue and white of the light,
And the wings of the morning were red.

By the stars, in accord with the sons of the Lord,
By the throng of the acolyte bands,
There was chanting of praise to the Ancient of Days,
In a temple not fashioned with hands.

In the courts of their priest now the glory increased,
In the silence their anthem uprolled;
Then its swelling was stayed, and the altar o'erlaid
With an amber that melted to gold.

From the holy on high fell a light from the sky
On the tent which the cherubim held;
And the pillar by night ceased to glow in the light
That by reason of glory excelled.

So the symbol appeared where the altar was reared,
And the morning its pattern revealed:
So to Israel's sons, from His sanctified ones,
Rose Jehovah, their sun and their shield.

From the holy on high, that surpasseth the sky,
In the strength of compassion He moved,
Though with thunder He came, and in Sinai's flame,
He was God of the people He loved.

In unholy desire, with unhallowèd fire,
Did they wander and stray from His will;
But He watered His flock at the stream from the Rock,
"And He bare them and carried them" still.

There were serpents of sin in that desert of Zin,
There were bones in the wilderness laid;
But an host in its strength were they marshalled, at length,
And they stood not of giants afraid.

For His love was the light that did scatter their night,
All the way of that wilderness land,
When from Seir 'twas raised, when from Paran it blazed,
And a day of the Lord was at hand.

Poughkeepsie, N. Y.

Every man's life lies within the present; for the past is spent and done with, and the future is uncertain.—*Marcus Antonius.*

[FOR THE AMERICAN FRIEND.]

GEORGE FOX AND JOHN WESLEY.

BY JOS. JOHN MILLS.

(Continued from last week.)

Aside from his own powerful ministry, the two great distinguishing features of the evangelism instituted by John Wesley were hymn-singing and lay preaching. The former was a momentous innovation, not only upon the practice of the Quakers, but also upon the usage of all English religious bodies of that day. George Fox, at one time during his youthful struggles after spiritual light, was advised by the "ancient priest at Mancetter" to sing psalms. But Fox wrote in his journal: "Psalms I was not in a state to sing: I could not sing." This incident is significant in its bearing upon the question of singing in the Society of Friends. In George Fox's day singing in congregational worship as practiced in most Protestant churches to-day was a thing almost or entirely unknown. True, as the Mancetter priest's advice to Fox implies, the singing of David's psalms was then prevalent throughout England. The custom owed its general introduction only two generations earlier to a desire on the part of certain earnest reformers to counteract the influence of the songs sung at the royal court, which were regarded as scandalously amorous and obscene. This practice of psalm-singing as then in vogue in the churches was characterized by George Fox as without the spirit, and the grace that comes by Jesus. He records that upon a visit to the steeple-house at Ulverstone he found the priest singing with his people; but his spirit was foul, and the matter they sung unsuitable to their states. But of the singing of hymns as known to the Christian world to-day there was none or next to none in church or chapel of Fox's time. English hymnology had not then been born. The use in worship of any metrical composition, except the psalms of David, was at that time quite as vigorously condemned by Presbyterians and Baptists and Congregationalists as it was by Friends. George Fox's body had been at rest in Bunhill Fields for more than half a generation when this general introduction of hymns into public worship in England occurred. In this movement Isaac Watts was the great leader. He has been fitly called the inventor of English hymns. So pronounced was the popular opposition to hymn-singing when his hymnal made its appearance that he felt obliged to preface the volume with a long argument on the right to found hymns on any portion of Scripture beside the psalms.

Watts' hymns opened a new medium for Gospel work, which powerfully stirred the somnolent spiritual life of that day, and John Wesley was not slow to employ it. He and his brother, Charles, made Gospel singing subordinate only to Gospel preaching and prayer as a means of winning men to God. How radical was the innovation which they made in so doing may be inferred from the alleged fact that Charles Wesley, during his fifty years of

ministry, produced no less than 7,000 hymns. If to George Fox belongs in large measure the revival of apostolic preaching and apostolic public prayer, to Wesley and his colleagues belongs the revival of the practice of the Christians of the apostolic age of "teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in the heart unto God."

Concerning the singing of hymns as it is practised in many of the evangelical churches of our day, Fox left no testimony behind him, pro or con, for he knew nothing about it. It had no existence in his life time. What would have been his attitude toward it had he lived until Wesley's time we have no means of knowing. We do know, however, that when, at the ebb-tide of Quakerism in the eighteenth century, Dr. Watts reawakened this phase of evangelism, the followers of Fox ignored or rejected it, while Wesley and his followers espoused it. We know, too, that to-day there are something like 140,000 people, all told, in the world that call themselves by the name of Friends, and that in round numbers there are 20,000,000 Methodists. How far these facts range under the category of cause and effect must be left for the impartial student of history to decide.

Nothing in all its history has stood more distinctively for the essential genius of Methodist than its lay preaching. No characteristic of the Methodist societies of John Wesley's day has more persistently held its own in the modern Methodist Church than this. A recent writer, whose testimony is authoritative, says, "For every Methodist minister in the world to-day there are, roughly speaking, ten lay preachers, and out of every seven sermons preached in Methodist pulpits every Sunday six are preached by the lips of laymen. Without the great order of lay preachers Methodism itself could not exist." If hymn-singing by John Wesley and his followers was a mode of evangelism wholly unknown to early Quakerism, early Methodist lay-preaching was a distinct approximation to the ideal of the Christian ministry propounded by George Fox. At the inception of their respective missions Quaker and Methodist were, upon this question, in diametric opposition. Wesley had, at the outset, as a high churchman, the most obstinate prejudice against laymen's preaching. To touch that point, as he himself said, was to touch the apple of his eye. "Only a duly ordained divine, linked by a many-centuried ordination to the apostles themselves, had the right to stand in the pulpit and preach to his fellow-men. That a mere layman, ordained by nobody, should mount to that sacred eminence, and dare with secular lips to interpret Scripture to his fellow-men, seemed to Wesley nothing short of sacrilege." It was the resistless compulsion of facts, as another has said, that changed his attitude toward the question. "The new and glad spiritual energies awakening in the multitude of his converts inevitably broke into speech. The attempt to keep them from preaching was vain." A single instance will illustrate this fact. Here is

the story as another has told it: "After Whitefield had preached one afternoon at Islington Churchyard, a layman named Bowers, in all the new-found joy of his spiritual life, stood upon the table when Whitefield had finished and began to address the crowd. . . . Wesley, who was present tried in vain to stop Bowers, and at last withdrew indignantly, by way of protest. But the zeal of this too daring layman was inextinguishable. He attempted to preach afterwards in the streets of Oxford, was arrested by the beadles, and scourged with stern rebuke by Charles Wesley." Here, in the very midst of Wesley's societies and against the pronounced opposition of John Wesley himself, were men, in great numbers, presuming in genuine Quaker fashion, to preach by no other authority than that they were moved by the Spirit. Just so had the Spirit's call come to Edward Burrough and James Naylor and a host of unordained men and women under the evangelism of George Fox. In course of time John Wesley was convinced against his will, and testified, as recorded in his own words, that out of the stones God has raised up those who should beget children unto Abraham. By this time the number of converts to Methodism was becoming so great that he began to realize that he must have helpers in the work of caring for and directing them. In these volunteer lay preachers Wesley discovered the very men he needed. So he was at last constrained to record his conclusion, reluctantly reached, that these unlearned and ignorant and unordained men should be suffered to do what, as he writes, "we conceive they are moved to by the Holy Ghost." "We think," he says again, "that they who are only called of God and not of man, have more right to preach than they who are only called of man and not of God." Could George Fox himself have better stated the case for the precedence of the divine call over all other qualifications for the ministry of the Gospel?

How the history of preaching in the early days of the Society of Friends reproduces itself in these lay-helpers of John Wesley. The faces of these men, writes one historian, "are not the faces of scholars. Sainthood has not yet had time to refine the coarse, strong features of the plough man or stone mason, or the private soldier. These men, for all their limitations, deserve to be counted among God's heroes. They had a touch of the divine patience, the courage which no terrors can shake. . . . Their speech was the channel of a power which lay alike beyond the comprehension and the analysis of reason. . . . They were not only orators who sway crowds, but apostles who could save souls. . . . The great, perpetual miracle of making drunkards sober, thieves honest, and harlots chaste, was wrought by the preaching of Wesley's helpers." How perfectly this description of Wesley's lay-preachers fits the Quaker ministers of George Fox's day. So was fulfilled in the ranks of early Methodism, in no small degree, the teaching of George Fox, just as he was standing upon the threshold of his own ministry, that being bred at

Oxford or Cambridge was not the essential qualification of men to be ministers of Christ.

Note, finally, how close an approximation to George Fox's standard of a free ministry was found in Wesley's lay-preachers. For example, there was Alexander Martin, a humble baker by trade, of tough, Scotch physical fiber and a Methodist. "I had no time for preaching," he says, "but what I took from sleep, so that I frequently had not eight hours' sleep in a week. This, with hard labor, constant abstemiousness and frequent fasting, brought me so low that my master was often afraid I would kill myself. After hastening to finish my business abroad, I have come home all in a sweat in the evening, changed my clothes, and ran to preach at one or another chapel, then walked or ran back, changed my clothes, and gone to work at ten, wrought hard all night and preached at five the next morning."

Of the professional clergy of his day, George Fox wrote, "O! the vast sums of money that are gotten by the trade they make of selling the Scriptures, and by their preaching, from the highest bishop to the lowest priest! What one trade in the world is comparable to it?" And again: "They preach for filthy lucre and divine for money, and preach for hire, and are covetous and greedy, and can never have enough." But not more abhorrent to Fox was the "hireling ministry" of his times than it was to the pioneers of Methodism. A far blacker picture of the English clergy of the age than any the Quaker apostle left on record was drawn by Wesley's illustrious colleague, George Whitefield. "They hunted," he says, "they shot, they drank, they swore, . . . they toasted church and king, they thought little or nothing about saving souls. The church slept, the pulpit slept, and infidelity stalked through the land."

In point of self-denial, the early Quaker preachers stood out in no bolder contrast to the professional ministry of their day than did the early preachers of the Methodist societies. How fully primitive Methodism was in accord with primitive Quakerism in regard to the mercenary spirit in ministers of the Gospel may be seen from Wesley's instructions to his lay-preachers. "Do nothing as gentlemen; you have no more to do with that character than with that of a dancing-master. You are the servant of all. Be ashamed of nothing but sin; not of fetching wood or drawing water, if time permit; not of cleaning your own shoes or your neighbor's. Take money of none; if they give you food when you are hungry and clothes when you want them, it is enough; but not silver or gold; let there be no pretence for any one to say we grow rich by the Gospel." There seems to be no reasonable room for doubt that the early Methodists were at one with the early Friends in their conception of a free Gospel ministry. But how little is to be found in common between the "hireling ministry," against which the early Quakers and the early Methodists hurled their philippics, as portrayed in the foregoing pictures, and the pastors of the Methodist and Quaker churches of our own day.

Toronto, Canada.

THE TRIUMPH OF PROHIBITION.

BY DAVID TATUM.

The Bar and Buffet, one of the leading periodicals of the Liquor League, says: "Judge Artman's decision that license is unconstitutional is a staggering blow to the liquor traffic."

Liquor men are thoroughly alarmed over the inroads made on their business through prohibitory legislation that is sweeping over the South and other parts of the country with irresistible power.

The brewers' convention, held in Cincinnati in August, "resolved on raising \$1,000,000 for a campaign fund," to beat back the onward march of prohibition, and the ultimate triumph of the cause.

Having labored fourteen winters in the cause of total abstinence and prohibition throughout the Southern States, I have seen a remarkable development of the public sentiment demanding the abolishment of this unholy traffic.

And now that Georgia and Oklahoma have secured State prohibition, it will be a great stimulus to Texas to fall into line, as two-thirds of that State and the great body of the South is already under prohibitory law, and would be thoroughly dry territory were it not for the interstate trade in the commerce of liquor by the United States Government.

But victory is coming. The astonishing result of prohibition in Kansas City is an object lesson that will stimulate men in authority and others in our efforts to secure the overthrow and abolishment of the traffic in other cities and States, and eventually throughout this great Republic.

C. W. Trickett, Assistant Attorney-General of Kansas, has recently made the following statement with regard to the closing of their saloons and gambling dens in Kansas City, Kan., and its great benefits:

"This city is the metropolis of Kansas, with a population of 100,000. The inhabitants are largely wage-earners and represent nearly every nationality.

"One year ago there were 250 saloons in this county, 200 gambling dens and about 60 houses of social evil. To-day there is not a saloon, no open gambling den, nor a disorderly house. It is the largest city in the world without these dens of vice, and, as we have now existed about twelve months without them, it affords a living example of the fact that a large city can grow and prosper without such evils.

"Our population has increased at a greater rate than ever before, and it has stimulated business in all lines.

"The deposits in the banks have increased \$1,500,000.

"The merchants have had to employ additional clerks.

"The attendance in our public schools has increased largely, and we have had to employ 18 additional teachers. This increase is largely boys and girls of from twelve to sixteen years of age, who, prior to the closing of the saloons, were com-

pelled to assist in supporting the family by reason of the father spending his wages for drink.

"The charitable institutions report a reduction of more than two-thirds in their demand for aid.

"The juvenile court, which has the care of dependent children, had but two applications in the past eight months, while prior to the closing of the joints from 8 to 88 children required aid and assistance each month.

"Prior to the closing of the joints we sent from 15 to 25 young men to the reformatory every year. In the twelve months since closing them we have sent but two.

"The expenses for prosecuting criminals have been reduced \$25,000 per annum. Expense for the police force has been reduced as much more.

"For the first time in twenty-five years the court of common pleas of this county opened its term the first Monday in May without a criminal case.

"A year ago this city was trying to devise ways and means to spare the money to build additions to our city jails. To-day we have but little use for those we have.

"The merchants and bankers are loud in praise of the present civic situation.

"The city is clean, crime is at a minimum, merchants prosperous, real estate advancing.

"This city is now the experimental station of the world. If Kansas City, Kan., can close its saloons and keep them closed, and if the closing produces prosperity, happiness and contentment, then it is reasonable to assume that such results will follow a like policy in other large cities."

Chicago, Ill.

BALTIMORE YEARLY MEETING.

The two hundred and thirty-sixth annual session of Baltimore Yearly Meeting began Eleventh month 8th with the Meeting on Ministry and Oversight. The keynote of the whole yearly meeting was struck at this session. It was the duty and privilege of striving after higher spiritual ideals in all the avenues of daily life. "Let us rejoice," says the apostle, "in the hope of the glory of God," or, as the "Twentieth Century New Testament" has it, "Let us exult in our hope of attaining God's glorious ideal." It was a note of encouragement to look forward and strive with hearts full of hope.

The yearly meeting proper began in the afternoon with a larger attendance than usual at an opening session. Certificates were read for seventeen visiting Friends, certainly the largest number for many years, if it has ever been surpassed. Among these were John Morland, Albert J. and Gulielma Crosfield and Edith M. Morland, England; Arthur Pim, Thomas Edmondson and Sarah R. Barcroft, Ireland, all Fraternal Delegates to the late Five Years Meeting. Among other visitors were John M. Watson, Enos Harvey, Mary M. Hobbs and Stephen S. and Miriam Harrison Myrick. A number were present from other yearly meetings without certificates. The

presence and services of all these Friends were very acceptable, that of the Friends from across the Atlantic especially so. The messages they brought were timely, and their sympathy so genuine that they will be long remembered.

Notwithstanding this large number of visitors, the business of the meeting was in no way hindered, for they seemed to know when to speak and when to keep silent. The meetings for worship on First-day morning were smaller than usual, owing to the rain; but in the afternoon the meeting for young people was the largest ever held—the teaching was earnest and practical, and definite good was accomplished.

The distinguishing feature of the whole yearly meeting was the large and steady interested attendance of younger members. This was doubtless partly due to the reorganization last year of the Young People's Union. The object of this association is the spiritual development of its members and the strengthening of the meetings to which they belong—the good of the church, rather than of the organization. The results so far have more than justified the efforts of those who felt the responsibility of the change. The report of the Evangelistic and Church Extension Committee showed very considerable work done, and that many not members of the committee, and not in the station of minister, had taken part in the work of the committee—a gratifying feature of the work. In the report mention was made of the "interchange of visits between the members of different meetings" as having been fruitful of much good. It is a service which can be entered into by almost every one and leads to knowledge of the different conditions in different meetings, personal acquaintance with other members and increased interest. Great emphasis was laid in the "consideration of the state of Society" upon individual faithfulness in upholding and practicing righteousness in the home, especially towards those employed, in social, in business, and in civic and national life.

One of the most interesting sessions was that given up to the report of the delegates to the late Five Years Meeting. In addition to the formal report, each delegate gave his or her personal impression of the meeting, its spirit, its conclusions, its methods, its results, and of whatever specially impressed the speaker. In addition to these, our trans-Atlantic Friends gave their views, which were very kindly.

To the requests and suggestions made by the Five Years Meeting, due consideration was given. The approval of the proposed amendment providing a means of amending the Constitution and Discipline was reaffirmed, it having been already approved in 1902.

The request to consider the duty and privilege of aiding in supplying the financial means for the opening and development of Nebraska Yearly Meeting in 1908 was complied with, and an appropriation, based on the membership of the Yearly Meeting (Baltimore), was made of \$95. This is about eight cents for every member.

The proposition for the discontinuance of the Meetings on Ministry and Oversight was referred, without discussion, to a large representative committee, which was requested to report to the yearly meeting in 1908.

An interesting discussion took place on associate membership. The subject came up in a report from one of the quarterly meetings, which requested the yearly meeting to fix a time limit of two years for adult associate members when they should be dropped from the list if not prepared and fit to become active members. The conclusion of the meeting was that it was not advisable to fix a definite limit, but that the propriety of dropping adult associate members should be left to the judgment of each monthly meeting. Pastoral committees were, however, urged to give more care to associate members and to endeavor to impress upon them the importance of becoming active members, and in no respect falling below the spiritual and temporal standards of life expected from active members of the church. Monthly meetings were directed to require from their pastoral committees annual reports of the condition of their associate membership.

One unusual feature was a meeting specially for young women, and another specially for men. Each was remarkably helpful and blessed. The usual devotional meetings were held and were satisfactory.

The meeting closed on the 13th in an atmosphere of hope and encouragement.

Things of Interest Among Ourselves.

David Tatum, Chicago, is in Virginia holding meetings on his way into the Carolinas.

Arthur Pim, Dublin Yearly Meeting, attended the Brooklyn meeting the evening of the 13th, and spoke of mission work in Egypt.

Friends in Brooklyn are planning for a short series of meetings, to begin the 24th inst., in which Willard O. Trueblood and Chester N. Harris will assist.

Ada Lee, Wilmington Yearly Meeting, visited Center Meeting of Winchester Quarter, and Fountain City, of New Garden Quarter, Indiana Yearly Meeting.

Elmer Hale, White Water Quarter, Ind., attended Chambersburg Monthly Meeting the 9th inst, also Sabbath services at Randolph and Chambersburg. His ministry was encouraging and edifying.

New Vienna, Ohio, is to have a Quaker mayor. On Tenth month 5th Wm. B. Livezey, an elder in the Friends Meeting at that place, was elected to the office as a man likely to enforce the law, including that providing local option.

A meeting was held at the residence of Jesse Edwards, Newberg, Ore., on the evening of the 5th inst. for the purpose of organizing a class for the study of church history. Much interest was manifest by both old and young. A class of 20 was formed, and there are a number more who will join later.

University Meeting, Wichita, Kan., has been fortunate in securing the services of Edgar H. Stranahan, teacher in the Biblical Department of the University, as supply pastor until such time as a suitable person can be found to take the place made vacant by the resignation of Oscar Moon, who has accepted pastoral charge of the meeting at Fall River, Mass.

Oscar Moon, Fall River, and William Thompson, New Bedford, were the visiting ministers in attendance at Smithfield Quarterly Meeting, held at Woonsocket, R. I., on the 14th inst. An effort is to be made by the Evangelistic Commit-

tee of this quarterly meeting to start a meeting at Northbridge, Mass., to be held Sabbath afternoon at 3 o'clock. The old meeting-house at this place, where the quarterly meeting used to be held each Fifth month, has been closed for a number of years.

Denver Quarterly Meeting was held at Paonia, Colo., the 1st to 3d inst. The only delegate present from other monthly meetings was Evi Sharpless, who gave much earnest and helpful counsel and exhortation during the different sessions. H. Edwin McGrew, who was on his way home from the Five Years Meeting, was present and gave a brief report of that meeting. He preached First-day morning to a crowded house. The meeting was unusually interesting and helpful to all who had the privilege of attending.

If at any time there is any irregularity, or delay, in the delivery of THE AMERICAN FRIEND we would appreciate a prompt notice.

It is impossible to avoid some irregularities, but we are always glad to make things right as soon as we can locate the trouble.

In this connection, we would suggest that our subscribers take care when writing us to use the same names or initials as appear on our subscription list.

A joint conference of the ministers and workers of Spice-land and Walnut Ridge Quarterly Meetings was held at Knightstown, Ind., on the 5th inst. The keynote for the conference throughout the day was "Personal Responsibility." Splendid addresses, dealing with the subject in its different aspects, were delivered by Charles O. Whitely, Carthage; Oliver M. Frazer, New Castle, and Harry R. Keates, Richmond. The local Friends served dinner in the meeting-house to over 200. The day was one of blessing and profit to all.

Alexander M. Purdy, New York Yearly Meeting, is visiting Friends in Michigan and Indiana. He attended Walnut Ridge Quarterly Meeting the 9th inst. He is much encouraged to find that Friends generally seek a close personal spiritual worship, that they generally accept the *living essential foundation* truth of the atonement, that they desire congregational worship instead of "one-man worship," and that young people are encouraged to come forward in the work. "To me," he writes, "the most important part for a 'pastor,' so called, is to encourage and open the way for any communication that may come from a body of worshippers."

A Young People's Conference was held at the Twentieth Street Meeting House, New York, on the 9th inst. An invitation was extended to all the young people within the limits of New York Quarterly Meeting, which comprises the meetings of New York, Brooklyn and Westbury, also to young Friends in Purchase Quarterly Meeting, and to some others. A luncheon was served at 1.15 P. M. Following this Viola B. Marine spoke of "The Place of Fox and His Doctrines in His Own Times," and Robert E. Pretlow gave an address on "Falling or Flying." Over 100 were present. This was the second meeting of the kind, and all seem to consider them pleasant and profitable occasions.

The Class of 1908, in Wilmington College, Ohio, has in process of publication a book which will be of great interest to old and new students of the college. This book will partake of the nature of a college annual, but will cover a much broader field since it goes back to the very founding of the school for material. The cover will measure 8 x 11 inches, and the book will be well bound in dark green cloth. It will contain about 150 pages. In the photographic line, there will be many exterior and interior views of the college and vicinity, pictures of all the presidents, of the present faculty and classes, also a number of drawings.

The Wilmington College Athletic Association is enlarging the gymnasium. The playing floor will be 60 x 35 feet, with a seating capacity which will accommodate 500 people. There will be separate dressing rooms with modern accommodations for boys and girls.

The autumn term of the Oakwood Seminary, Union Springs, N. Y., opened very auspiciously on Ninth month 18th. The faculty is composed of four men and six women, of whom two are new to the school this year. The present enrollment is 79 pupils, of whom 60 are boarders in the school dormitories. Among recent visitors at the seminary are Robert E. Pretlow and wife, Brooklyn; Hannah J. Bailey, Winthrop Centre, Me.; Carolena M. Wood, Mt. Kisco, N. Y.; Anna P. Birdsall, Leptondale, N. Y., and Emma B. Malone,

Cleveland, Ohio. Each left some message of helpfulness and good cheer which was very acceptable. A delegation of 14 from the seminary attended the recent Y. M. C. A. Students' Volunteer Union for New York State, which was held at Rochester, N. Y., on the 8th, 9th and 10th inst. They report a very interesting and helpful conference and have returned with much greater zeal and earnestness of purpose for the Master's work.

Friends at Lynn, Mass., celebrated the two hundred and thirtieth anniversary of the settlement of the Friends Meeting in that place the 17th inst. The program was given in two sections, one in the afternoon, the other in the evening. It consisted of music, speaking and devotion. Mary E. Miars made an address of welcome, to which Geo. W. Owen, pastor of the First Congregational Church, responded. Augustine Jones spoke on the "Beginning of Quakerism in New England;" Geo. C. Herbert gave a "Historical Sketch of Lynn Meeting," and Wm. O. Newhall "Personal Recollections and Traditions." In the evening, Mayor Charles Neal Barney spoke on "The Influence of the Church in Civic Life," and Clarence M. Case, of the Moses Brown School, on "The Advance of the Kingdom of God in the World." John Ellwood Paige read a poem. Oscar G. Mostrom and James M. Cooper led in the opening devotional periods. Lindley M. Binford sang two solos, and each session closed with silence.

The ministers of Western Yearly Meeting held their first meeting of this year Third-day, the 5th, at the First Friends Meeting-house, Indianapolis, Ind., beginning at 10.30 A. M. After the transaction of some business, an interesting and well-written paper was read by Frank Barrett, Arno, Ind., on the subject, "The Pastor Among His People; His Attitude Toward Amusements, Recreations, Entertainments, Etc." A lively discussion followed, in which many practical thoughts were given.

The interest in world evangelization will be deepened among ministers and workers the coming year after listening to the stirring address of the afternoon session by Morton C. Pearson, Indianapolis, Ind., on the subject, "Why are the Men Lacking in Missionary Interest? How May Their Interest be Increased?" Feeling that the day had been well spent and the presence and power of God were manifest, Friends adjourned to meet the first Third-day in First month, 1908, at First Friends Meeting-house, Indianapolis, Ind.

Charles Replogle writes from Everett, Washington: "Puget Sound Quarterly Meeting, held the 2d of this month, was a time of great and, we believe, lasting blessing.

"After having attended the sessions of Indiana Yearly Meeting and also the Five Years Meeting, our quarterly meeting seemed very small, yet we were brought into a fresh sense of the great responsibility which rests upon us in this new country. The sessions were well attended by the most intensely interested people that are within our borders, and the outlook is indeed very encouraging if we take the calls for service as a guide.

"The new conditions were accepted with a hearty good will and an assurance that this was to be behind no meeting in its loyalty to our beloved church. Everett Monthly Meeting, the largest of the three monthly meetings composing this quarterly meeting, was held on the evening of the 4th, with a large attendance and manifest interest.

"Again the field view was before us with an enlargement and a request for a Friends meeting to be opened in six different localities.

"The field is certainly large and the harvest is truly great, but the men and means are limited. Pray earnestly for us."

The Earhamite, a paper published by the students of Earham College, commenting editorially on the Five Years Meeting, says:

"It took only a glance at the subjects named on the program to show that the minds of the church leaders were occupied not so much with things of the past as with problems of the present and immediate future. This led us to believe the discussions would be replete with the active aggressive spirit of a virile Quakerism. In this we were not disappointed. The speakers, as a rule, not only knew the problems, but gave us the feeling that they had solutions for them, and their hopeful look into the future makes us optimistic.

"To a student accustomed to hear the echo of historic clashes and engage in academic contests, it was most gratifying to note the great degree of deference champions of differing methods and ideas had for their opponents. There were differences, 'tis true, but at no time did we notice evidences

of a serious clash. Was it because there were large majorities to settle the points at issue or the result of the penetrating work of the leaven of Christian love and forbearance? Surely the latter was very evident.

"We were gratified at the tolerance of ideas. We have heard much of 'freedom of conscience,' 'right of free speech,' and many such time-worn but sacred phrases, but had feared that they were only possible in the political world, the past having taught us that in the church one's ideas were not his own, that the results of research must bow to the dictum of the religious past. If it be possible that our dreams of a church where untrammelled research and religion may be united are actually being realized in our own organization, as the results of this conference would indicate, we will with still greater joy enter heartily into the work for the betterment of humanity along the lines laid down by Jesus of Nazareth."

The American Friends Board of Foreign Missions is the name of the missionary board of the Five Years Meeting. It met in several sessions of its own during the time of the Five Years Meeting at Richmond, Ind., and organized for work by appointing Morton C. Pearson, Indianapolis, Ind., as chairman; E. Gurney Hill, Richmond, Ind., vice-chairman; Nathan C. Binford, Greenfield, Indiana, treasurer. More time was needed for the selection of secretaries than was available then, but Morton C. Pearson, 313 East Thirteenth Street, Indianapolis, Ind., was chosen as acting general secretary, and Eliza C. Armstrong, Plainfield, Ind., as acting assistant secretary. It is hoped permanent secretaries may be secured before spring.

The following constitute the Executive Committee: Morton C. Pearson, 313 East Thirteenth Street, Indianapolis, Ind.; E. Gurney Hill, Richmond, Ind.; Nathan C. Binford, Greenfield, Ind.; Eliza C. Armstrong, Plainfield, Ind.; James Carey, Jr., 838 Park Avenue, Baltimore, Md.; Carolena M. Wood, Mt. Kisco, N. Y.; Charles S. White, Earlham, Iowa; Charles E. Carey, Summitville, Ind.

The other committees were named in accordance with the constitution, which are:

Field Committee for Spanish-speaking Work: Charles E. Carey, Winnifred Milligan, Carolena M. Wood, Anna E. Williams, James Carey, Jr., George H. Moore, Harriet F. G. Peelle.

Committee on Department of Home Interest: Lucy Hill Binford, Carolena M. Wood, Eliza C. Armstrong, Charles E. White, Eli Reece.

Finance Committee: Amos K. Hollowell, William Penn Henley, Josiah W. Sparks.

Other committees will be appointed as the needs of the work require. It was voted to locate the headquarters at Indianapolis, Ind., which are now at 313 East Thirteenth Street, to which all correspondence may be directed.

The following account of "A Chinese Supper" tells how some American Chinamen are planning to send the Gospel back to their home people:

"On the evening of the 5th inst. the members of the Chinese School of Brooklyn Meeting gave a farewell supper in honor of two of their number who are about to return to China for a year's visit. All the teachers of the school, the pastor and members of some of the church committees were invited guests. The supper, prepared and served by the men, consisted mainly of Chinese dishes, pleasing alike to the eye and the palate. After dinner speeches were made by a number of the white people and all the Chinamen. While the men spoke in their own language, and it was impossible to follow the meaning, the dignity, sincerity and earnestness of their speeches was very apparent and impressive. Through an interpreter an outline of the speeches was given. The departing guests were urged by their fellows to remember that as professing Christians they would be representatives of Christ in the home land, and to be careful to represent Him truly.

"They were warned that they would meet persecution, and that the temptation to drift back into the forms and practices of the old faith and life would be strong, but were encouraged to be strong in the Lord. The men of the school have been very anxious to have a Friends Mission located within reach of their families in the town of Hock Sung, in the Canton district, and within a little more than a year have laid aside out of their hard-earned means about a thousand dollars toward the purchase of property for mission purposes. Many of the speeches urged upon the returning men the duty of carefully looking the ground over to find the best possible location, ascertain its cost and, as far as possible, open the way for the beginnings of a work there.

"They confidently believe that when they provide mission property and pledge a part of the cost of maintenance the church will send an American missionary to take charge of the work and teach their families what they have learned here.

"The devotion, self-sacrificing generosity and faith of this group of little more than a score of Chinamen is certainly a challenge to the faith and activity of the church."

There is, at 153 North Seventh Street, in Philadelphia, an institution of especial interest, from the facts that it is over one hundred years old, and that its managers have always been Friends, or closely connected with them.

The old House of Industry was founded in 1795, when Anne Parrish, stirred by the pitiful condition of many women, after the scourge of yellow fever had passed through Philadelphia, called together 23 of her friends to plan some means of relief. From that beginning of the "Friendly Circle" developed the House of Industry, incorporated in 1815, under the name of "The Female Society of Philadelphia for the Relief and Employment of the Poor." The work of the Society has gone quietly and steadily on since that time without change of object, or loss of interest, giving employment to women unable to do more difficult work than the plain sewing given them in the cheerful, sunny workrooms, and relieving the necessities of those too ill or too old to go to the House.

The women are given a good, nourishing dinner each day; the managers visit the rooms, reading the Bible and other books, talking with the women, or attending to the work of their respective committees. For many years a nursery was connected with the House, but since day nurseries have been opened in different parts of the city, the younger women have left the House for more paying work, and the need for that has gone. The average age of the women now employed is seventy years. All garments, except those made to order, are sold in the store connected with the House, of which the matron has charge. The specialty of the House is quilting, it being one of the few places where hand-quilting is done, and the order-book shows each year that fine handwork on quilts is still appreciated.

One new and modern fact has obtruded itself into the old House of late, a great increase in living expenses and in the price of materials used in the work-rooms. With no added income to meet the added expenses, it became a question of how the managers could keep on without shortening the season or lessening the usefulness of the House in some way. This is being met by employing more skillful sewers to make fine underwear by hand or machine, cut from materials and patterns supplied by customers, and it is expected in this way to make profit enough to enable the House to keep pace with its necessities.

It is hoped that the many friends of the House in the past will continue to help by their patronage of the new branch of work, and the readers of THE AMERICAN FRIEND will heartily wish the managers success that another century of usefulness may be added to the last, and that their work may go on as long as there are any poor, feeble, old women who need their care.

Western Quarterly Meeting was held at Centre, Guilford County, N. C., twelve miles south of Greensboro, the 8th and 9th inst. The attendance on Meeting of Ministry and Oversight was small, but earnest.

The only minister outside the yearly meeting was John T. Howell, with credentials from Wilmington, Ohio. David Farlow, Jr., and Michael A. Farlow, Southern Quarter, and Eli Reece, Superintendent of Evangelistic Work, all ministers, had acceptable and edifying service. The watchword was "Go forward."

The Church Extension and Mission Work both received attention and moral and material support. A new monthly meeting at Graham, a railroad town and county seat of Alamance County, was recognized, elders provided and contributions made toward the completion of a meeting-house. David E. Sampson is pastor in the Graham Meeting.

Jabez R. Mendenhall, Superintendent of Bible-school Work, on Seventh-day, brought out by question the conditions of the eight or nine schools, and reported them doing better than heretofore. On First-day he taught the current lesson, "Joshua Renewing the Covenant with Israel," in an entertaining, instructive way.

Franklin S. Blair, Superintendent of Peace and Arbitration, presented the cause in its more hopeful aspect and received material encouragement requested. As a member of the

Committee on Suppression of the Liquor Traffic, he presented the claims of prohibition, and the meeting at once directed the clerk for the day, Roxie D. White, to make a minute favoring "State-wide prohibition."

On First-day, though raining, the large house was three-quarters full, and Michael A. Farlow preached, followed by John T. Howell.

In connection with this report, the following notes are interesting:

John Thompson, a member of this quarter, died recently, aged ninety-four.

Another, Himelius M. Hockett, aged eighty-two, a surviving veteran of "Southern Heroes," was present at the meeting, and is its eldest member.

A prominent citizen, Joshua Murrow, whose residence is near by, where he and his wife dispense generous hospitality to the Friends at quarterly meeting, was called on at one session to tell of some people of prominence who were born and had lived for a time in the immediate community. Some of these were Ex-Governor Geary, Iowa; Ex-Governor Porter, Indiana; Ex-Governor Jonathan Worth, North Carolina; Ex-State Treasurers John Milton Worth and Wm. H. Worth, North Carolina, and George Julian, ex-Congressman of Indiana and an intimate friend of Lincoln. It may be added that Joseph Moore Dixon, Senator-elect of Montana, was born and brought up within the limits of this quarterly meeting, at Cane Creek—a son of Hugh Dixon, a prominent and leading member of this meeting, some years since deceased.

Nathan Hunt lived and died here, and his remains were taken at the head of a funeral procession to Springfield, about twelve miles distant, for interment.

Samuel A. Purdie, late missionary to Mexico and Central America, began preaching here.

DIED.

BUZICK.—At her home, near La Crosse, Kan., Tenth month 16, 1907, Priscilla, wife of James T. Buzick, and daughter of Isaac and Margaret Newman, aged eighty-four years. The deceased became a Christian early in life, and her faithful, quiet soul ever reflected the spirit of the Master.

CLARK.—At his home, in Monrovia, Ind., Tenth month 9, 1907, Charles Calvin Clark, the only son of the late Alfred and Anna J. Clark. He was a life-long member of West Union Meeting.

COPELAND.—At her home near Rich Square, N. C., Tenth month 27, 1907, Mary H. Copeland, aged ninety-one years. She was a birthright Friend, a good Christian woman, and loved by all for her noble character.

DAVIS.—At his home in Baltimore, Md., Tenth month 14, 1907, Charles W. Davis, in the ninety-fourth year of his age. The oldest member of Baltimore Monthly Meeting. Always a faithful attender of meetings until the last few months. It was especially touching in his old age to hear his occasional vocal testimonies to the goodness and mercy that had followed him all the days of his life. He was loved and honored by all who knew him.

HADLEY.—At his home in Alamance Co., N. C., Tenth month 20, 1907, Jonathan W. Hadley, son of William and Mary Hadley, aged about forty-two years. He was a life-long member of Friends, a highly esteemed citizen and a devoted Christian.

HICKS.—At Loraine, Ohio, Tenth month 25, 1907, Dorothy Ellen Hicks, daughter of George M. and Jennie Hicks, aged fourteen years. She was a member of Cleveland Meeting.

JOHNSON.—At her home in Leesburg, Fla., Eleventh month 2, 1907, Mary K. Johnson, daughter of the late Dean and Esther King, and widow of Thatcher S. Johnson. The comfort and support which affection and memory of a Christian mother can supply is left as a rich legacy to her children.

KENWORTHY.—At the home of her daughter, Rachel C. Stubbs, Richmond, Ind., Tenth month 1, 1907, Mary Kenworthy, in her eighty-eighth year. A life-long member of the Society of Friends.

TITSWORTH.—At Canton, Ohio, Tenth month 17, 1907, A. D. Titsworth, in his forty-seventh year. The deceased was a highly-respected member of East Main Street Meeting, Richmond, Ind., at which meeting the funeral services occurred on First-day afternoon, the 20th of Tenth month, during the Five Years Meeting. He was a son-in-law of Allen and Naomi H. Jay, and he leaves a wife and two children.

The International Lesson.

FOURTH QUARTER.

LESSON IX. TWELFTH MONTH I, 1907.

THE DEATH OF SAMSON.

JUDGES 16: 21-31.

GOLDEN TEXT.—Be strong in the Lord, and in the power of his might. Eph. 6: 10.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Samson slays the Philistines. Judg. 15: 9-20.

Third-day. Samson's strength. Judg. 16: 2-9.

Fourth-day. Samson discloses secret. Judg. 16: 10-20.

Fifth-day. Death of Samson. Judg. 16: 21-31.

Sixth-day. Victory. Psalm 56: 1-13.

Seventh-day. Vengeance. Psalm. 94: 1-16.

First-day. Samson's faith. Heb. 11: 32-35.

Time.—During the latter part of the period of the Judges, and probably contemporary with part of Samuel's rule.

Samson is one of the few Bible characters that does not seem to come up to the requirements of a Scripture hero. Perhaps more than in others the characteristics of the rude age in which he lived are brought out. Certainly he shows less of what we term Christian character than perhaps any individual in the Old Testament whose history is not condemned or held up as an example of wickedness. If Rahab was taken in the eleventh chapter of Hebrews as an example of faith, it seems still stranger that Samson should appear there also.

Only the concluding episode in Samson's life is given in the lessons. The whole story of Samson is an instructive one, chiefly from the light it throws on the condition of the country, and on the life and customs of the times. It cannot be said to inculcate spiritual lessons except very indirectly.

Samson was a Nazarite, dedicated from his birth to such a life. Compare the laws of Nazariteship, Numb. 6, but there is nothing in the narrative to show that Samson strictly observed them; for him the important things seem to have been that he should be "devoted" to Jehovah all his life, and that his hair should not be cut; the statement in 14: 10, which implies a "drinking feast," does not seem in accord with the rules as given in Numbers.

It is impossible with present knowledge to fix the dates of Samson's life. It seems most probable that he was contemporary with the early part of Samuel's Judgeship. The southwest of Palestine was a fertile plain, and it was held by the Philistines, who were a constant source of trouble and danger to the Israelites. Samson helped to hold them in check, and it was natural that he should gain the place of a national hero. Samson's strength did not lie in his hair, but in the relations which he held toward Jehovah. The uncut hair was the pledge on his part that he would be true. The fact that his hair was allowed to grow again, implied a renewal of the pledge and hence a renewal of strength. The whole story is one of an early age in which the external bears a large part. The story of how he was captured is told in the early part of the chapter.

21. "Put out his eyes." A common punishment and cruelty inflicted on prisoners. "Grind in the prison house." To

grind was woman's business and was always looked down on by men. Compare Matt. 24: 41.

23. "Dagon." See 1 Sam. 5: 2-5. Nothing is known of this deity except what is told here, and in 1 Sam. The tradition that he was a sea-deity rests on no good authority.

25. "That he may make no sport." That is that he may dance and play for them. "Set him between the pillars." To let him rest, or to jest at him; possibly both.

26. "The pillars whereupon the house resteth." It is not easy to picture the architecture of such a building as is here referred to. It "may be supposed to have been a hall of columns, open toward the court * * * of the temple itself. Spectators of rank crowd the house; multitudes of others throng upon the roof, from which they overlook the court. * * * Samson grasps the two middle columns, and by dislodging them brings down the whole edifice in ruins."

27. "Three thousand." The Septuagint, or Greek Version, has 700. Probably no exact number is intended, but simply a great many.

28. Samson feels that he could not attempt his effort without the sanction and help of Jehovah. "For my two eyes." The literal translation of the Hebrew is given in the margin of the R. V. "Be avenged * * * for one of my two eyes." This terrible catastrophe, which he was to be the instrument of bringing upon the Philistines, "would be but a partial retribution for the loss of his sight." Note the old idea of retaliation—of the avenger of injury. It would seem that Samson felt the revenge would be on his personal account, as he says nothing of the wrongs of his people.

29. "Took hold of the two middle pillars upon which the house rested, and leaned upon them," etc. R. V. The idea seems to be that he braced himself against the two pillars for his great effort.

30. "Let me die with the Philistines." He was willing to lose his own life if he could avenge his injuries. "And he bowed himself," etc. The idea seems to be, that he bent himself, and with all his might pushed the pillars apart by extending his arms.

31. His relatives came and recovered his body and buried it in the ancestral tomb. "Zorah," about 17 miles west of Jerusalem. "Eshtaol" was about a mile and a half to the east of Zorah.

Milton's "Samson Agonistes" is a splendid presentation of Milton's ideal Samson, and should be read; the period treated in the lesson is the one Milton has selected for his great dramatic poem.

The indiscriminate selling of cocaine by Chicago druggists has been working such havoc as to cause the Illinois Legislature to turn aside a moment from the chief purposes of an extra session and enact a law imposing fines as high as \$1,000 and imprisonment, as a punishment for druggists who sell the drug without a physician's prescription and the name of the buyer. Sales to persons addicted to the use of the drug are prohibited under any conditions. Hitherto the Illinois law has imposed fines of \$50 to \$200, which have been of slight effect in checking a plague that is destroying the bodies and minds of thousands of persons, young and old.

NOTICE.

TUBERCULOSIS EXHIBITION.

The Pennsylvania Society for the Prevention of Tuberculosis will open an exhibition of models and charts on Eleventh month 20th, lasting until Twelfth month 1, 1907. The ground floor of the store at 809-811 Chestnut Street, Philadelphia, has been secured for this purpose.

After the tuberculosis exhibition in 1906 there was an increase of 50 per cent. in the number of cases of tuberculosis reported to the Board of Health. Many persons are suffering from this dread disease in our city to-day and do not know it. If they knew they might not only get well themselves, but prevent others from acquiring it.

The purpose of the exhibit is to illustrate some of the facts concerning tuberculosis and to emphasize some of the important rules both for preventing and curing the disease. Every Friend should visit the rooms to discover what is his share in this fight against a common foe, which can only be effectually stamped out by the intelligent co-operation of every citizen.

I said it on the meadow path,
I say it on the mountain stairs,
The best things any mortal hath
Are those that every mortal shares.
The grass is softer to my tread
For rest it yields unnumbered feet;
Sweeter to me the wild rose red
Because she makes the whole world
sweet.
—Lucy Larcom.

CLEARED AWAY.

PROPER FOOD PUT THE TROUBLES AWAY.

Our own troubles always seem more severe than any others. But when a man is unable to eat even a light breakfast, for years, without severe distress, he has trouble enough.

It is small wonder he likes to tell of food which cleared away the troubles.

"I am glad of the opportunity to tell of the good Grape-Nuts has done for me," writes a New Hampshire man. "For many years I was unable to eat even a light breakfast without great suffering.

"After eating I would suddenly be seized with a terrible attack of colic and vomiting. This would be followed by headache and misery that would sometimes last a week or two, leaving me so weak I could hardly sit up or walk.

"Since I began to eat Grape-Nuts I have been free from the old troubles. I usually eat Grape-Nuts one or more times a day, taking it at the beginning of the meal. Now I can eat almost anything I want without trouble.

"When I began to use Grape-Nuts I was way under my usual weight, now I weigh 30 pounds more than I ever weighed in my life, and I am glad to speak of the food that has worked the change."

Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in packages. "There's a Reason."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR TWELFTH MONTH 1ST.

THE BEAUTY AND UTILITY OF GRATITUDE.

Ps. 111: 1-10.

(A Thanksgiving Consecration Meeting.)

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Thanksgiving is good. Ps. 92: 1-15.

Third-day. In public worship. Ps. 35: 17-19.

Fourth-day. In everything. I Thess. 5: 11-18.

Fifth-day. For Jesus Christ. II Cor. 9: 10-15.

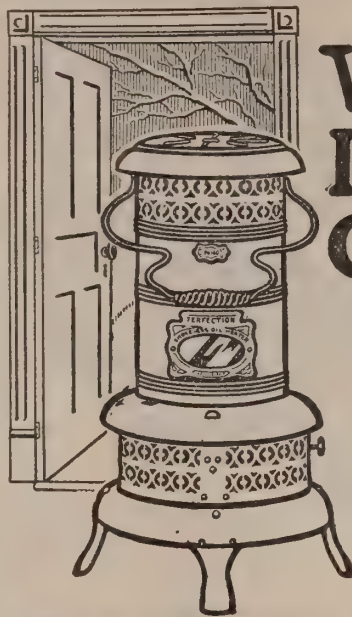
Sixth-day. For national blessings. Ps. 136: 1-26.

Seventh-day. For bodily good. I Tim. 4: 1-14.

I wonder if utility is a new attribute to us to connect with the idea of gratitude. The Psalmist was familiar with it; he said "It is a good thing to give thanks unto the Lord." Doubtless he thought of it as appropriate, "comely for the upright," but it is no less true that it is of practical importance and value to us. We talk of doing things for God's glory, but we do not seem to remember always that nothing is for His glory that is not also for our good. We can turn that around and say that all that is for our good is also for His glory; but what we want to dwell on now is that we do benefit ourselves; not in a selfish way, but in ways of enlargement and uplift that are worth more to us than material gains.

A well-developed body can be fitted with a garment becomingly much more easily than a puny, spindling one. The glorious garment of praise can be worn by the upright, not the drooping. Dante depicts a nether hell for those who are despondent and discouraged without cause, and turn our Father's gift of sun and brightness into gloom. A plant has rights, or at least so the farmer thinks of his corn, and removes the overshadowing weeds that would exclude the light and air that make for life. Is he not an evil-doer, to be cut off, who mars the joy and gladness of life and shuts out hope and cheer where he might minister by a courageous thankfulness?

To give thanks in everything requires a point of view. The silver lining of the cloud can be seen from the mountain top, and if our place is not there for duty, we can at least be there in the confidence of God's sustaining power, looking unto the hills from whence our help cometh. A gentleman once went to an oculist asking for stronger lenses in his spectacles, but after a careful cleaning had removed the accumulation of dust and gum that months of neglect had allowed to gather the surprised owner found his trouble had been a poor medium. A little clearing of the vision may frequently help us to see the good hand of God where we thought He had been neglecting us; and there is no better clarifier than the spiritual exercise of thanksgiving for what we must see—followed by thanksgiving for what we do see in the increasing light.



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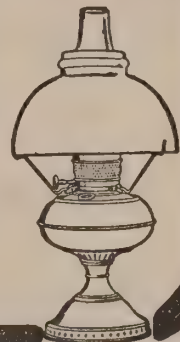
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NOTICE.

APPEAL FOR FUNDS FOR WORK OF BOARDS OF FIVE YEARS MEETINGS OF FRIENDS.

At the recent Five Years Meeting, the importance of more aggressively carrying on the work under the care of its Boards, and the difficulty of securing sufficient funds for this purpose, was brought before this meeting, with the suggestion that a fund of \$25,000.00 be raised by voluntary contributions to provide for materially increasing such work during the next five years.

As a result of the appeal then made, \$4,443.50 was contributed by the delegates to the Five Years Meeting and the visitors to same.

Generous as was this contribution, it will not suffice to meet the needs as set forth above, and, by direction of the Five Years Meeting, it is proposed that voluntary contributions be asked for in every meeting of Friends comprised in the Five Years Meeting on First-day, Twelfth month 1, 1907, the proceeds therefrom, together with the contributions at the time of the Five Years Meeting, to be divided equally, unless

otherwise indicated by the donors, between the American Friends Board of Foreign Missions and the Evangelistic and Church Extension Board of the Five Years Meeting.

Subscriptions may be payable in five annual installments, the first one to be due before the end of this year, and should be sent to Miles White, Jr., 15 North Street, Baltimore, Md., the treasurer of the Five Years Meeting.

MORTON C. PEARSON,
Chairman American Friends Board of Foreign Missions;

CHAS. W. SWEET,
Chairman Evangelistic and Church Extension Board.

Blow, winds of God, awake and blow

The mists of earth away—
Shine out, O Light Divine, and show

How wide and far we stray!
The letter fails, and systems fall,

And every symbol wanes;
The spirit over-brooding all

Eternal love remains.

—Whittier.

William S.
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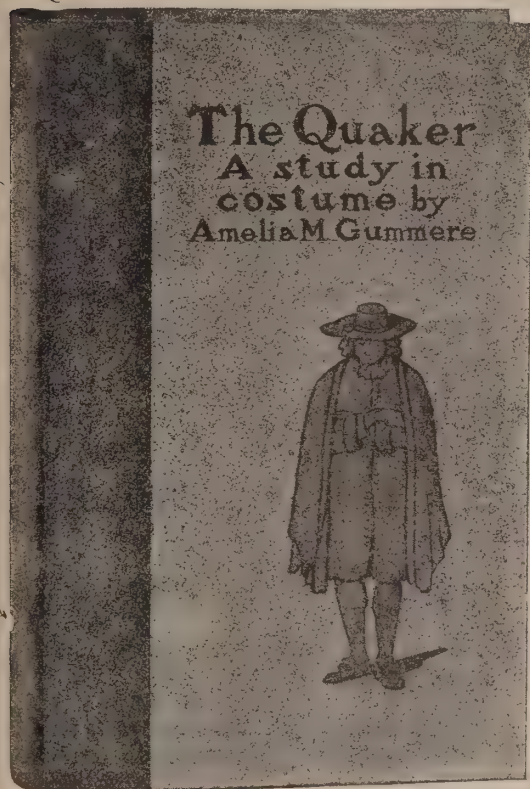
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"The author treats the subject with the awe due to its historical importance, but also with the twentieth century breadth of vision and with gleams of humor that are irresistible. The volume is a beautiful piece of book-making. The cover design, in orthodox gray, is suggestive of the contents, and the text is profusely illustrated with quaint reproductions of the old fashions and with photographs of Quaker beauties of the olden time."—"The Times," New York City.

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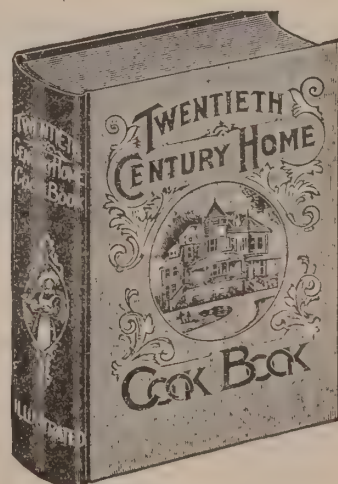
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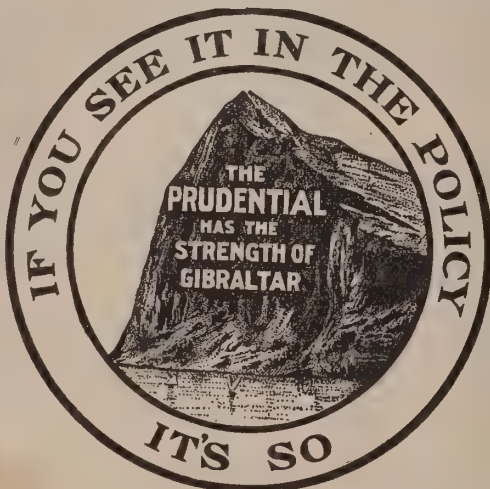
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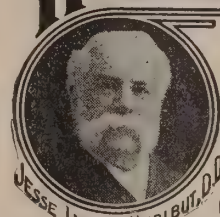
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RIGHT PRICES

The American Friend

Vol. XIV

ELEVENTH MONTH 28, 1907

No. 48

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THE TRULY GREAT.

There are hearts that never falter
In the battle for the right;
There are ranks that never alter,
Watching through the darkest night.
And the agony of sharing
In the fiercest of the strife
Only gives a noble daring,
Only makes a grander life.

There are those whose loving mission
Is to bind the bleeding heart,
And to teach us calm submission
'Neath the pain of sorrow's smart;
They are angels to us bearing
Love's rich ministry of peace,
When the night of death is nearing
And life's bitter trials cease.

There are those who beat down slander,
Envy, hatred, and all wrong,
Who would rather die than pander
To the passions of the strong;
And no earthly prayer can crush them,
They are conquerors of fate;
Neither fear nor favor hush them—
Those alone are truly great.

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Events and Comments.

Both branches of the Alabama Legislature passed the law providing for State prohibition by overwhelming majorities.

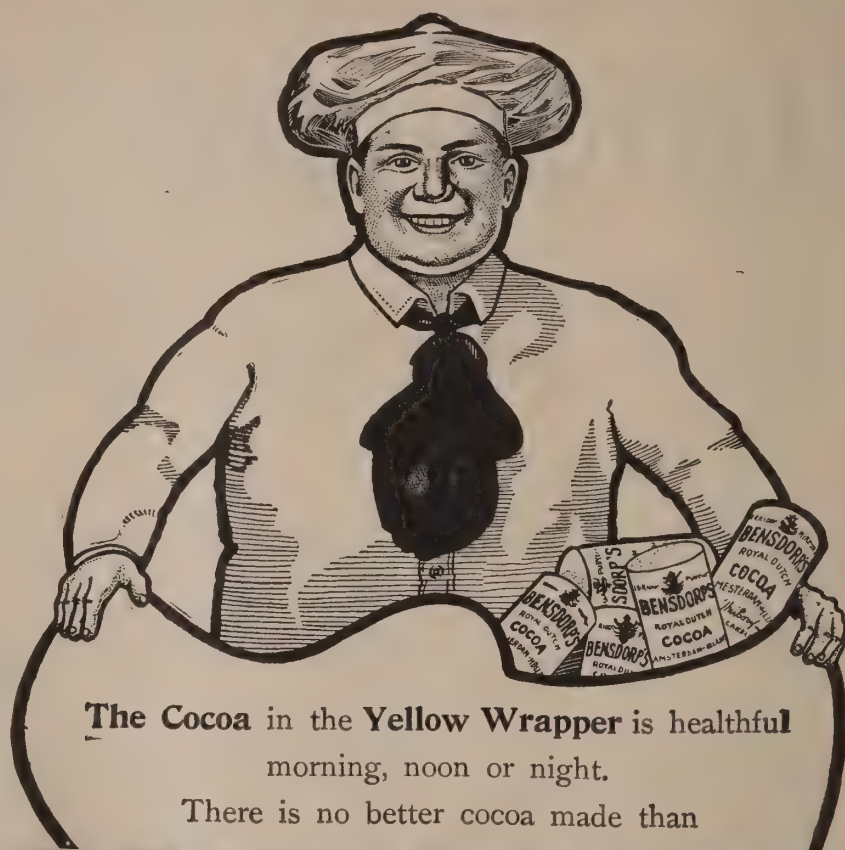
The United States Bureau of Labor recently issued statistics showing that the purchasing power of an hour's wages in 1906, measured by food, was 73-10 per cent. larger than the average for the ten years from 1890 to 1899, inclusive. It should be observed, however, that the figures apply only to the workers employed in some two score industries and manufactories, and not to the legion of salaried employees, and it is not altogether unlikely that a reverse ratio would be nearer the truth.

A large and enthusiastic meeting was held in Philadelphia last week composed of delegates from the Atlantic seaboard States, which gathered for the purpose of discussing deep waterways. They were quite unanimous in the opinion that a number of ship canals should be opened and rivers dredged, affording opportunity for larger shipping business, and that the National Government is the proper agent for carrying forward the undertaking. They will urge upon Congress the advisability of an early consideration of the subject.

The money stringency still continues, but reports from the interior promise a better feeling, and among the more optimistic there are predictions that before the first of the new month the banks of the principal reserve centers will be able to agree upon the psychological moment for resumption and to return to cash payments. Bulletins of the commercial agencies indicated that business in general, though naturally slack, is in position to quickly recuperate from the temporary stagnation; failures are few and inconsequential. Premium on currency in New York and other cities continued to be offered, but at a somewhat lower rate. The principal problem now is to decide when the banks might resume cash payment without precipitating a rush that would be more serious than the possible disturbance avoided by the existing policy.

The past year has been a very successful one for the anti-saloon movement. *The Congregationalist* sums it up thus:

"In the South they are already banished from nearly 1,000 counties, and in most of the 250 counties where they remain their foothold is precarious. They must leave Georgia at the close of this year. The Legislature of Alabama, assembled in extra session, has just voted them out of that State. In Kentucky, famous as a whisky stronghold, more than two-thirds of the population live in counties where there are no saloons. Mississippi is sure to exclude them when its Legislature assembles next January. No doubt the susceptibility of the negro race to yield to the temptation to drink has strengthened the temperance sentiment in the South, but the movement is not sectional. In Illinois, at the recent election, prohibition won



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PERSONAL SERVICE

sweeping victories. The Chicago City Council has voted to banish liquor-selling from a section including nearly a square mile. A big steel and iron company in Indianapolis has asked for a law prohibiting saloons in the factory district, declaring that manufacturing interests are damaged more than ten times the amount which the saloons pay in taxes into the city treasury. It is coming to be realized by all classes of decent citizens that this business is excessively wasteful, both of lives and property, and that the welfare of the State requires that its restriction shall become suppression as soon as it is practicable."

WE HAVE some interesting facts regarding the value of THE AMERICAN FRIEND as an advertising medium which we should be glad to give to any of our readers who are interested in the possibilities of advertising. There is no question as to the merits of advertising. It's merely a matter of selecting the proper medium. THE AMERICAN FRIEND has a circulation of over 5000 copies each week, a total of about 35,000 readers—a large percentage of all the Friends in this country. Such a publication is bound to have positive value to its advertisers.

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The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XIV.

PHILADELPHIA, ELEVENTH MONTH 28, 1907.

No. 48

"TRUTH IN THE INWARD PARTS."

There are two extraordinary "sayings" in the Psalms on truth-telling. One is based on every-day experience and is very pessimistic—"I said in my haste, all men are liars." The other gives the Divine ideal for men and is full of large and optimistic hope—"Thou desirest truth in the inward parts." It was a humorous Scotch minister who remarked, "Ah, David, ye said in your *haste* all men are liars; if ye had lived in my parish, ye could have said it at your *leisure*!" But it won't do to make this sweeping charge against the race, for the man who says *all* men are liars is thereby included, and so by implication is a liar when he makes it! It thus turns out to be a self-contradictory statement, so that we must keep from going so far in our pessimism about truth-telling.

But, honestly and truly, as we used to say as boys, there is among us *altogether too little genuine truth-telling*. It is not enough cultivated as a fine art, even by our own membership. One finds in the old journals of Friends as minute a care for perfect accuracy of statement, as painstaking an effort to express the exact truth, as one finds in the great artist to paint just what his eye sees. The souls of these men and women were as delicately responsive to the shades of truth as a pair of featherweight balances to the slightest object put upon them. They will not go a tiny fraction beyond what actually happened or what they actually experienced, and their words are carefully chosen to say precisely what they mean. There is nothing there for the purpose of sensation—no splash of color to glorify someone, or to demean someone else.

Without discussing the question whether this delicate sense of truth, this featherweight sensitiveness of soul, has been lost among us or not, or if so, how it got lost, I shall point out rather how it can be found, or formed, for the next generation. It is a priceless jewel for any person, or for any people, but it does not drop into the soul by accident, nor is it miraculously conferred, except in so far as all spiritual attainments are due to Divine help, *i. e.*, they are both gifts and tasks.

Well, a person becomes a truth-teller, as he becomes skilled in anything else, by painstaking

practice. The tight-rope walker wins his skill by paying attention to his balance, by noticing every slightest deviation from the center of gravity. Little by little he develops a marvellous inner sense of plumb-line position and he learns how, by change of head and arm and leg, to bring the body back into balance. His constant practice to note deviations and to keep the plumb-line position finally gives him an *unconscious* skill, a "second-nature," so that he balances *without thinking about it*, and can "speak a piece" and walk his tight rope at the same time. He has skill "formed in his inward parts."

That is the way a fine truth-teller is made, too. His *motive* is from above. He aims to be a truth-teller because he is a child of his Divine Father, but he can become one only by practice. There are, it must be said, persons who have "experienced religion" who have not yet become finely skilled truth-tellers—they still use their own imagination for facts and color their accounts for personal reasons, though they would not willfully tell a full-fledged untruth. They have not formed a "second nature" which swings toward truth as the needle to the pole.

This "second nature" comes "by prayer and fasting," *i. e.*, by serious religious concern *and* by painstaking care to be absolutely accurate even in minute matters. The child's "whoppers" about his playmates may sound funny, but they are serious symptoms and need to be dealt with vigorously. Train the boy to tell what *did* happen, not what might have happened. Prune and pare down his accounts until they fit the event. Teach him to note the fine *shades of perpendicularity*. Force him to use the plumb-line on his words until he learns to feel instantly the slightest variation from the straight up-and-down line. Check the exaggerations for sensational purposes. And silently, mysteriously an inward sense will be forming, a "second nature" will appear which tells the truth without stopping to think and the Psalmist's ideal will be realized in a man who "has truth in his inward parts." R. M. J.

THE HOME IN MODERN SOCIETY—III.

In a down-town district of Philadelphia a mission for friendless and homeless men has been operating for several years. Hundreds of the lowest and poor-

est in the city find their way into this place, where trained workers do everything in their power to redeem them. Many are touched, and some are saved.

This group of "redeemed men" affords an excellent opportunity of studying the "ways of God" with men who have reached the lowest round in human degradation. And the most striking fact revealed is that *nearly every man who is permanently converted can look back to a wholesome home training, an infancy and childhood surrounded with a moral and, in many cases, a Christian atmosphere. They are prodigals returning.* Nor is this group unique in this testimony. Mission workers generally find it next to impossible to reach those whose infancy and childhood were spent amidst squalor and crime. There is little in them to appeal to and practically nothing to build upon.

If these conclusions be correct, and if we would save men, we must reach them while they are children. The evangelization of the world does not depend so much upon preaching to adults as it does upon the proper training of the young. The problem of the church is, first and foremost, the "boy problem"; the study for Christian workers pre-eminently is "child study." As some one has said, Jesus put the child in the midst of them and there he should remain.

Now, love the home as we may, and believe in its virtue as we must, we cannot shut our eyes to the fact that, from necessity or otherwise, a constantly increasing number of American children are being farmed out. As Dr. Forbush says, "Many parents to-day are like cuckoos, willing to leave their young in anybody else's nest." Far too often they are left in no nest at all. This, we believe, accounts, in large measure, for the increase of juvenile crime in many quarters.

It is evident that something must be done, and something is being done. A few years ago the Public Day Nursery was introduced, where working women were enabled to leave their babies in the morning and receive them again in the evening, well fed and happy. To-day nearly every large department store has a nursery and play-room, where children are cared for while their mothers shop. And we are informed that a certain School of Social Science in New York City now proposes to establish a night nursery for mothers who are compelled to earn their living by night work. The advantage of these places, where small children can be left in care of trained nurses, over temporary make-shifts and the vicissitudes of the street, cannot be over-estimated.

For older children, there are clubs and classes of many kinds, where play is made to minister to their mental and moral as well as to their physical growth. Baths, gymnasiums, summer outings, house gardens, and similar institutions, are the ways and means by which earnest workers are endeavoring to meet new conditions and save children. We can only hope the work may become more wide-spread and its influence more profound.

But in our efforts at readjustment there lurks the possibility of added danger. Will our public schools and nurseries, our various church activities and social clubs supplement, or will they supplant the home? Can and will they co-operate with and strengthen domestic forces; or will they lessen the responsibilities of parenthood, and weaken its larger functions? This is the problem. It is with us for better or worse. Its possibilities are great, and much depends upon the wisdom and consecration of those who would save souls.

A NATHAN AND ESTHER FRAME FUND.

Our Friends, Nathan and Esther Frame, have done a great life-work and have literally worn out their lives in the service to which they were called in youth. There is hardly any section of our church which they have not visited, and wherever they have gone blessings have followed their work. They are now old and infirm, quite incapacitated for work, and, unfortunately, they are left unprovided with the means of living. They have sought no man's silver or gold, they have given themselves unsparingly, and they have gathered nothing for their old age.

We have been particular in THE AMERICAN FRIEND not to make appeals for money, except for great public causes, and on very rare occasions. We feel that here is an occasion when we must make an exception to our rule and lay before our readers a personal situation which demands immediate attention and liberal response. We propose the raising of a fund to show our appreciation of the services of Nathan and Esther Frame. They do not belong to any one particular meeting; they belong to the whole church, and their need should appeal to Friends everywhere. We will receive at this office sums of any amount, reporting the receipts in our columns, and we will turn over all funds received to a committee of three Friends to administer to Nathan and Esther Frame, namely, Benjamin Johnson, Alfred T. Ware and Naomi Jay, all of Richmond, Ind. We urge Friends to take this matter seriously to heart and to contribute generously. R. M. J.

EDITORIAL NOTE.

Under a sense of deep sorrow and loss, we announce the death of our Friend, David Scull. He had been in delicate health for a long time and returned from his Maine home this autumn in weakened condition. About two weeks ago he became ill, though not alarmingly so, and in the early morning of the 22d he passed away in great peace. His death removes from among us one of the noblest spirits of our generation, and we shall all feel that a void is left which no man can fill. We shall speak at suitable length in our next issue of his life and service.

[FOR THE AMERICAN FRIEND.]

REALIZING GOD, AN APPEAL TO YOUTH.

BY CHAS. M. WOODMAN.

"God called unto him out of the midst of the bush, and said, 'Moses, Moses,' and he said, 'Here am I.' " Exodus 3:4.

This is the simple record of a great call from a great God to a great man for a great service, a service than which there had not been a greater until the time of his generation, and in the light of its effect upon the civilization of the world there have been few to equal it since. The greatness of this call consisted more in the source from which it came than in the mission upon which its recipient was sent. It is better to do a so-called small work prompted thereto by the Spirit of God, than to do a so-called great work with no other inspiration than that of self. The most important thing in any man's life is the call of God. God has a place for every man in this world, and no life is in the way of its full fruition until it finds that place.

The greatest equipment for life is not to be found in the knowledge of the books, or in the knowledge of literature, or history, or mathematics, or science. Life's equipment does not consist in being able to name the flowers, number the stars, or tell the events of the ever on-moving centuries. The real equipment for life lies in the power to see in these things the handiwork of God, to hear in these things the voice of God, and to find in the midst of these things the place God intends for us to fill. The primary requisite for human life then is the ability to realize God. Much is said to those just facing life about the necessity of strong character. He who learns to realize God has the guarantee of a character worthy of eternity. Much is urged upon the youth of this day relative to high ideals. I know of no better assurance of high ideals in any life than to be convinced that that life knows how to realize God. Much effort is put forth to give to young people noble ambitions. He who realizes God can have none other than the noblest ambitions. Realizing God is the soil upon which flourish in profusion the flowers of strong character, high ideals and noble ambitions.

Doubtless, none values life more highly than he who stands upon its threshold, with the sun from the east shining down his pathway, with the future yet before him, with his own heart beating with the warm pulse of youth, with his head stocked by an adequate preparation, and with his hands fairly tingling to participate in life's great struggle. There is a type of man who smiles at all this youthful buoyancy and enthusiasm, and the smile almost curls into the sneer as he sees the sunlight change to shadow, the calm to storm, and the buoyancy to heaviness. He sees as he reads his own life how the heaven of infancy, the light of boyhood, and the vision of youth cluster only around the early years.

"At length the man perceives it die away,
And fade into the light of common day."

Such an one has not realized God in the fullest and deepest sense of the term. He who realizes God reaches the springs of eternal youth; he enters upon the morn that grows brighter and brighter unto the perfect day, a day in which the sun never sets. It is he who can say with the ring of eternal truth:

"Grow old along with me!
The best is yet to be,
The last of life for which the first was made:
Our times are in His hands
Who saith, 'A whole I planned,
Youth shows but half; trust God: see all, nor be afraid!'"

Men become new men, better men, nobler men, when they awake to realize God.

This man Moses awoke before the burning bush to the consciousness of this great truth, the realization of God. The prince of the court of a king, the adopted son of Pharaoh's daughter learned here before the burning bush that success in life did not consist in wearing royal titles, or being robed in princely garments, or catering to the whims and caprices of a courtier's life. Here before the burning bush in the presence of God he sensed the worthlessness of name, and fame, and reputation, and social position. This shepherd of the desert, the keeper of the flocks of Jethro, the priest of Midian, awoke before the burning bush to see that success in life consists not in the abundance of the things that a man possesseth, success cannot be defined in the flocks and herds that dot a thousand hills. He learned here that success in life is a far greater thing than the tinkle and tinsel, the clanging and clanking, the rattle and chink of the coin of earth, whether that coin be expressed in flocks and herds, or in dollars and cents. This man stood before the burning bush, and realized God. In the realization, he became a new man, a better man, a real man, for here he awoke to the true mission of his life. Here life changed from the sphere of getting to the sphere of giving; here life was changed from a chalice which he had been holding beneath the clouds to catch some drops to quench the thirst within. Here life became a channel, and he became not solely a receiver, but a giver, and through him hereafter would flow the stream of a divine revelation to a people parched and

dying in the desert of despair amid the crack of the slaver's whip, and crushed beneath the heel of a cruel nation. Here before the burning bush he learned that to serve is better than to be served. Here he learned the fullness of life. The chalice is limited in capacity by its size, but the channel is unlimited. The life of getting is limited, but the life of giving and of service is like the channel, capable of endless ministration, limited only by the supply and the time. When the supply is from God, and the time is eternity, who shall estimate the value of such a life, or what can flow through such a life from the eternal fountains of love for the needs of humanity! Here he threw away the shepherd's dress, here he despised the royal robes as sufficient in themselves, for under the inspiration of the burning bush—this realization of God—he turned to minister, and wrote his name by service on the everlasting records of the human heart.

In the light of this man's experience, I want to urge upon you the necessity of learning how to realize God. I want you to see that this, after all, is the greatest preparation for life. And, further, I want you to realize Him in three ways, first, in the realm of nature; second, in the realm of history, and third, in the realm of your own heart. The chapter before us shows that this was the way in which God revealed Himself to Moses. Moses saw in the first place the bush that burned and was not consumed. He was attracted by the two things of nature, the bush and the fire. He turned to observe. With shoes removed from off his feet, he drew near, and God spoke, "I am the God of thy fathers, the God of Abraham, the God of Isaac, the God of Jacob." The mention of those three names turned the mind of Moses back through the centuries, and he traced the steps of God in the historical movements of the past. He realized God in history. With this as a background, God laid His hand upon Moses with the words, "Come now, therefore, and I will send thee," and here in a struggle that cost him such as it costs every man, Moses yielded his heart, his will, his life to God. Then, with the assuring words, "Certainly, I will be with thee," resounding in his heart, Moses arose to take his real place in the world. Before this time he had only been in school.

1. God realized in nature. The child perceives God in nature much more quickly than the man. All the beauty about him speaks with voices from that unseen world, a world that is just as real to him as the visual world is to us. His soul is sensitive to these calls from without, these calls that are the whispers of God to his life. To observe this in the child is to realize how near to God he is.

"Heaven lies about us in our infancy.
Daily with souls that cringe and plot
We Sinais climb, and know it not."

We ought to know, however, when we climb the mountains of God, and it is His purpose that we should. We readily perceive the voice of God in the earthquake, in the thunder, and in the lightning, but

we should learn also that God speaks with no less distinct a voice in the falling of the summer rain, the springing of the blade of grass, the unfolding of the rose petals, and the singing of the bird. He fails to perceive the noblest purpose of this beautiful world who fails to hear in it the innumerable voices of the Father, who is above all, and in all, and through all.

"Earth's crammed with Heaven,
And every common bush afire with God.
But only he who sees takes off his shoes,
The rest sit around it and pluck blackberries."

The world does not lack for berry-pickers, but the great lack of the world, and the great need of the world is for men who can perceive God in the sun, the moon, the stars, the fields, the forests, the mountains, and the rivers, men who perceive in the natural common world in which we live the presence of God. He who does this stands upon the threshold of the mystery of the universe.

"Flower in the crannied wall,
I pluck you out of the crannies.
I hold you here root and all in my hand.
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

2. God realized in history. I would have you realize God, not only through the natural world in which you live, but I would have you realize God in the on-sweeping march of the centuries recorded in the annals of human history. The study of history is not simply the learning of dates, the stocking of the mind with the records of battles fought, of continents discovered, of the rise and fall of nations. The true study of history is the power to perceive in these things the footsteps of God. We turn the pages of history and find the footprints of mighty men. All history seems to move around them as centers. We turn the pages again, and perceive the outstanding landmarks of great reforms, which, like beacons, light the horizons of human life. I would have you see not only men and reforms, but I would have you perceive, and feel and realize that back of all these, there is the unmistakable tread of the Lord God of Hosts, marching through the nations of the earth, and hastening the day when the kingdoms of this world shall become the kingdoms of our Lord and His Christ. It is easy to find Him in the past. I would further have you learn to realize Him in the present, for He is surely molding the present for the future as He molded the past for the present. You will find Him in all those forces in the world that make for righteousness. You will find Him as you study the great missionary movement of the past century, the greatest in the way of an agency for uplifting humanity that this world has ever seen. You will find Him in the awakening of the moral consciousness of this nation, and in the strenuous hunt that is on for graft, and greed, and stealing, and misrule. You will find Him in the great temperance war which is being waged in this country, a war that is quietly but surely going on, and one which is

causing no little alarm to the liquor interests. They say in their own publications that if the present movement for temperance is not stopped their business is doomed. You will find Him in the agencies that make for the world's peace, hastening the day when peoples "shall beat their swords into plowshares, and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more."

3. God realized in the human heart. When you have in the hush of nature heard the voice of God in the grass, the flowers, the meadow, the wood, when you have heard His footfall in the echoes of the centuries, and in the life of your fellow-men, then you will hear His whisper in the beating of your own heart, and in the aspiration of your own soul, then you will realize Him in the depths of your own nature, and that realization will be for you a call to enter into the greatest heritage ever given to man—the heritage of service. To see God in nature is not hard; to see God in history is not hard, but to see God in our own heart with all that it means and calls for is a difficult task, and yet one which, once accomplished, brings a crowning joy to the life, and an unsurpassed peace to the life. This rushing, busy, nervous age exerts such a pressure upon human life that to keep that life calm and deep is a difficult task. Like the wind upon the lake, the cares, worries and responsibilities which surround us keep life in perpetual motion, and practically an endless turmoil. The tendency is to make it shallow, its thought and activities are for the moment only. It lacks solidity, firmness, depth. No life that is in perpetual turmoil can ever realize God, and no life that is shallow can ever perceive Him. Resolve then to keep in your life a place of calm, and resolve to make it deep; then in the calmness and the depth you will realize God. The lake whose surface ripples in the sunlight possesses a fascination, but the lake whose surface lies still in the sunset calm is a thing of beauty. Standing on the shore, we can look into those waters, and discern the pebbles, the mud, the weeds upon the bottom. We paddle out into the deep, and, looking down into the calm waters below, we perceive, not the stones, the mud, the weeds, and we think not of the water itself, for in the depths below we behold the sky above, mirrored there for us with its floating clouds, and its illimitable blue. Thus calmness and depth are two great essential experiences in the life of him who would realize God. In the calm of your own soul life look into the depths of your own heart, and you will find more of God than you ever dreamed were possible. This realization will be to you a call; in it you will hear the voice of God, and then may you have the strength to answer, "Here am I."

Portland, Me.

Life only avails, not the having lived. Power ceases in the instant of repose; it resides in the moment of transition from the past to a new state, in the shooting of a gulf, in the darting to an air.—
Emerson.

SERMONIC STRATEGY.

Ministers who are vague on the subject of sermon architectonics have commended to them an "awful example." It has been extracted by several religious journals from a late number of *The Atlantic Monthly*, and conveyed to their clientèle. In that magazine a supposed "occupant of the chair of military science describes in the terminology of his own profession a sermon which he heard on the preceding Sunday." It runs this way:

"I went to church yesterday and witnessed a series of operations that filled me with dismay. The minister began by seizing a text as a base of operations. I observed that the base was not secure, but this made less difference, as he was evidently prepared to change his base if the exigencies of the engagement demanded it. His first mistake was one of over-caution. In order to defend himself from an attack from the higher critics, he had strengthened his front by barbed-wire entanglements in the way of exegesis. This was an error of judgment, as the higher critics were not on the field, at least in sufficient force to take the offensive. The entanglements, intended to keep a hypothetical foe from getting at him, prevented him from getting at once at the real enemy. He thus lost the psychological moment for attack.

"While he was endeavoring to extricate himself from his own defenses I trembled for the issue of the affair. Having finally emerged into the open, he was apparently prepared for vigorous operations. I watched intently for the development of his plan. I was bewildered by the rapidity of his evolutions. With a sudden access of courage he would make a wild charge against an ancient line of breastworks which had long been evacuated. Then he would sweep across the whole field of thought, under cover of his artillery, which was evidently not furnished with accurate range-finders. The next minute he would be engaged in a frontal attack on the entrenched position of modern science. Just as his forces approached the critical point, he halted and retreated to his textual base. Reforming his shattered forces, he would sally forth in a new direction.

"At first I attributed to him a masterly strategy in so long concealing his true objective. He was, I thought, only reconnoitering in force, before calling up his reserves and delivering a decisive blow at an unexpected point.

"At last the suspicion came that he had no objective, and that he didn't even know that he should have one. He had never pondered the text about the futility of fighting as 'one that beateth the air.' As we came away a parishioner remarked, 'That was a fine effort this morning.' 'An effort at what?' I inquired."—*From Literary Digest.*

We rise by things that are under feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain
And the vanquished ills that we hourly meet.

—Holland.

AN INTERESTING ANNIVERSARY.

The Friends of Lynn, Mass., had a very interesting meeting on the occasion of the two hundred and thirtieth anniversary of the founding of the monthly meeting First-day, the 17th inst. Historical addresses were given by Augustine Jones, George C. Herbert and William O. Newhall. Addresses on special phases of the Quaker movement were given by Clarence M. Case, Marv E. Miars, George W. Owen and others. A poem, written for the occasion by J. Elwood Paige, was read by the author. The poem was as follows:

The simple faith we hold to-day
Was born with throes of pain;
The fathers' chains our freedom won.
Their death our life, their loss our gain.

Through ages long, the rack, the scourge
Have led the upward way—
The scaffold grim, the fagots' blaze,
The cruel cross of Calvary.

'Tis well to turn a backward gaze
Perchance through lashes wet
To sterner times, to darker days,
"Lest we forget, lest we forget."

And yet no somber tale of woe
My heart can bring to-night
I'd dip my brush in brightest tints
And turn my canvas to the light.

Not all the fathers hoped is lost,
Not all their toil was vain
Seeds deeply hid may find the sun
And fill with golden sheaves the plain.

Whate'er is gone much still remains
That tells of days of yore;
The kindly word, the friendly grasp,
The welcome of the wide flung door.

Such welcome as my memory brings
From boyhood's early time.
Lend me your patient ears the while
I set my homely tale to rhyme.

THE QUARTERLY MEETING.

The southward sun with slanting ray
The forest leaves had tinted
And brightly in his morning beams
The early white frost glistened.

The corn shock wigwags row on row
Their golden treasure covered
And with their feathery flowing skirts
The yellow pumpkins hovered.

The fleecy clouds rode stately on
The while their somber shadows
With silent wing and ghostly shape
Flew o'er the ample meadows.

To us our mountain-girded home
Than all the world was dearer—
A deeper blue was in her skies
Her babbling brooks were clearer.

To our untraveled eyes no hills
Like hers adorn the planet,
Their wooded sides, their lofty peaks,
Their buttresses of granite.

To scenes like these from distant towns
Where traffic's wheels were humming
The good Friends drove, while long we watched
With eager eye their coming.

For weeks the busy housewife toiled
To put her rooms in order,
And starched with pat of practiced hand
Her prim cap's spotless border.

The amplest stores were gathered in
For cellar, larder, manger;
The hens with quickened instinct slunk
From some impending danger.

The sunset hour was drawing on—
We watched, we waited, listened,
Till down the winding road at last
A varnished wheel spoke glistened.

The avant courier came at length
And found a welcome greeting;
We talked of kindred, friends and health,
But most of Quarterly Meeting.

They with their long day's drive, and we
With cares that cark and cumber,
Each 'neath his snow-white counterpane
Found rest at length in slumber.

Full quickly sped the night away,
The morning broke in splendor,
The meal was served, the Scripture read,
And then in accents tender

Some soul poured out its thanks to Him
Of every gift the giver—
For home, for friends, for health, for peace
That floweth like a river.

Then came the gathering of the clans
In holy convocation,
Like Moslems to their Mecca shrine
From far off clime and nation.

How strange it seemed—these Quaker folk
In garb subdued and sober
Against the background of the hills
In gaily dressed October.

The throng in goodly order found
Their wisely graded places;
Deep thought was in their quiet mien,
Deep reverence in their faces.

At length with bonnet strings unloosed
A woman knelt in prayer,
In which the standing concourse gave
Its own unspoken share.

With ever heightening fervor rose
In cadence smooth and even
The full heart's plea that seemed to pierce
The very walls of heaven.

The prayer unlocked the gates of speech
For one who followed after—
The timbre of whose mighty voice
Rung back from dome and rafter.

The eloquence of simple truth,
The gush of earnest feeling
Struck home to eager listeners there
His fervent message sealing.

Then down the lumbering shutters came
By custom so provided:
Women and men like sheep and goats
Were properly divided.

A moment's pause, a hand-shake here,
And there a friendly greeting,
And then we "Turned attention to
The business of the meeting."

With dignity the work went on—
In love and sweet submission.
Queries were read and answers made
Of progress and condition.

So passed the day—our guests moved on—
Their tender farewells giving,
And left us to our woods and hills
And simple ways of living.

The fleeting years are marked with change,
The wheel of time is turning,
But on our hearts the altar fires
Of olden times are burning.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

CHRISTIANSBURG INDUSTRIAL INSTITUTE.

The following notes taken from *The Freedman's Friend* give some idea of the present condition in the Christiansburg Industrial Institute for Colored People:

"In this season of unusual prosperity, when there is more work than there are men to do it, when industrial concerns find it necessary to employ men—black and white—to go from community to community employing laborers, one shudders to think of what the reaction will be when there will be no longer need for the great force of men now employed on public works. The farm hand who has been enticed away by the alluring prospect of high wages will find his liking for farm work gone and will become a parasite in the large centers of population following a hand-to-mouth existence.

"It is very unfortunate that negroes are encouraged to leave the little patch of land on which they made an independent, if modest living and go off to the public works where the high wage is more than offset by the high cost of living. It is hard to make an ignorant man see that a man who earns \$20.00 a month, and has to spend only \$15.00 is better off than one who earns \$50.00 and has to spend \$49.50 of that to live. When our people come to realize the real loss they are sustaining, both materially and morally, in these public works they will be less eager to leave the farm for the glittering prospects of high wages which they are offered elsewhere.

"The prospect for a full attendance at the Christiansburg Industrial Institute is very encouraging. Already we have accepted as many applicants as we can accommodate, and are daily refusing applications because we have no where to put them. Never before have we felt the need of more dormitory facilities than now. Plans are being formulated for the erection of another building which will provide for more room. Two Friends, viz.: Elliston P. Morris and Joshua L. Baily, promise to give towards this building \$2,500 each, provided two other persons will give like sums. With this money, and with what is already in hand we would be relieved of a very embarrassing situation and will be placed in position to do much more effective work than is now possible with our present facilities.

"Gradually the farm is beginning to show the results of the careful scientific methods which are being applied to it and is showing these results by what it contributes toward the maintenance of the school. During the year which closed August 20, 1907, it produced 194 bushels of wheat, 261 bushels of potatoes, many garden vegetables, of which about a ton of tomatoes have been sold, eggs, butter and milk enough for our own consumption, besides some butter sold to merchants, pork enough to last the school from January to June, and beef for about half

that period. In addition to this, we have maintained seven horses, 25 cows and calves and 13 hogs on the farm. In cash, we have sent to the treasurer, including \$540 of the county appropriation, \$2,220.71.

"The opening of school this year was the most favorable we have ever had. Most of the students were present on the opening day. Already our limited quarters are crowded to their utmost capacity, and we are turning applicants away nearly every day. We could have just as many again as we have now if we had room for them.

"Through the generosity of two Friends, viz.: Elliston P. Morris and Joshua L. Baily, we have been enabled to purchase a new water works outfit, including a 10,000-gallon tank and about 2,500 feet of pipe. The carpentry department of our school has undertaken to install this water works system, and they have very nearly completed at this writing. They have done the plumbing, the machine work, and the carpentry necessary, and we have not had to employ any outside help whatever on the work. Some very valuable lessons have been given to our students."

Things of Interest Among Ourselves.

Margaret Hire gave a reception on Second-day afternoon in honor of Lydia Pike, to which the ladies of the city were invited.

The faculty of Earlham College sent resolutions and a floral token of their sympathy to Prof. Cyrus Hodgkin, whose wife was buried at Williamsport, Ind., the 16th inst.

Richard Haworth, who has recently located at Wabash, Ind., writes: "We like our work here. The church is thoroughly organized with all the departments actively at work."

Prof. C. E. Tebbetts has returned to his work as head of the Mathematics Department at Whittier College. The monthly meeting has offered prizes for the best oration on the subject of International Peace and Arbitration.

The current number of the *Westonian* contains an article by Albert J. Edmunds on "Quaker Literature in the Libraries of Philadelphia." He has collected a very comprehensive list of books from the various libraries in Philadelphia and vicinity.

The West Side Friends Meeting, Chicago, is holding First-day evening services. Alfred Bastin, one of the most interested workers, spoke at the first few services on the "Second Coming of Christ." Then Herbert O. Litten gave a talk on the "Electricity Parable." This was followed by a talk to the children on "Candles," while another evening was devoted to "Prohibition."

The fall term of Friends Academy, Fowler, Kan., closed the 27th inst. The winter term will open the 2d of next month. Many new students are expected to enroll with the beginning of the winter term. Friends of the institution are trying to raise money to secure a new heating plant. A new bell has just been placed in the cupola. During the season of revival meetings recently held at Fowler a noon-hour prayer-meeting was held for the students.

The twelfth annual report of the Whosoever Gospel Mission and Rescue Home of Germantown, Pa., has just reached us. Several Friends are interested in this work. During the past twelve months 8,619 men have applied for shelter in the Home, just 1,893 more than the previous year. The policy of the Home is to let men work for their room and meals. It affords a home for men who are endeavoring to reform, and aids them in securing honest employment.

Missionary Day was observed the 17th inst. at Van Wert, Ohio. The pastor gave an address. He referred to apostolic and mediaeval, as well as modern conditions

and reviewed mission work in Mexico and Cuba, also that in Alaska, Japan and Africa. At the evening meeting several took part. Lydia Pike, a returned missionary from the work in Mexico, was present and gave an account of the work, which was very interesting to the large audience assembled.

New students are still entering Pacific College, and the present enrollment exceeds that of last year by 10. The number of boys, as usual, is greater than that of girls, and this term by a ratio of more than 2 to 1. A healthy interest in athletics is manifest, and most of the school, including the faculty, are taking an active part in basket-ball. President W. Irving Kelsey is still in the East in the interest of the endowment. This, of course, necessitates the employment of an additional instructor in his absence. The prospects of the college seem in every way hopeful.

Washington Hadley formerly offered to deed this strip to the college provided the mortgage was raised by a certain time. This time limit having expired without the money being raised, he now withdraws 140 feet square, fronting on Painter Avenue.

This square amounts to about three lots, and he values it at \$2,500.00. In order to secure the whole of the land, then, it has become necessary to raise \$12,500. About \$5,000 of this amount has been subscribed, and it is to the raising of the remaining \$7,500 that Wilson H. Cox will at once devote his energies. By a written agreement with Washington Hadley, this offer will be void after Third month 31, 1908.

The *Daily Evening Item*, Lynn, Mass., devoted several columns of their issue of the 18th to the anniversary services, which the Friends held in their old meeting-house at that place. It had this to say in its opening paragraph: "In the quaint, little meeting-house, on Silsbee Street, with its unpretentious appointments and sweet simplicity of architecture, there was a gathering of people Sunday afternoon and evening, whose purpose in assembling marked an epoch in the religious history of Lynn of more than ordinary significance. It was to observe in their own modest and inspiring way the two hundred and thirtieth anniversary of the settlement of the Friends Meeting that these worshippers came together, and they were joined in their rejoicings by many men and women of other denominations."

The statistics of the American Friends Board of Foreign Missions for the year 1906-'07 give the following totals:

Number of stations where missionaries reside.....	31
Out-stations	73
Number of missionaries	91
Number of native helpers	242
Number of organized meetings	29
Number of members	4,190
Number of members received last year.....	400
Expended for education	\$ 3,583
For benevolence, buildings, etc.....	3,434
For Friends Africa Industrial Mission.....	5,299
For American Friends Board Foreign Mission.....	5,756
Total home contributions	\$72,170

About a year ago some energetic Friends began a revival effort in the Latter Day Saints Church, Seiling, Okla., which resulted in the organization of a meeting. Later they purchased the little church building and borrowed the necessary money (\$525) to pay for it. The little meeting is now making an effort to clear this debt. From a letter just received we take the following:

"We are twenty-five miles from a railroad in a town of about 400 inhabitants. Only six of our number own their claims, yet we have paid \$500 on our building and \$124 to foreign missions, besides keeping up our running expenses.

"Do we not believe that we have a message for the frontier as well as they? If so, let us encourage with our prayers and money. It will take at least \$700 to make our meeting-house what it ought to be. Any offerings, small or great, will be gratefully acknowledged by the treasurer, Mrs. John W. White, Seiling, Okla."

Bloomington (Ind.) Quarterly Meeting was held the 15th to 17th inst., with a good degree of interest manifested in all departments of work. Conferences were held by the W. F. Missionary Society, and on Bible-schools and Education. The latter listened to an excellent paper by Miriam O. Andrews, and an able address by Prof. Albertson, Plainfield, Ind. In the business meeting, on Seventh-day, David Com-

mons resigned as Superintendent of Temperance, having moved out of the quarterly meeting, and Edwin Hill was appointed for that work. S. B. Woodard, Yearly Meeting Superintendent on the Suppression of the Liquor Traffic, reported the outlook in that department of work. The pastors located in this quarterly meeting are DeElla Leonard, Bloomington; Cyrus Jones, Coloma; Noah Dixon, Rush Creek; Sarah T. McKey, Marshall; Willis Cook, Kingman and Tangier. No visiting ministers were in attendance, and helpful messages were given by local pastors.

The following item is taken from *The Friend* [Philadelphia]:

"The membership of the Friends Historical Society of Philadelphia now amounts to about 260. Two issues of its *Bulletin* have been published and another is now under way. There seems to be abundance of material worth preservation, and a number of presents in the shape of ancient manuscripts and other things are coming into the possession of the Society.

"At a recent meeting of the Council, Professor Allen C. Thomas, Haverford College, was elected editor of the *Bulletin*, and a committee is under appointment to consider the possibility of securing some permanent place of abode for these collections and the meetings.

"The membership fee is one dollar a year, which entitles the members to all the publications of the Society, but this amount is not sufficient to maintain the expenses, and the Society desires to add to its list of members, and encourages all Friends to send their names to the secretary, Mary S. Allen, 142 North Sixteenth Street, Philadelphia."

Rhode Island Quarterly Meeting assembled at Fall River, Mass., on the 6th and 7th inst. The attendance was somewhat smaller than usual on account of weather, but what lacked in numbers was made up in spirit. Two new ministers received a welcome into the quarterly meeting—Clarence M. Case, pastor at the Moses Brown School, and Oscar Moon, at Fall River. These were both led out in vocal service in the various sessions and were a blessing to the meeting. Reports of the Five Years Meeting were given at the business session on Seventh-day by Thos. J. Battey, Mary A. Gifford and Oscar Moon, the consensus of opinion being that it marks an epoch in the advancement of modern Quakerism. A pleasing feature of the quarterly meeting was the social intercourse between the sessions. Dinner and supper were served at the church and the people remained throughout the day. Clarence M. Case spoke in the evening under the auspices of a committee at a Young People's Conference, on the subject, "Quakers and Those Who Belong." It was a stirring address inclined to beget in the hearts of the hearers the original spirit of our founders and lead young people to attempt great things.

The Women's Foreign Missionary Society of Wilmington Yearly Meeting held a series of institutes within its limits, giving one day to each of three quarterly meetings, as follows: New Burlington, Wilmington and New Vienna, the 13th, 14th and 15th inst., respectively, with the same program in each place, varied to suit local conditions. The thought was to bring the women of the yearly meeting and others into closer touch with this important issue, which is before the church at the present time: An enlarged vision of world-wide missions. The Society recognizes a duty toward those not yet in full sympathy with this onward movement of the religious denominations of the world and has the courage to believe that in the department work of the W. F. M. S. there is an educational force already operating, capable of directing hitherto unoccupied talents into channels of systematic, intelligent work for missions. Eliza C. Armstrong, editor of *Friends Missionary Advocate*, also acting assistant secretary of the A. F. B. F. M., was present at all the sessions, giving two addresses daily, besides valuable help in the general work of the Institute. We are expecting good and lasting results from the effort.

The sessions of Bear Creek Quarterly Meeting were held at Earlham, Iowa, the 8th to 10th inst. Friends enjoyed the very acceptable presence of John Y. Hoover, West Branch, and B. B. Hiatt, now pastor at Stuart. Both these Friends were among the first in the great revival movement in this quarterly meeting, and it was a great comfort to Friends to see them again. Their messages were full of the same Gospel which forty years ago brought a quickening to the church. Rosanna Pickering, Wichita, who is spending the winter with her daughter at Stuart, was also present and gave words of exhortation. Wm. S. Kitch, now pastor at

Bear Creek, preached a very helpful sermon on "Power." All through the sessions emphasis was laid on the great need of preaching sound doctrine and giving no heed to the rationalistic teaching being spread abroad. Darius B. Cook having moved to Ackworth to take pastoral work, Edwin Loft was chosen to take the place of Q. M. Superintendent.

Rayner W. Kelsey having resigned as financial agent of Whittier College and E. C. Cook as secretary of the Board, Wilson H. Cox, Long Beach, Cal., has been appointed to fill both positions. He has the entire confidence of the Board and will begin at once a campaign to raise the mortgage on the college property, thus saving an annual outlay of \$600.00 for interest, and at the same time securing a deed to the five-acre strip of land just south of the college campus. This strip contains the athletic field and is otherwise indispensable to the college.

Items from New Providence Academy, New Providence, Iowa:

• The fall term of the Academy closed the 8th inst., the enrollment for the term being 92. This is very good for fall.

The boys had a chance to husk corn for two weeks. The winter term opened the 25th.

The Academy is furnishing its share of students to the colleges. It is an interesting fact that one-fourth of the freshman class at Penn College last year were graduates of New Providence Academy.

The new course on the Physics of Agriculture promises to be a good thing. It is in charge of L. V. Carter, the new instructor, who was last year principal of Penn Academy.

The State secretary of the Y. W. C. A. for Colleges made her annual visit to the Academy during the term. She seemed to be pleased with the growth and progress of the Christian Association.

The instructors in the Academy this year are: Principal Albert F. Styles, Latin; Mathematics, German; Mary P. Michener, Literature and History; Luther V. Carter, Mathematics and Science; Winifred B. Armstrong, Music; Z. H. Zoan, Bible.

The boys voted out foot-ball this fall, and gave their attention to base-ball instead.

The Webster Literary Society, of the Academy, is beginning work in earnest.

Albert F. Styles attended the Northeastern Iowa Teachers' Association at Cedar Rapids, Tenth month 17th to 19th.

The Y. W. C. A. sent four delegates to the State meeting, at Cedar Rapids, the 7th to 9th, inst.

The new Friends church building at New Providence, Iowa, was dedicated Tenth month 6th with appropriate exercises. A special service of song had been prepared, and was well rendered, adding much to the spirit of worship both morning and evening.

The sermon of the morning was given by Ellison R. Purdy, Oskaloosa, and in the evening Charles W. Sweet, Des Moines, preached. Both sermons were an inspiration to Christian living and service.

Following the sermon of the evening, the pastor, Zeno H. Doan, conducted a very impressive dedicatory service.

At the morning meeting an offering was taken by Chas. W. Sweet, amounting to \$1,300, and the property thus cleared of debt.

The new building cost \$8,000. It takes the place of one which was burned Twelfth month 6, 1906, after having been in use only seven years. The fire was caused by an overheated furnace.

The new building has eight separate rooms, besides two vestibules, and is thoroughly modern in every way. Its extreme dimensions are 58 feet by 64 feet. Its rooms consist of an auditorium, lecture room, gallery, large room in basement, and four class-rooms. It has a bowled floor and curved pews. It is heated by two furnaces and has a thorough system of ventilation.

It is lighted by 32 acetylene gas jets. It has stained glass windows of very attractive design, and the interior decorations are beautiful. All the class-rooms are supplied with electric bells for the convenience of the superintendent in calling classes.

New Providence Monthly Meeting is a part of Honey Creek Quarterly Meeting. The latter was established about 1854, and soon after New Providence became a "preparative" meeting. The old meeting-house was erected in 1869 and 1870, being of brick, and was designed to accommodate the meeting and the Academy. It was never very good for either. In 1899 a new church building was erected. This was the one burned. In 1901 the old brick building was torn down and a new structure was erected for the Academy.

New Providence became a separate monthly meeting in the eighties. Able ministers have filled its pulpit—Elias Jessup, Nathan Baldwin, Thomas Armstrong, W. Perry Haworth, L. Maria Dean, S. Adelbert Wood, Albert E. Wright and Richard R. Newby.

The present pastor, Zeno H. Doan, was called to the meeting this fall. He found a material equipment as above given,



CHURCH BUILDING AT NEW PROVIDENCE, IOWA.

and a membership of 400 people. Under his leadership, the church gives evidence of doing an aggressive work for righteousness in this community, where Christianity and Christian education have ever been handmaids.

BORN.

GREIST.—At Washington, D. C., to Lewis T. and Athelia E. Greist, Fifth month 4, 1907, a daughter, Charlotte Rebecca.

HINES.—To Oscar and Harriette W. Hines, Indianola, Iowa, Eighth month 31, 1907, a son, Oscar Raymond.

HOLLINGSWORTH.—To J. Emory and Luda E. S. Hollingsworth, Chicago, Ill., Second month 18, 1907, a son, Joseph Reith.

OWEN.—To Edwin J. and Mary C. Owen, Ackworth, Iowa, Ninth month 22, 1907, a son, Oliver Edwin.

PARTINGTON.—To Eliezer and Flora H. Partington, at Union Springs, N. Y., Eleventh month 13, 1907, a son, John Edwin.

DIED.

GIFFORD.—At Central Village, Mass., Tenth month 10, 1907, Pardon Almy Gifford, aged forty-five years. The deceased was especially gifted as a Bible-school superintendent, was an overseer, and was very useful and faithful in Christian work since his conversion about five years ago.

MENDENHALL.—At his home, near New London, Ind., Eleventh month 11, 1907, Henry Mendenhall, aged seventy-three years. He was a devoted Christian and an esteemed elder of New London Monthly Meeting.

WINDER.—At Los Angeles, Cal., Eleventh month 4, 1907, Eunice H. Winder, aged sixty-nine years.

The International Lesson.

FOURTH QUARTER.

LESSON N. TWELFTH MONTH 8, 1907.

RUTH'S WISE CHOICE.

RUTH 1:14-22.

GOLDEN TEXT.—Thy people shall be my people, and thy God, my God. Ruth 1:16.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Sad bereavements. Ruth 1:1-10.

Third-day. Ruth's wise choice. Ruth 1:14-22.

Fourth-day. Ruth and Boaz. Ruth 2:1-12.

Fifth-day. Kindness of Boaz. Ruth 2:13-23.

Sixth-day. Jonathan and David. I Sam. 20:11-17.

Seventh-day. Brotherly love. I John 4:7-21.

First-day. Inseparable love. Rom. 8:31-39.

Time.—The scene of Ruth is laid in the time of the Judges; the actual date cannot be ascertained; possibly it was in the time of Gideon.

Place.—The original home of Naomi was at Bethlehem, and the early home of Ruth was in Moab. The scene of the idyl is Bethlehem, or near it.

Persons.—Naomi, meaning "pleasant" or winsome; Ruth, the "companion," or, perhaps, "a rose"; Orpah, a "fawn."

Author.—Unknown, as also the date of composition. Some good authorities place it before the exile, others equally good place it after the exile. It was, of course, as late as the time of David. (4:22.)

In the Hebrew Bible, Ruth is placed after "The Song of Songs," being the fifth of the "Writings," as the Jews designated the third division of their Bible.

It is a story of inimitable grace, and as a prose pastoral poem is unsurpassed, certainly in all ancient literature. Scholars differ as to the purpose in writing the book, but it would seem to be, primarily, to bring out the fact that a Moabitess was the ancestor of the great King David. Notice how often this fact of foreign origin is brought out (1:22; 2:2, 6, 21; 4:5, 10. Also in 2:10, "stranger" being equivalent to foreigner). It also emphasizes the duty of the nearest relative to marry the widow of a man who has died without male children.

Some think that the book was written to counteract the efforts of Ezra and Nehemiah to stop marriages with foreigners (see Ezra 9 and 10, Neh. 13). Like Jonah, Ruth inculcates broad and liberal views—how liberal is shown by the fact that the Moabitess is represented as eating with the Hebrews (2:14). Compare also the severe rule laid down in Deuteronomy against association with the Moabites (Deut. 23:3). In regard to David, compare I Sam. 22:3, 4 and II Sam. 8:2.

For the story previous to the lesson, read preceding verses—indeed, the whole of the little book should be read. Naomi had started on her journey to Bethlehem; both her daughters-in-law accompany her part way, how far is not told. She urges them to return. Here the lesson begins.

14. "Orpah kissed her mother-in-

law." The sign that she would leave her and return to Moab. It was a very natural decision, for Palestine was to her a strange land, and strangers dwelt there. "Ruth clave unto her." Clung to Naomi.

15. "Unto her god." The god of Moab was Chemosh. See Numb. 21:29; I Kings 11:33. When Orpah and Ruth had married into the family of Elimelech they had doubtless adopted the god of the Hebrews; in returning to her Moabite relatives, Orpah would, doubtless, return to the worship of the Moabite god. Such a course would be the custom of the age.

16, 17. These verses are among the most beautiful and most poetical in literature. "Thy God, my God." She gives in her allegiance to Jehovah. Perhaps she had realized, as Orpah had not, the reality of the religion of Jehovah. "There will I be buried." Great importance was attached to the being buried together—it was a bond of union for the family. Compare the taking of the bones of Joseph out of Egypt into Palestine. "The Lord do so to me," etc. A common form of oath. See I Sam. 3:17; II Sam. 19:13; II Kings 6:31.

18. Ruth spoke in so determined a manner that Naomi saw that she had reached an immovable conclusion. Steadfastness, when rightly applied, is one of the most valuable virtues. It lies at the root of success in almost every field. It is what the Apostle Paul says, "Be ye steadfast, unmovable."

19. "Bethlehem." The old home of Naomi. All the city was moved about them, and the women said, "Is this Naomi?" R. V. It was a small place, and in the quiet village life, then as now, any unusual occurrence makes a great stir. To the present day the arrival of strangers in an Eastern village will make a stir.

20. "Call me not Naomi, call me Mara." That is, "Call me not 'winsome,' 'cheerful,' but call me 'bitter.' There is a play upon the words in the original, which may be indicated thus, "Call me bitter, for the Almighty hath dealt very bitterly with me."

21. "I went out full." She had left with a husband and two sons; she came back a childless, middle-aged widow; she had doubtless taken property; she came back poor. "The Lord hath testified against me." Her losses were to her, and to those around her, that they had committed sin in leaving Bethlehem and going to Moab. Loss, sorrow, misfortune was at this time, and long after, regarded in the light of punishment for sin consciously or unconsciously committed. Compare the book of Job and numberless instances elsewhere; also John 9:1-3.

22. "In the beginning of barley harvests." This would be in March-April.

PRACTICAL THOUGHTS.

1. "God puts the reins of our destiny into our own hands, and neither holds reins before nor behind us."

2. "The secret of friendship is just the secret of all spiritual blessing. The way to get is to give."

3. "Let every man be fully persuaded in his own mind."

OKLAHOMA.

Another star hath arisen, out from the great Southwest,
Out of the soil it hath risen, up from the plain's broad breast,
To join the glorious galaxy of the nation's children true,
A star of state, resplendent, on the old flag's billowy blue.

Dark hung the sky o'er thy cradle dense
rose the dust of the plain,
In the mad rush for possession and the bitter fight to maintain,
Long lines of moving armies pressed steadily, wearily on,
Beating hope blazened trails of beginnings—groping through darkness to dawn.

Struggling, thy sister stars won their proud place on the flag;
Freedom followed the pioneer's torch o'er plain, sea and crag;
Faith's pilot stemmed slavery's high swelling flood,
And lifted the flag of our fathers from out the nation's life blood.

From a bondage more blighting 'tis ours to wrest the firm grasp;
Moral forces are rising and growing strong for the task;
Victory's voice from the Southland thrills the whole nation's heart;
Every State's grand achievement doth strength to the others impart.

And thou, Oklahoma, discerning man's truer relation to man,
Comes with clarion call, not to arms, but a forward march, toward the Great Plan;
Against the eternal slavery of soul thy strong lines are drawn,
Star of Oklahoma we greet thee! God's will is marching on!—A. T. D.

St. Louis.

WHAT WAS IT

THE WOMAN FEARED?

What a comfort to find it is not "the awful thing" feared, but only chronic indigestion, which proper food can relieve.

A woman in Ohio says:

"I was troubled for years with indigestion and chronic constipation. At times I would have such a gnawing in my stomach that I actually feared I had a—I dislike to write or even think of what I feared.

"Seeing an account of Grape-Nuts, I decided to try it. After a short time I was satisfied the trouble was not the awful thing I feared, but was still bad enough. However, I was relieved of a bad case of dyspepsia, by changing from improper food to Grape-Nuts.

"Since that time my bowels have been as regular as a clock. I had also noticed before I began to eat Grape-Nuts that I was becoming forgetful of where I put little things about the house, which was very annoying.

"But since the digestive organs have become strong from eating Grape-Nuts, my memory is good and my mind as clear as when I was young, and I am thankful." Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in packages. "There's a Reason."

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR TWELFTH MONTH 8TH.

LESSONS FROM AN OLD LOVE-STORY.

RUTH 2:10-20.

DAILY READINGS FOR PRECEDING WEEK.

- Second-day. A mother's misfortune. Ruth 1:1-5.
 Third-day. A mother's sacrifice. Ruth 1:6-13.
 Fourth-day. A daughter's unselfishness. Ruth 1:14-22.
 Fifth-day. A daughter's toil. Ruth 2:1-9.
 Sixth-day. Grandmother of David. Ruth 4:16-22.
 Seventh-day. An ancestor of Christ. Matt. 1:1-16.

(The book of Ruth. Read in the (meeting).)

Of this story of surpassing beauty, Goethe said: "We have nothing so lovely in all the range of epic and idyllic poetry." The love of a heathen girl for her desolate mother-in-law that led her to forsake home and kin and go to a strange land and a new God—this is in part the charm of the story of Ruth. The picture of domestic gentleness and affection that appears in Naomi's words of farewell and in Ruth's declared purpose not to leave her is so beautifully drawn that no elaboration of modern art can improve it.

Was it mere chance that a world's Saviour should unite in His ancestry the alien races of Canaan and Moab? Rahab's kindness to the spies and Ruth's filial love and obedience gave these women the highest honor a woman of their day could attain. Orpah missed of the blessing which was Israel's, be-

MORE THAN EVER.

INCREASED CAPACITY FOR MENTAL LABOR SINCE LEAVING OFF COFFEE.

Many former coffee drinkers who have mental work to perform, day after day, have found a better capacity and greater endurance by using Postum Food Coffee, instead of ordinary coffee. An Illinois woman writes:

"I had drank coffee for about twenty years, and finally had what the doctor called 'coffee heart.' I was nervous and extremely despondent; had little mental or physical strength left, had kidney trouble and constipation.

"The first noticeable benefit derived from the change from coffee to Postum was the natural action of the kidneys and bowels. In two weeks my heart action was greatly improved and my nerves steady.

"Then I became less despondent, and the desire to be active again showed proof of renewed physical and mental strength.

"I am steadily gaining in physical strength and brain power. I formerly did mental work and had to give it up on account of coffee, but since using Postum I am doing hard, mental labor with less fatigue than ever before."

Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in packages. "There's a Reason."

cause love was not the dominant power in her life. The unnamed "near kinsman" remained unknown because he feared to "mar his inheritance," and missed a greatness that the generous-hearted and upright Boaz won.

That he "entertained angels unawares" might almost be said of this thrifty farmer, who came out to see how his harvest fared and found in his field the poverty-stricken wanderer, gleanings for herself and her adopted mother. His gifts to her and his care for her show that in those wild days, when "every man did that which was right in his own eyes," there was yet kindness and integrity, even for the foreigner, who is so often despised and abused, and that, too, by some who make a considerable pretense of respectable morality.

Humility and industry mark the entrance of Ruth on that chapter of her life that opened in the new home. Surely there was little enough in the gleanings of scattered grain and the eating of the coarse food of peasant laborers to suggest a dream of becoming a mother of kings. But God has often "chosen the weak things of the world" as the recipients of His honors. Refuge under the wings of Jehovah, God of Israel, was for her abundant and safe; and He is the same yesterday, to-day, and to the end.

THE ANNUAL STATISTICAL REPORT.

The Christian Endeavorers and the many friends of Christian Endeavor work have been disappointed, no doubt, that no annual statistical Christian Endeavor report has been published this year. The officers of the F. I. C. E. S. are very sorry, indeed, that this is the case, but the secretary has been able to secure reports from but six Yearly Meeting Unions, so that any report she might make would of necessity misrepresent the splendid work that is being faithfully carried on by this organization. Hence, it has been deemed advisable to publish no statistical report this year, but all secretaries are urged to work faithfully in securing full reports for the coming year.

MARY LEWIS, Secretary.

NOTICE.

Portland Quarterly Meeting will be opened at 10.30 A. M. on the third Seventh-day of Twelfth month, at Portland, Jay County, Ind. The meetings will begin with the Meeting for Ministry and Oversight on Sixth-day at 2 P. M., and continue over First-day.

Friends expecting to attend from a distance are requested to notify the pastor of Portland Meeting, Thos. E. Williams, 408 East High Street, who will arrange for their comforts.

In the strength of the endeavor,
 In the temper of the giver,
 In the loving of the lover
 Lies the hidden recompense.

In the sowing of the sower,
 In the fleeting of the flower,
 In the fading of each hour
 Lurks eternal recompense.

—Emerson.

WHAT GIFT WILL BE LONGER TREASURED THAN WEBSTER'S INTERNATIONAL DICTIONARY?

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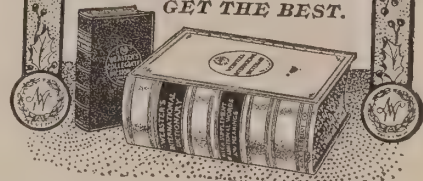
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BOOK NOTICES.

Mother Goose in Silhouettes, published by Houghton, Mifflin & Co., 4 Park Street, Boston, Mass. Price, 75 cents.

This little book is one of the most attractive works for children we have yet seen. Familiar rhymes are cleverly illustrated with silhouettes.

Friends and Cousins, by Abbie Farwell Brown. Publishers, Houghton, Mifflin & Co., 4 Park Street, Boston, Mass. Price, \$1.00.

This is a clever story for children, telling what Kenneth and Rose did during one summer's vacation. It is a fitting sequel to *Brother and Sister*.

A Sincere Desire, a Study in Prayer, by Joshua S. Rowntree. Publishers, Headley Bros., 14 Bishopsgate, Without, London, E. C. England. Price, 13 cents.

Those who would profit by the views and experiences of an earnest student of prayer will find the present work interesting and helpful.

Quaker Strongholds, by Caroline Emelia Stephen. Publishers, Headley Bros., 14 Bishopsgate, Without, London, E. C. England. Price, 61 cents.

The fourth edition of this work has just been issued and bound in neat paper. It is an able discussion of the Quaker message by one who finds the light of the Spirit within the glory of the Cross.

The Journal of the Friends Historical Society for Tenth month. Price, 50 cents. Herman Newman, 1010 Arch Street, Philadelphia, Pa.

The current number of *The Journal* contains some of "The Unpublished Letters of Hannah Penn." The second paper on "The Quaker Allusions in 'the Diary of Samuel Pepys,'" and many other matters of interest.

Pleasant Sunday Afternoons for Children, compiled by John T. Faris. Publishers, Sunday-School Times, Philadelphia, Pa. Price, 75 cents.

How to entertain and instruct children during their vacations and rest periods is one of the questions which serious parents are asking themselves. This is answered, in a measure, by "Pleasant Sunday Afternoons for Children," a collection of games, puzzles, charades and the like, which are most suitable for children.

Practical Health, by Leander E. Whipple. Publishers, The Metaphysical Publishing Co., 500 Fifth Ave., New York. Price, \$1.50.

More than ever before, the public is studying the effect of mind on matter in the cure of disease. The present work is a discussion of what is generally known as "mental healing."

"The Quaker Calendar" for 1908, published by Leeds & Biddle Co., Philadelphia, Pa., price 25 cents, is an attractive piece of work. The cover is on artistic crash finish with deckle edges. The calendar appears on six heavy-sized paper leaves, presenting an appropriate verse and the following illustrations:

1. On the Way to Meeting.
2. Old Birmingham Meeting-house.
3. In the Gallery. Men.
4. Haverford Meeting-house.
5. In the Gallery. Women.
6. Knitting.

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For Boys—Box calf Bluchers with "King Oak" soles—\$2.50. English back-stay box calf Bluchers—\$3.00. Cordovan Bluchers—\$3.50. Enamel Bluchers, with over-weight soles—\$3.50. Storm Shoes, with damp-proof soles—\$4.00.

For Women—"S. & C. Popular"—\$3.00; button and lace styles of shiny leather; kid Bluchers with patent leather or kid tips. "S. & C. Special"—\$3.50; many styles in all leathers; the coltskin Bluchers and the new Napoleon high-cut Shoes in tan are especially popular. "S. & C. High-grade"—\$5.00; no Women's Shoes selling at \$5.00 equal them; in forty different styles.

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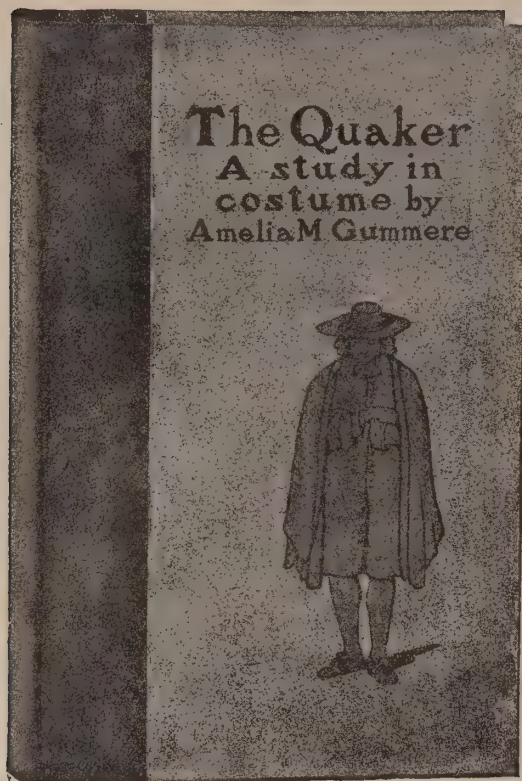
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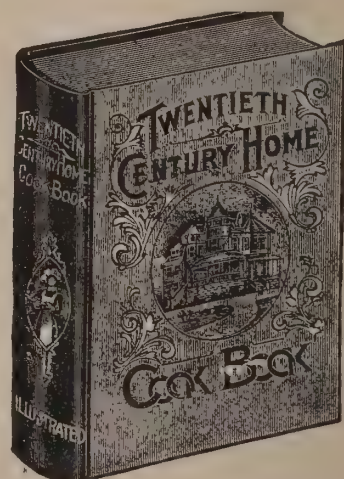
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The American Friend

Vol. XIV

TWELFTH MONTH 5, 1907

No. 49

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IN MEMORY OF DAVID SCULL.

"Not his the golden pen's or lip's persuasion,
But a fine sense of right,
And Truth's directness, meeting each occasion
Straight as a line of light.

"His faith and works, like streams that intermingle,
In the same channel ran;
The crystal clearness of an eye kept single
Shamed all the frauds of man.

"The very gentlest of all human natures
He joined to courage strong,
And love outreaching unto all God's creatures
With sturdy hate of wrong.

"Tender as woman; manliness and meekness
In him were so allied
That they who judged him by his strength or weakness,
Saw but a single side.

"And now he rests: His greatness and his sweetness
No more shall seem at strife;
And death has moulded into calm completeness
The statue of his life."

Whittier's "In Remembrance of Joseph Sturge."

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Events and Comments.

Governor Dawson, West Virginia,
has called the legislature to meet First
Month 22d, to consider a local option
law and other reform measures.

The Board of Managers of the New
York Bible Society have asked that the
second First-day in Twelfth Month be
observed as Bible Study Day. It remains
to be seen how popular a special day for
this work will become.

The Russian Douma sent a very cordial
reply to the throne, but refused to recog-
nize the Czar as the "autocrat of all the
Russias." The interpretation which the
Douma placed upon its action was that
constitutional government, such as that
which called it into existence, was in-
compatible with the autocracy.

England is still confronted with a de-
clining birth rate, and the record for the
third quarter of 1907 is the lowest since
civil registration was established. In
England and Wales the total number of
births was 230,508, or in the proportion
26.1 annually per 1,000 of population.
This is 2.5 per 1,000 below the mean birth
rate.

Great success has attended the experi-
ments to cheapen the cost of the produc-
tion of radium, which have been made
at the Imperial Academy of Sciences at
Vienna. Nearly three grams of radium
have been extracted from 10,000 kilos of
pitchblend at one-third the cost of pre-
vious production. Radium has been ex-
ceedingly costly of production; it was
estimated not long ago that an ounce
would cost not less than \$3,000,000.

It is amusing to see how quickly our
immigration and emigration figures regis-
ter the industrial conditions in this coun-
ter. There has been a great exodus
of laborers during the past three weeks.
So much so that the steamship companies
have raised the rate for steerage passen-
gers in order to check, if possible, this
exodus. Ships bound for the Mediter-
ranean are carrying more passengers
than their capacity warrants, and as a
result freight is suffering. Practically
every ship bound for Europe is booked
to her full capacity.



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Strength saves $1\frac{1}{2}$ your COCOA.
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The bankers of Philadelphia are dis-
cussing the advisability of making that
association a central reserve. At present
there are twenty-nine or thirty cities in
the United States which are known as
reserve cities. The national banks at
these centers are supposed to hold a 25
per cent. reserve against deposits. One-
half of this reserve, however, may be
placed in the keeping of "approved re-
served agents" in central cities, of which
there are now three: New York, Chicago
and St. Louis. And these deposits yield
a revenue of two per cent. The banks
in the central reserve cities are under the
obligation to keep the entire reserve of
25 per cent. in their vaults. The pro-
position now being considered is to make
Philadelphia a center in which all the 25
per cent. reserve will be held. This will
make business conditions in Philadelphia
much more independent of New York
than they now are.

NOTICE.

The twelfth Annual Dinner of the
New York Alumni Association of the
Moses Brown Friends' School, Provi-
dence, R. I., will be held at the Hotel
St. Denis, First Month 16, 1908. All
former or present students, graduates or
non-graduates, with their friends and
teachers of the school are eligible to at-
tend. Please send names to the treas-
urer, Charles Field Griffen, 503 Fifth
Avenue, New York City.

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1010 Arch St., Phila.

The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, TWELFTH MONTH 5, 1907.

No. 49

DAVID SCULL.

It is difficult to say what one genuinely feels to be true of our Friend David Scull without seeming, to those who did not know him well, to be indulging in fulsome praise and eulogy, a thing which would be most distasteful to him. But I cannot for a moment allow this danger to keep me from saying what I think is fitting of the life which has just been transplanted.

To me he was the consummate flower of American Quakerism in my generation. There were and are others who had a freer gift of utterance, a greater range of thought, a larger power of interpretation, but no one who has shown in fuller beauty that something which we call *spirit*, that indescribable thing called *living personality*. I knew very little of the making of this life—the stages of faith, the wrestlings, the baptisms and the shaping processes—for he was already in his ripe, mature powers when our friendship began. But I felt at once that I had found, and was sharing, a wonderful life, and this feeling has grown with the years, as I have seen trait after trait of his life come into view.

To speak of the most human trait first, his *tenderness* was always an impressive characteristic of his spirit. "Tender as woman" describes him. His heart was always within reach. I went to see him once and found him profoundly moved, his eyes dim with tears. He held in his hand a letter written to him years before by his wife who had been separated from him by death in his early manhood. He had been re-reading it and the flood of love had broken over him and reached the depth of his being. Her death was, beyond question, the great turning point of his life. There was no diminution of his love for her—rather a gathered intensity—but henceforth the tide of his life set with a deep ground swell toward the things of the Spirit. Those who were present have never forgotten the powerful impression which his words made when by her grave he solemnly said: "I have searched my heart and I believe I can say there is no rebellion in it." Those who saw him only as a man of business affairs and knew only of his calm, cool judgment, hardly realized this deep tenderness which was never far

from the surface and which made him responsive to all genuine human need or suffering.

I do not need to say many words of his large generosity, for almost everybody knows of it. There have been hardly any movements in my time for the expansion of Quakerism, for the widening of education, for equipment to better service to which he has not liberally contributed. Every Friends' college had received means from his hands, and on many of them he had bestowed much more than his funds—he had given his personal interest, counsel, prayers and patient labor. Haverford and Bryn Mawr Colleges, especially, and the William Penn Charter School and THE AMERICAN FRIEND owe him a vast debt, beyond all estimate.

His passion for truth was another striking trait. He loved the old ways, the heritage from the past, made sacred by sacrifice and struggle, the precious legacies from honest predecessors; but still more than those he loved the *truth*. With all his tenderness and all his reverence, he was perfectly fearless in his devotion to any fuller truth which came to him and which led into new paths. He was open windowed to all the light that broke upon him. It was this attitude which kept him constantly growing and advancing. I have never known any person who gave me such a revelation of the majesty of truth and the awful sin of playing false with it as he did. There was something in him of that vision into the eternal nature of things which made the Hebrew prophets so wonderful.

It was just this passion for truth and reality which kept his mind continually turning to that deepest question of life—the meaning of the Cross. Some can put it into a phrase and have done with it. Some are content to say over the words of famous creeds as though the mystery of infinite grace could be put away between the lids of a book, like a pressed flower. He was never one of those. He could not take his religion ready made from anybody. He faced the issues for himself, and with "toil of heart and knees" he wrought out his great faith in a God who shares His life with us, travails for us, bears our sin and blindness, and gives Himself in sacrificing love. The drawers of his desk were full of clippings, many of them bearing on the Atonement. Every

scrap which could help him find the reality of this gift of love had been saved up. His library contains the books of the great teachers who had felt the beatings of the Divine Heart and could hint to him some larger meaning in that central event of human history. And he *found* the meaning which met his need.

And whatever he discovered, through experience or toil, he strove to contribute and share. The spiritual enlargement of his deeply loved Society was the supreme purpose of his life. He loved it as the ideal patriot loves his country. It was never long out of his thoughts. No sacrifice was too great, if it would promote the cause, no labor too heavy, no cost too great. Through the entire summer, in weakness of body and during sleepless nights he has worked to finish a little book, his last message, which he hoped might be a contribution toward the advancement of the Society in this time of transition.

But no contribution he has made or left compares with that of his own life. God had given him a beautiful face, and He had made him, like Galahad, "as good as he was beautiful." There was a fine harmony of outer and inner, so that the whole impression was one of beauty—a fulfilment of the prayer that the beauty of the Lord his God might be upon the servant, that the grace of the Lord Jesus might be upon the disciple. He walked among us for a whole generation and wist not that his face did shine. And we must needs live our own lives now in truer consecration because he has lived among us and shown us on his face the glory of the Lord whom he loved and served.

R. M. J.

TUBERCULOSIS AND RELIGION.*

The famous French physicist, Pasteur, believed that it was "in the power of man to make all infectious diseases disappear from the world." Specialists to-day are at one with this opinion, at least in so far as the "great white plague" or tuberculosis is concerned. This disease, "popularly known under the names of consumption, decline, scrofula, marasmus, wasting disease, inanition, lupus, hip joint disease and white swelling," is caused by microscopic disease germs which are carried from one to another in little particles of waste and enter the body with the food, or are inhaled with the breath. The whole life history of these little micro-organisms has been

carefully studied and it is now known that they can easily be collected and destroyed.

With some the old idea that tuberculosis is inherited still prevails, but nothing is more untrue. "No new case of tuberculosis can arise without an old one." If, therefore, "you can absolutely avoid every source of infection, you are safe whatever predisposing cause you may labor under." All specialists on the subject now tell us that with a little care and the perfect coöperation of the public, the disease can be completely stamped out in one generation, and forever banished from the world. They repeatedly assure us that man's "power to control the spread of the disease is absolute." "He can do this, too, without depriving himself of any of the comforts or of the companionship of his relatives and friends." Nor is this all, for many cases can be permanently cured where proper care is taken in time. Yet in the face of these facts, tuberculosis is the most common cause of death in civilized society to-day and notwithstanding the persistent appeals of a few heroic souls who are alive to the possibility of its control and eradication, and notwithstanding some helpful laws in a few of the States, the disease continues to spread, and the general public remains peacefully indifferent. Here is a situation where ignorance is folly and inaction sinful.

The new industrial conditions and the specialization of labor of the present day increase the possibilities for spreading the disease, and bring new responsibilities for disseminating accurate knowledge, and exercising added care. When food stuffs were grown close to the consumer and cooked by a member of the household, few people handled them, and the chance of their being contaminated by diseased persons and infected cars or store-rooms was much lessened. To-day nearly every article of clothing and food is handled by at least ten persons where it was handled by one a generation ago. The recent agitation concerning the careless methods prevailing in some of the large meat-packing houses is the revelation of a case in point, which vividly illustrates the possibilities for infection which our intricate system of modern living affords.

And these new possibilities involve moral questions to which we cannot shut our eyes. The health and well being of ourselves and our children depend upon our care, forethought and coöperation. At the present time the gulf between the accurate knowledge of the expert on the one hand, and the general practice of the common people on the other, is the great obstacle in the way of progress; yet the means of relief are so simple, and the result of proper care

*We have made free use of quotations from pamphlets issued by The Pennsylvania Society for the Prevention of Tuberculosis, Room 53, De Long Building, Philadelphia, Pa. The Society will gladly correspond with any one desiring information on this subject.

so far-reaching, that it becomes a religious duty to help bridge the chasm. To many the tuberculosis question may seem a little foreign to religious life, but when we realize that ignorance and neglect may deprive us and our family, or our neighbor and his family, of health, and in some cases, of life, we become aware—possibly painfully aware—that it falls within the pale of the Ten Commandments; and a casual study of the conditions which exist in many homes and factories in which our clothes are made and our foods prepared, and in which children as well as adults live and work, forces us to ask the question whether it is or is not quite as much within the province of religion to concern ourselves about the cause and spread of tuberculosis and other like questions, as it is to discover the derivation of Biblical names or determine the exact construction of an intricate passage from an ancient prophet. Should we not take care while studying the lives of far-away heroes that we do not pass the one who has fallen by the wayside? Let us not forsake anything that is good; but, above all, let us minister to our age in the name of Him who came to minister and not to be ministered unto.

[FOR THE AMERICAN FRIEND.]

"KNOWLEDGE IS POWER."

BY A. MORRIS CAREY.

We are living in a day of "experts;" we have our experts in electrical science, in pedagogy, in engineering, in social reform, and in a hundred other of the sciences, arts and crafts which abound. These men are powers in the world about them because *they know*. They are the men who are shaping their generation in their respective professions, and they are concrete examples of the proverb that "Knowledge is power." Nor is this principle true only in the scientific and intellectual world; men are strong spiritually and morally in proportion as they are men "who know." We as Friends are facing grave problems, and problems which must be solved if we are to exist as a church, and we need *men and women who possess accurate knowledge*. We need those primarily who have the first-hand experience of truth which we have been hearing so much about lately, who are not satisfied to repeat by rote formulas which they have not really made part of their lives. We need men who have been trained to think, and who in addition to an experimental knowledge of truth in their hearts can bring to bear on the problems awaiting solution the power of *trained*, acute and penetrating minds. We need men and women who have gotten at the marrow of the Scriptures and "know" the Bible, and who can interpret its message to our present day needs, and not men who keep poring over the letter which indeed killeth, forgetting that it is spirit which maketh alive. We *sorely* need men and

women who have given time and intelligent thought to the study of the principles of truth which we stand for, and who will not lightly cast aside testimonies which cost so much to bring forth to the world.

While we have those in our various yearly meetings who are potentially such as I have described, there is no royal road to such knowledge, and there must be a genuine "revival of learning" if we, as a church, are to have a larger number of members who are experts in the truth as we understand it. There should be more of our members who are able to take a place in the *front rank* of the great religious, philanthropic and social movements of the day. Peace, temperance, foreign missions, home missions (missions to foreigners coming into our country) industrial reform, civic-righteousness, all these great movements are being carried forward to a splendid consummation, but are we, as a church, contributing our share to bringing it about? I do not believe that we are, or that we shall do so till a larger number of our members are men and women "*who know*."

Baltimore, Md.

[FOR THE AMERICAN FRIEND.]

"HONOR THY FATHER AND THY MOTHER."

BY THEO. L. CUYLER.

There is a touching story of the famous Dr. Samuel Johnson. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market-days he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. One day the bookseller was sick, and asked his son to go and sell books in his place. Samuel, from silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hard-toiling father; so when he visited Uttoxeter he determined to show his sorrow and repentance.

He went into the market-place at the time of business, uncovered his head, and stood there for an hour in the pouring rain, on the very spot where the book-stall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Doctor Johnson standing bareheaded in the storm to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it in marble on the Doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, Pittsfield, the eminent writer, never could forget how, when his old father was very sick, and sent him away for medicine, he, a little lad,

had been unwilling to go, and had made up a lie, that "the druggist had not any such medicine."

The old man was just dying when little Johnny came, and said to him: "My boy, your father suffers great pain for want of your medicine."

Johnny started in great distress for the medicine, but it was too late. The father, on his return, was almost gone. He could only say to the weeping boy: "Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life, Doctor Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of sins. Doctor Todd repented of that sin a thousand times.

The words, "Honor thy father and thy mother," mean four things—always do what they bid you; always tell them the truth; always treat them lovingly, and take care of them when they are sick and grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a willfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the Colonial Navy. After he had sent off his trunk, he went to bid his mother good-by. She wept so bitterly because he was going away that he said to his negro servant: "Bring back my trunk; I am not going to make my mother suffer so by leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole glorious career in life turned on that simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father and thy mother."

Brooklyn, N. Y.

A PICTURE OF YE OLDEN TIME.

[The following is taken from George C. Herbert's historical sketch of the Lynn Meeting, read at the two hundred and thirtieth anniversary held at Lynn, Mass., the 17th inst.—ED.]:

"On anniversary days we naturally recall the past. As I look into your faces, above them seems to hover a vision of the utterly different congregation that worshipped in this house fifty years ago.

"I recall their customs, handed down from previous generations: for when a boy I frequently attended the Friends Meeting held in this house. I see the double tier of facing seats, with one a little higher than the other, on which sat rows of men and women. On the upper or high seat, as it was called, were the ministers and elders.

"The women clad in the garb that once made the Quaker in a literal sense a peculiar people, with the sugar-scoop bonnet and the men with straight-col-

lared coats and silk or beaver hats with broad brims. The hats were worn in meeting, and removed when vocal prayer was being offered as a token of respect and reverence for the Lord, who alone they thought worthy of such homage.

"The worshippers all stood during prayer, if one remained seated it was an indication that he or she was not in unity with the supplicant. The men and women sat apart.

"On monthly meeting days, at what was called 'meetings for discipline,' a movable partition, called 'the shutters,' was lowered, dividing the house into two rooms, in which the men and women separately transacted the 'affairs of the church.'

"The more important matters of business were referred from one meeting to the other for concurrent action. My first appointment to any service in the church was that of messenger to the women's meeting. The women removed their bonnets in the meetings for worship when they arose to speak or 'appeared in supplication.' When evening meetings were held, candles were used for lighting the house. For heat there were two long stoves for burning wood with funnels extending up through the ceiling, as the chimneys were in the attic.

"The meetings for worship were held then on the basis of silence, sometimes with long intervals and occasionally a meeting without any vocal service. In the last fifty years I recall but two or three silent meetings. The Friends could truly say with the poet:

"Welcome the silence all unbroken,
Nor less the words of fitness spoken."

—Whittier.

"The signal for 'breaking meeting,' as it was termed, was given by the minister, who sat at the head, and was carefully watched for by the restless youngsters before the hour to close was reached."

[FOR THE AMERICAN FRIEND.]

THE NEW VERSUS THE OLD.

BY ROBERT L. SIMKIN.

There are in China to-day an ever-increasing number of young men of the educated class who recognize the dwarfing influence of many of the old customs and who are therefore struggling to win for themselves and their people a measure of liberty consistent with progress. The opposition which they encounter may be illustrated by the case of one young man who formerly attended the Boys' High School at Chungking.

The whole trouble was over a love affair. Early in the spring he began to cast wistful eyes in the direction of a certain girl who also lived in Chungking. The more he thought about it the better he liked the girl, for she was a Christian and was far better educated and more capable than the ordinary Chinese girl. Finally he made love to her in person rather than through a match-maker, a

is usual among the Chinese, and found that she was of the same mind as he. In China, however, it is doubly true that "the course of true love never did run smooth," and this the young people soon found out. For the boy's mother had other plans for him. Years before, when he was a mere boy, she had betrothed him to another girl, and that betrothal must be carried out. It was no matter that this girl was an ignorant heathen, no matter that the boy did have no interest in or love for her, yet he must marry her just the same, and his family set itself to force him to do so.

Just about this time one of the foreign business men of Chungking, who employed the young fellow as interpreter, missed him from the office for four days and spoke of his absence to one of our missionaries. The missionary went to the boy's home and found that he had been tied in the house to force him to promise that he would not marry the Christian girl. When the boy persisted that he *would* marry the girl he wanted the mother raised such an awful row among the neighbors and friends that the matter came to the ears of the official, and both mother and son were arrested and taken to the vamen for an investigation. There the official gave the fellow just two hours to think the matter over and decide which girl he would marry. During this time the boy discovered a large knife hidden in his mother's sleeve, and she told him, "If you say you will marry that girl I'll kill myself on the spot."

This would have meant almost certain death for the boy, for thus his disobedience would have been the cause of his mother's death, and in China disobedience to parents is considered a most awful crime. Therefore, when the official called the young man up for his answer he said: "I am unable to decide. It is too difficult a question." The official dismissed both mother and son, and the question still remains unsettled. The young fellow and the girl whom he wants to marry have agreed to wait a year or two to see if the opposition will not disappear or something turn up which will enable them to get married.

Chungking, West China.

Some Views on Present Day Topics.

THE PROVINCE AND DUTIES OF THE GENERAL SUPERINTENDENT OF EVANGELISTIC WORK.

BY THOMAS WOOD.

There is nothing like a hand loom to turn out excellent cloth, and it may be as well as we can do to have those of us who have spun out a few threads along this line of work, to present our homespun theories. But I, for one, feel more like a student than teacher, more desirous of being clothed upon with another's experience than to wrap the not ample

fold of my own knowledge of these duties about others.

I do not deny that I have a heart to give forth whatever I have of experience that can be a stimulus along the line of this grand work for the Kingdom of our Lord and Saviour, Jesus Christ. I see before me always what the office might be made. I see the opportunities for results far reaching and glorious. With whatever words of wisdom or of unwisdom I may speak, it is out of the fulness of the heart, and with the hope that what I aspire after of success in the work, may one day become a reality and a possession for the Society.

There is nothing accomplished economically to-day without a carefully laid plan. One cannot do all things at once, but he can separate the work that can be done from that for which way does not yet open. He can make straight for some objective point. Above all then is his duty to be definite and to aim at definite things to be accomplished.

But to explain more in detail what are the possibilities of the work, let us begin with the duty and privilege of developing the evangelistic spirit throughout the meetings composing the yearly meeting. By "evangelistic spirit," I mean the spirit that earnestly desires and works to bring men to Jesus Christ. The spirit that recognizes that this is the first, and the last; the every-day duty and privilege of the church. The spirit that will not rest until the community in which the meeting is placed feels the throb of its mission and responds to the yearning love with which the individual members go out after each one within reach of the church's influence; even the poor, the unlettered, the unsought, for of such is the "Kingdom of Heaven," and of such undoubtedly were the beginning of many Friends meetings in the early days, and of such, if we would build up many of our meetings to-day, must be the sum and substance.

Very little of the work can be done by one man. The duties of the office are executive. The general superintendent can direct and suggest. He must depend upon others to carry out his suggestions. It is upon the present membership, however small, that the real responsibility for the growth of any meeting must fall.

It is within the province of the general superintendent to encourage the pastoral committee in each particular meeting to united prayerful energy on behalf of the spiritual life of their meeting, and its usefulness in the community as a factor for the salvation of men. Meeting with the pastoral committee of each individual meeting may be most profitable in stimulating them to realize the privilege and responsibility of their united work, as stated in the Uniform Discipline. This committee, being composed of the ministers, elders and overseers, and, in many meetings, other interested workers, such as officers of the Christian Endeavor and Bible-school, this is a representative body of the meeting and should in a large degree represent its spiritual energy. The pastoral committee holds the relation

* Read before the Five Years Meeting, Tenth month 18 1907.

to the church in its spiritual work that the board of directors of a bank or business corporation do to the organization. The policy of the Society in its work in the community, both as to its direction and method, lies with them.

Great condescension will be needed in reaching unity of action in all matters before presenting them to the meeting of the Society for their consideration. It should be urged that no division of sentiment in this body be allowed to reach outside its meetings for deliberation; that they never appear before the Society as a discord. The purpose of all being a unit, it should be possible, not to say easy, for a conclusion to be reached that will be fairly satisfactory to all, and most valuable to the Society in that it carries the pledged support of this representative band of workers, and the hearty support of the body will follow their harmonious leadership. To this end, frequent meetings of this committee for the prayerful consideration of the work should be encouraged, "with time for reverent waiting" for direction.

Every part of the church life should be nourished and looked after by this committee, and the superintendent finds them the most natural channel through which to work.

We are accomplishing nothing if we are not deepening the spiritual life in the individual, and, whatever outward show of things we may make, it is the personal character of each member that will mark the high tide or low-water mark of our work in any community. We must also deepen and widen the sense of personal responsibility in the officers of our several meetings. Not only one standard of Christian living for all, but one standard of Christian activity for all, "to do with our might what our hands find to do."

We wish to make our meetings for worship a strong feature of our church life. In order to do this, we must have in each meeting the requisite preaching and teaching by the ministry for enlightenment and instruction in the way of truth. I will next note the call to provide for the supply of ministry where little or no ministry is had. In some of our meetings the ministry has entirely died out. In other meetings several gifts for the ministry have been found, encouraged and developed. Here two or three or more ministers are crowded together. Those who are free to do so, when the way is opened, are glad to go to the needy places and preach the Gospel in preference to staying at home, where others can fully meet the requirement. Our Friends' conception of worship is better maintained in this way in many cases. In other cases the means for the support of a minister are not forthcoming. Even the gifts necessary for the supply of the "free ministry" are often woefully short, and it is only by such help as can be given by the Gospel committee that any ministry can be provided for some of the meetings. It becomes the duty then of the evangelistic superintendent to bring this to the attention of the yearly meeting's Gospel committee, and procure such help

as is necessary until the meeting can be built up, as in most cases it soon can be, to a point of strength, financially and spiritually, where it can carry its own work.

It has been well said that "in accepting the sacred burden of a 'free ministry' we lay it upon every member of the Society of Friends."

It is difficult to determine just where a certain responsibility is to be placed for a low state of that peculiar interest and willingness to assist, encourage and support the ministry, which we find in our meetings. It is truly an unsolved problem, just what the ultimate outcome of our "free ministry" is to be. But, as at present constituted, it is necessary that some one should stir up a fuller and freer open-heartedness and open-handedness on their behalf. It is to say it simply and directly, appalling the amount of self-sacrifice and self-effacement many of our ministers must practice if they throw themselves into the work in a way that satisfies our demand for a "free ministry" and the spiritual needs of the place. Among the most pleasant duties of the general superintendent might be classed the privilege to help the faithful, loyal men representing the ministry, in whatever way possible to right relations to their work. The evangelistic superintendent should keep very near to all, and render whatever assistance possible. One thing he should do, and this applies quite equally to others in the Society, he should be always striving to maintain our helpful and, I believe, superb ideal of liberty in worship, whether the meeting is led by a pastor or held in the simplest dependence upon the spirit, and with no pre-arrangement as to order of service. We should not forget that our real strength has been in the sense of responsibility which each individual has felt, not only in the general work of the church, but in the ministry of the Word.

And this leads me to speak of a further duty for the evangelistic superintendent to seek out those in every meeting who give evidence of a gift for public service and open the way for its exercise. It becomes very important to study each field, and, as workers are developed in co-operation with the pastoral committee of each meeting, see that each one is helped into definite practical lines of work for which he is fitted.

An arrangement most helpful to the yearly meeting superintendent is the appointment by each quarterly meeting of a superintendent of evangelistic work, who, by virtue of this office, becomes a member of the yearly meeting committee. A frequent meeting together of these members with the yearly meeting superintendent keeps at the least expense of strength and money a close touch with all the needs of the various sections of the yearly meeting. This arrangement also contributes to a community of interest by each part of the yearly meeting with every other part and uniting all in the great object of our Society, the active promulgation of the Gospel.

Another need strongly appeals to the superinten-

dent, as he reviews the field, that of protecting all the evangelists and workers so far as possible from conditions that might hinder their success or contribute to their failure. A man may be an assured success or he may be an assured failure. But generally we will find that men are a success or a failure largely as the combined circumstances of natural ability, friends and favoring conditions are his, and nothing can help more in the combination than a truly interested friend. The beautiful prayer of the mother for her child that he might have a "friend;" the response of the great man when asked the reason of his success, "I had a friend," are well known to us. It is often impossible for a man unaided to get rid of the simplest conditions that hamper him. It is next to impossible to separate himself from things that he knows quite well prevent him from attaining success. The evangelistic superintendent in his broader view of the whole field can help to so place workers that their best will be brought out. He can be the friend, the true friend of all.

He must work for the recognition of the value of all gifts—and an appreciation of them in making up the total endeavor of the yearly meeting at large.

He must encourage all the established agencies of the church in their efforts, especially those addressed to the young as the Bible-school and Christian Endeavor.

The call comes not only to the evangelistic superintendents, but to every member of the Society: "Build ye again the walls of Jerusalem." But not from the empty mortar of praise or pride in our past history; not from copying old forms nor adopting new ones, however architecturally beautiful, will our walls be made strong. But if we would rebuild, if we would add anything to our building worth the keeping, anything that will bring the glory again to our Jerusalem, we must go down where our fathers went, at the foot of the cross. We must bring all those who are scattered wide from the church in the world round about, and present them here, and here and here only, in the redeeming saving power of the Cross of Jesus Christ shall we again find our glory and our prestige.

Missionary Department.

[Communications for this department should be addressed to Herman Newman, 1010 Arch Street, Philadelphia, Pa.]

TRANSFORMATION.

Although there are plenty of native swords about us that might be beaten into plowshares, and an abundance of spears that could well be made into pruning hooks, we know of no such actual transformations. Nevertheless, changes are taking place which warrant true rejoicing just as really as though Isaiah's prophecy was being literally fulfilled.

One of our station employees who has been sleeping on the dirt floor in his hut desired a bed, and began after work hours to hew out the material for a frame. It was soon finished and the question of a

suitable bed cord presented itself. In this hut was a large shield made of cowhide. This he dismantled, soaked in water for two days, cut into strips and laced on the frame. We suggested that perhaps he would want the shield again some day for fighting purposes. He replied, "No, fighting is of Satan. I am through with that and will want the shield no more."

Drinking of native beer is practically universal, especially among the men. But two certain men well known to us as regular attenders at services are marked by other natives as those who have renounced this evil habit. This has come to us casually through their acquaintances who say that these men love the Lord and want to please Him.

A school lad was sent to call a certain man who lives some little distance away. He was back in a surprisingly short time saying that he met the man soon after leaving the station. He added, "God helped me to find him near, not far away." We said, "Then you can praise God, can't you?" He replied, "Yes, I will praise Him." All was in perfect sincerity and childlike simplicity. Children, even heathen, are not far from the Kingdom. We might all learn more really to see and acknowledge God's good hand in the commonplace routine of life.

On a recent Saturday afternoon, when itinerating to remind and invite the people to observe the Lord's day, we came to the home of a sub-chief. He was not among the idlers about his huts, but was said to be out among his people telling them to come to service on the morrow. To-day's itinerating found one of our school boys doing likewise in the vicinity of his home.

Why did the young man convert the shield into a bed cord? Why do those who but recently sat around the beer pots now condemn the practice? Why does the lad credit good fortune to God instead of to the spirits? Why do some forego an afternoon's idling in the shade to help us stir up a Sabbath congregation? There is only one answer. The Gospel of Christ is a transforming power; and this transforming power of the Gospel of Christ is the simple, direct, God-appointed remedy for sin in any land.

The darkness is very great and the power of Satan is grievously manifest on every hand; but the plain presentation of the Gospel has in the past and will ever continue to disperse the gloom and transform men, tribes and nations, if we only believe.

EDGAR T. HOLE.

Lirhandu, B. E. Africa.

"Worry is an altogether useless evil and *can* be overcome if we are fully determined to keep serene and calm. 'This, too, will pass,' has quieted many a storm, cast out fear and eased the burden of the day."

"Divine love is the stratum upon which hope and immortality rest."

Correspondence.

To the Editor of THE AMERICAN FRIEND:

It has been my privilege to spend some time within the limits of Philadelphia Yearly Meeting, and I thought that thy readers might enjoy some impressions that come to a stranger while there.

Philadelphia holds much of interest to every loyal American. Every foot one treads on seems historic. Here is Independence Hall, much as it was when the delegates occupied the chairs in the room where the Declaration was signed. Here is the old Liberty Bell, that proclaimed liberty throughout the land, but cracked in its efforts to proclaim it. It is kept as one of the most sacred historic relics of the Nation. Here, too, stands the Betsy Ross House, where the first American flag was made, and Betsy herself was of Quaker descent. Here, also, is Carpenter's Hall, where the Continental Congress was held.

Of the buildings owned by the Society of Friends in the City of Philadelphia, perhaps none has so much of interest as the one on Fourth and Arch Streets, in the business part of the city. This property came into possession of the Friends of Philadelphia as a gift from William Penn, with the stipulation that they remain in union and fellowship with the Yearly Meeting at London, England. It contains more than two acres, and was used as a burying ground. Some parts contain two and three layers of graves. The large and spacious grounds are enclosed by a brick wall, which gives to the place a cosy appearance, and shuts out some of the noise from the street.

Part of the meeting house now standing was built in 1804. It is large and commodious, plain in the extreme, but in every sense attractive. It is 180 feet long, and covers more than a quarter of an acre of ground. There is where Philadelphia Yearly Meeting is held. Only a little distance away is Benjamin Franklin's grave.

I attended Quarterly Meeting there in Eighth month, last. About 250 men and women assembled. The plainness of the dress of those present seemed in harmony with the plainness of the house, situated in the heart of the third largest city in the Union, in the midst of the unrest of the business section. There was much silence in the meeting, yet, notwithstanding the noise on the outside, it seemed impressive. As the men and women sat in an attitude of worship, an expression of real earnest devotion beaming from their faces, one could feel the uplifting influence that comes from a sincere waiting upon God.

I felt I was in a sacred place, and knew that the Divine Spirit was there. I was turned with tender feelings toward our own meeting in the Middle West, with a hope that we should never fail to realize the value of silence in our worship and the power of individual dependence on the Holy Spirit. There must be some silence, or the liberty of the spirit is likely to be sacrificed in large measure.

The meeting was not wholly silent. There were a number of helpful messages given by different men and women present.

The men and women held their business meetings separately. I attended the woman's meeting. Anna K. Cadbury was the presiding clerk. Her voice could be heard clearly over the large room. The business did not seem to drag, but was carried forward with dispatch.

After the business meeting closed, those present repaired to an upper room, furnished in rather a rustic style, but well lighted and airy, and partook of a hearty repast. There seemed to be a genuine welcome, and the friendliness and hospitality helped to make pleasant the lunch hour, as Friend sat chatting with Friend.

While in Philadelphia, one of the things that interested me most was the sweet spirit shown toward Western Friends. We found no spirit of bitterness or ugly criticism. They seem to feel a close kinship with us. They felt solicitous, however, in reference to the outcome of our innovations, and were afraid that our pastoral system and music would carry us into "form," and that we would go back to the same things from which George Fox came out, and which he protested so earnestly against. They felt anxious for us to maintain the principles in reference to Divine worship for which our fathers stood and for which the early Friends suffered.

We can hardly wonder that they feel solicitous about our innovations, when many of our members, and even some of the pastors themselves, feel anxious that the pastoral system,

music and everything be carried on in harmony with the principles of Quakerism, and realize that if this is not done, it will work unfavorably to our meetings and the welfare of the Friends as a religious denomination.

Friends of Philadelphia, with us, feel the need of more personal and religious work, and are sending out, from time to time, committees to visit meetings and individuals in out-of-the-way places, to look toward the growth and strengthening of the Society.

I also attended some of the meetings of the Primitive Friends. At Bristol, Pa., on Wood Street, stands a plain meeting house on an elevated spot, with very large alanthus trees near the gate, a picturesque place. Here assemble some of the plainer sect, who hold to the old customs. Young women wear the plain bonnets, and sit and worship in the old way. Abbey Wainsley, an aged Friend minister, delivers powerful messages. I do not remember of ever having heard messages more full of hope and more spiritual.

Here the family of John Maule, the son of Joseph Maule, a noted minister, and Roland Hazard, a grandson of John Wilbur, worship.

I was in some of the homes of the Friends there, and everything seemed so quiet and peaceful. They do not believe in music, but they seem to have wonderful harmony in the family life.

I feel my life is richer for having been permitted to meet the Friends of Philadelphia, and those holding to the primitive methods of carrying the Gospel message to the world. I have wished that many of our young people in the Western meetings could come in touch with them. If we could know them better, many would voice the sentiment of one of our oldest and best-known ministers. "The older I become, the closer I find myself in sympathy with Philadelphia Friends."

ANNA MAY PEMBERTON,
West Milton, Ohio.

Things of Interest Among Quakers.

Z. M. and S. A. Harris, formerly of Denver, are now located at Colorado City.

Albert G. Shepard, formerly of New York City, is now located in pastoral work at Clinton Corners, N. Y.

William G. Hubbard and wife, Columbus, Ohio, are spending the winter with Friends at Goldsboro, N. C. Their friends will please note change of address.

N. C. McLean is engaged in revival services in Erie, Pa. The Christian people of different denominations all work harmoniously with him, and many are being converted.

Daniel Oliver addressed the tea-meeting at Twelfth Street Meeting-house, Philadelphia, the 2d inst., on "The Mohammedan Religion; Its Rise, Spread and Influence in the World To-day."

Arrangements have been made whereby Prof. Edgar H. Stanahan will serve University meeting, Wichita, Kan., as pastor until the committee in charge can procure a suitable person for the place.

Gurney H. Dicks, Fairmount, Ind., finished his evangelistic work in Fruitland Monthly Meeting, Kansas, on the 20th ult. He held a series of meetings at East Buckeye, and one at Fruitland. His preaching was helpful and much appreciated. He is now in a series of meetings at Twin Mound.

A pamphlet has just been received containing addresses made by Edward T. Tucker, M.D., and John H. Dillingham at the exercises held in the Friends Meeting-house at Sandwich, Mass., Tenth month 10, 1907. The exercises commemorated the two hundred and fiftieth anniversary of the establishment of a meeting of the Society of Friends at Sandwich, the earliest meeting of the denomination in America.

The Richmond (Ind.) *Paladium* of the 25th ult. contained a most encouraging account of the initiation of a temperance campaign in that place. We cull the following: "At a monster mass meeting at East Main Street Friends Church Sunday afternoon under auspices of the Sunday-school Association, a campaign was launched in Richmond and Wayne County for a more complete riddance of the liquor traffic. While none of the direct lines of attack was outlined at the meeting by any of the speakers, yet it is understood that sooner or later the Ministerial Association of this city and the various church

organizations of the city and county will be solicited to participate in a general movement for a dry county."

Franklin S. Blair presented the claims of the cause of peace and arbitration; also urged the need of continual work of Friends for total abstinence and prohibition.

On First day F. S. Blair conducted the Bible School Temperance lesson. The various sessions of the Quarterly Meeting were edified with singing by Eli Reece and Herbert Reynolds. At the forenoon meeting Eli Reece spoke of the need for three new meeting-houses in different places, and of the need of the evangelistic work, and received an offering. Just after the evening meeting convened, John K. Howell, Ohio, entered in company with David Farlow, Jr., chairman of the Evangelistic Committee for the quarter. Later it was arranged for John K. Howell to join in a meeting the next evening, which might be the beginning of a series of meetings.

The Friends residing near Leon, Butler County, Kan., have recently completed a very nice house of worship, which was formally opened and dedicated on Eleventh month 10, 1907. Services in charge of President E. Stanley, Friends University, Wichita, assisted by E. H. Carey and the pastor of the German Reformed Church situated about eight miles distant. Something more than enough money to pay all indebtedness was raised by voluntary contributions. The Friends are much encouraged, and are making request for a Monthly Meeting to be held on the second Seventh day of each month at 2 o'clock P. M., and known as Logan Monthly Meeting of Friends. There is still a good opportunity for Friends seeking homes, though prices are advancing. Interested Friends should write to Reuben Davis, Leon, Kan., R. F. D. 1.

Southern Quarterly Meeting was held the 22d-23d ult. at Science Hill, N. C., where it has been held each year for thirteen years. There was so much rain and the streams were so swollen that on the 22d there were but nine people present, all men. Next day the clerk and his minutes were absent, and only about a dozen people were present. On First day the house was not one-third full. Herbert Reynolds, a minister, was made clerk of the meeting on ministry and oversight for the day. Four of the seven Monthly Meetings were represented by delegates, or had sent written reports, which showed a healthy state of affairs. Eli Reece spoke of the needs of good organization and of the advisability of dividing the quarter into two because of the large number of Monthly Meetings and the remoteness of the extreme ones. He thought that better work would result.

The Friends Meeting at Gasport, N. Y. (the youngest meeting in New York Yearly Meeting), was started two years ago by George Hull and his family, and has made a steady and substantial growth. The attendance at the morning service is about 30 and the Bible School the same.

The Christian Endeavor has 32 active and 4 associate members, while there are usually about 20 (one-third of whom are women, the rest men) present at the prayer-meeting on Fourth day evening. They have no place of worship, but rent the Evangelical Church building, and several have been converted in the regular services, some of whom have joined the meeting; others will in the near future.

These Friends were greatly encouraged by the attendance of Mary J. Weaver, Batavia, N. Y., on the 24th of Eleventh month. She preached to 56 at the morning service. About 40 women and young ladies came at 3 P. M. to hear her address on "Purity," and the house was packed at the evening service. Two persons (a husband and wife) expressed a desire to become Christians at the evening service.

Charles O. Whitely, Carthage, Ind., writes "that Bunji Kida, the Japanese Friends minister, who is visiting in America, attended the sessions of Walnut Ridge Quarterly Meeting held the 8th to 10th ult., and took part in the various sessions. He gave a public address at Walnut Ridge First day evening the 10th ult.; at Riverside Second day evening, the 11th; at Little Blue River Third day evening, the 12th; at Western Grove Fourth day evening, the 13th; at Westland, morning and evening, Fifth day, the 14th; at Charlottesville Sixth day evening, the 15th; at Walnut Ridge Monthly Meeting, Seventh day morning, the 16th. On First day, 17th, at Carthage, he addressed four different sessions, one of which was in the Wesleyan Church. On Second day morning, the 18th, he spoke in the chapel of the public school, appearing in native dress. In each evening service he was greeted by very large audiences, who were intensely interested in the man and his message. Bunji Kida is a man of sterling worth, a Friend in every sense of the term, and a devout Christian gentleman.

God is graciously using him, and his presence has been a benediction to many in this Quarterly Meeting."

[The mid-week meeting on Fifth-day, at Amesbury, Mass., occurred this year on Seventh month 4th. It happens that the parsonage of the Congregational Church, where the pastor, James D. Dingwell, resides, is at the corner of the street where the Friends of the "Pond Hills" locality leave the car for a short walk to the meeting-house. Seeing the Friends that morning going as usual to our meeting, he was impressed with the contrast in their way of spending the day to that of the public at large, so on the spur of the moment he indited this poem, which he dedicated to the Friends of "Pond Hills":]

'Twas our national birthday in city and hamlet,
The boom of the cannon re-echoed our mirth,
The spirit of joy rang from church tower and door-step,
"Old Glory" unfurled to the breezes our worth,
When lo, from the street-car alighted some neighbors
Appearing unconscious that this was the "Fourth."
A moment's reflection! our queries were answered;
They turned down the street where the meeting-house stands,
And there, 'midst the quiet of Quaker traditions,
They learned of the Spirit the Saviour's commands—
The Spirit who speaks not alone on the Sabbath,
But is near every day for the soul life's demands.

—JAMES DAVIDSON DINGWELL.

Friends University has enrolled above 260 students so far this year, which is about 40 more than at the same time last year. The enrollment for this tenth year should naturally reach 350. Graduate work has been undertaken for the first time this year, particularly in Latin and in Hebrew and the Old Testament, the latter in the Biblical School as contemplated in its recent enlargement. Two new professors were also added this year. Prof. Arthur W. Jones, Maine, an A.B. and an A.M., of Haverford College, and a teacher of much experience, is awakening new life in ancient classics.

Professor Edgar H. Stranahan, an A.M., of Earlham College, is highly appreciated in the Biblical School. He is also pastor of Friends University Church, where a large number of students attend.

By request of the German Department of the University of Chicago, Edith Furnas, professor of Modern Languages in Friends University, recently presented a paper at a meeting of the affiliated schools of Chicago University, on "The Use of Synonyms in Teaching German."

Dr. William L. Pearson, on invitation of Wichita Ministerial Association, recently addressed a meeting of that body on "The Outlook of the Society of Friends," which by their direction, appeared in *The Wichita Daily Beacon*. It will now appear in pamphlet form.

Extension work has been organized by the University this year, and four or five classes have been formed in Wichita, particularly in English, German, Chemistry and Mathematics.

The addition of \$65,000 to the endowment funds within the past year has brought great relief to a growing institution that has been obliged to economize almost incredibly, and that well knows that the present \$125,000 endowment must be doubled before long. The board has resolved to raise the endowment of the Biblical School to \$50,000 as early as practicable in order to meet immediate needs.

News of the death of David Scull has been received here with profound regret. His interest in Friends institutions generally, and particularly in Friends University, made it appropriate to devote a half hour at the morning exercises of the 23d ult to his memory and character. President Stanley and Professor Pearson spoke warmly of his friendship and characterized this eminent Friend in his private and public life, in business and in educational work, as author and as Christian. It was sincerely hoped that he might be able to visit the college sometime within the present year. His name will be embalmed in the memory of the institution.

At the suggestion of James Allison, one of the staunchest friends of the University, a very interesting feature has been introduced into our chapel exercises. Once each week a prominent citizen is invited to speak to the students on the Current Events of the day. James Allison himself gave the first talk of the series. He has been followed by Henry Allen, editor of the *Beacon*, and Attorney J. D. Houston. Their addresses have all been very helpful, and the students have greatly appreciated them.

Since the University has abandoned intercollegiate foot-ball, Emporia has adopted a similar policy. Five colleges in Kansas have now ruled out this sport.

The International Lesson.

FOURTH QUARTER.

LESSON XI. TWELFTH MONTH 15, 1907.

THE BOY SAMUEL.

1 SAMUEL 3:1-21.

GOLDEN TEXT.—Speak, Lord: for thy servant heareth. 1 Sam. 3:9.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. The boy Samuel. 1 Sam. 3:1-10.

Third-day. The boy Samuel. 1 Sam. 3:11-21.

Fourth-day. Wicked priests. 1 Sam. 2:12-19.

Fifth-day. Judgment fulfilled. 1 Sam. 4:10-18.

Sixth-day. A father's counsel. Prov. 4:1-13.

Seventh-day. Children's praise accepted. Matt. 21:1-16.

First-day. Christ and children. Matt. 18:1-14.

Time.—Uncertain; possible about 1149 to 1100 B. C.

Place.—Samuel's birthplace was Ramah, about 3 or 4 miles northwest of Jerusalem. The center of worship at that time was at Shiloh, about 20 miles north of Jerusalem.

Persons.—Eli, the high priest nearly 80 years old; Samuel, 12 years old.

The two books of Samuel originally formed one book, and were not divided in the Hebrew Bible until 1516, A. D. The title is given from one of the chief characters in the books, as is the case

PUT AWAY PICKLES.

MATHEMATICIAN FIGURES OUT THE FOOD QUESTION.

If anyone requires a clear head it is the teacher of mathematics. He must reason in the abstract as it were, and full concentration of mind is necessary if correct results are to be forthcoming.

An Ohio man writes:

"I am a teacher of mathematics and for 15 years prior to four years ago, I either took a lunch composed of cold sandwiches, pickles, etc., to school or hurried home and quickly ate a hot dinner.

"The result was I went to my afternoon work feeling heavy, dull of brain and generally out of sorts. Finally I learned about Grape-Nuts and began to use it for my noon-day lunch.

"From the first I experienced a great change for the better. The heavy, unpleasant feeling and sour stomach caused by the former diet disappeared. The drowsy languor and disinclination to work soon gave way to a brightness and vim in my afternoon work, a feeling entirely new to me.

"My brain responded promptly to the requirements put upon it, and what is of more importance, the results have been lasting and more satisfactory, the longer I have used Grape-Nuts as a food.

"My wife had been suffering from weak stomach accompanied by sick headaches nearly all her life. She is invariably relieved of these when she sticks to Grape-Nuts, either eaten dry or with milk. Her stomach has gradually grown stronger and her headaches less frequent since she began to eat Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read the booklet, "The Road to Wellville," in packages.

with the titles Joshua, Esther, Ruth. The books are evidently a compilation from earlier sources (see 2 Sam. 1:18). At what period this compilation was made is not known, but it must have been after the death of David. Compare 2 Sam. 5:5, and 1 Sam. 27:6 where the mention of "kings of Judah" implies that the separation of the kingdom had taken place.

The period covered by 1 Samuel is less than 100 years, but the narrative is not in chronological order. It is generally agreed that the first part of the book is contemporary with part of Judges; and it is thought that Samson and Eli were living at the same time; for instance, it is not unlikely that Judges 13:1 and 1 Sam. 7:12, 13 refer to the same oppression. Samuel is one of the most interesting characters of the Old Testament. He lived in a transition period—he was compelled to see the theocracy change into an outward monarchy. He was the last of the Judges, and the first of the lines of those men whom we call Prophets par excellence. He exhibits in marked degree Faith, Patience, Self-sacrifice, Foresight, Keeness of Perception, Faithfulness. It is not possible to rightly estimate his character without some knowledge of the rude age in which he lived, of which to a very great degree, the statement of the concluding verse of Judges was true. "There was no king in Israel; every man did that which was right in his own eyes." 1 Samuel, chapters 1 and 2:21 should be read.

1. "The child Samuel." As it was not usual for boys to perform service in the Temple before they were 12 years old, it was likely Samuel was at least this age. (Compare Luke 2:42). "Ministered." Served. The character of this service is seen from verse 15. "Precious." Rare. It means that prophetic communications had nearly ceased. Compare Ps. 74:9; Amos 8:11. Only two prophets are mentioned in Judges, Jud. 4:4; 6:8. "No open vision." "No frequent vision." Amer. R. V. "There was no publicly acknowledged prophet whose word came to all Israel."

2. Eli was old and his sight was dim.

3. "The lamp of God." Probably the seven branched candlestick. "Went out." Before it was extinguished. Probably about daybreak or a little earlier. The lamp was expected to burn till morning. 4:5. "Here am I." Literally, "Behold me." It was the usual answer which a good attendant would make. Compare Gen. 22:1; Is. 6:8. "He ran." Note his alacrity.

6. "Didst call." "Better—as in R. V. "Calledst." There is no emphasis either here or in verse 8.

7. "Did not yet know the Lord." Did not have the personal knowledge which comes by a personal revelation.

8. Eli now recognized that the call was not a human one.

10. "The Lord." The word is emphatic. How He presented Himself is not related, though from verse 15 it would seem that it was in a vision. Compare Judg. 6:11-14; Rev. 1:1; 22:16.

11. "Tingle." Compare 2 Kings 21:12; Jer. 19:3. The reference is doubtless to the impending defeat of the Israelites by the Philistines, the

death of Eli's son and of Eli himself, the loss of the Ark, etc.

12. See chapter 2:27-36. "From the beginning even unto the end." R. V.

13. "I have told him, etc. The original is not very clear. Did bring a curse upon themselves, and he restrained them not." R. V. See 1 Sam. 2:23.

14. "The iniquity of Eli's house shall not be expiated with sacrifice nor offering forever." Amer. R. V. No sacrifice could make atonement for such sins as theirs.

15. "Doors." Probably of the enclosure, as the Tabernacle itself was closed with a curtain.

17. Note how Eli first asks, then demands, and finally adjures Samuel to conceal nothing from him. Compare Ruth 1:17.

18. Thus adjured Samuel could do no less than tell Eli all. It was a hard position for the lad. "And he said." Eli. "It is the Lord." Literally. "He is Jehovah." Compare Exodus 34:5-7. With all his failings Eli was a lover of Jehovah and faithful to Him. He makes no murmur, but submits to the decree of Jehovah.

19. "Grew." Compare Luke 2:52. "Did let none of his words fall to the ground." This refers to his prophetic utterances—the messages which came to him from Jehovah to deliver or "tell forth" to the people. This verse probably covers a period of twenty years. "The Lord was with him." This was the secret of the strength which was his.

20. "Dan even to Beersheba." From north to south. Dan being the northernmost and Beersheba the southernmost town of Palestine. It was a proverb. "Established to be." Approved or found faithful. It is the same word which is translated "sure" in 2:35; 21. "Appeared again." The opposite of verse 1.

PRACTICAL THOUGHT.

Samuel was the son of religious parents, the child of many prayers, the inmate of a religious home, early brought to the Lord, and taught by love, by example and precept to love the Lord.

Is the result to be wondered at?

The *New York Times* and the *Philadelphia Public Ledger* have hit upon a new scheme for advertising. They expect to compete in an automobile race from New York to Paris, going by way of Behring Strait. Their proposed route will take them through Chicago, thence to Vancouver on the Pacific coast, where they will follow north to some port on the Behring Sea, thence across to Siberia; south to Pekin, and west across the great continents of Europe and Asia to Paris.

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5

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TOPIC FOR TWELFTH MONTH 15.

CONFIDENT TESTIMONY FOR CHRIST.

LUKE 12: 11, 12; ACTS 4: 13-33.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Testimony through the Spirit. I Cor. 12: 1-3.

Third-day. A test of saintship. I John 4: 1-6.

Fourth-day. Union with God. I John 4: 13-16.

Fifth-day. Confession and salvation. Rom. 10: 8-11.

Sixth-day. Confession and courage. Mark 8: 34-38.

Seventh-day. A good confession. Acts 7: 51-60.

The declaration of Peter and John as to speaking of the things they had seen and heard accorded with the teaching of their Lord and ours, "Ye are my witnesses." We can not be true to Him and fail to speak forth what He has made known to us. It is not enough to expound the Scriptures or to propose a system of doctrine; this is not testifying. It has its place, but the power of God is vindicated and made known by those who have had an experience, and by no other.

Perhaps things that we do not understand come before us all, and it may even be that we cannot honestly say that we believe some point that seems very clear and confidently held by another, but there is for the simplest and humblest a starting point as to which they feel sure, a fact on which they can rest; and the proclamation of

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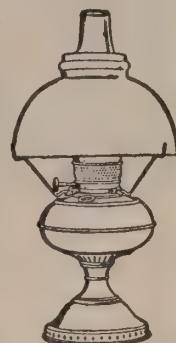


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this one fact will be worth more to a struggling soul looking for a light, than the most scholarly discussion of an array of doubts that may have sprung up in the minds of one who has sought by mere human wisdom to find out the ways of God. Belief with the heart and confession with the mouth may be in the first instance only a matter of the barest beginnings, but its fruit is sure to be an enlargement, as the land is trod upon and taken in possession.

"Get a message," was the word to a meeting of young people recently. Perhaps it seemed to some of them like laying too great a burden on them as new in Christian work; but a message is not necessarily elaborate nor profound, as men measure. Paul knew nothing but Christ crucified, the Redeemer of men. A message that testifies to the effectiveness of that work to-day, in whatever circumstances of life, is the message some one needs—perhaps the one next to me or to you. Our silence may mean his eternal loss—and ours, for we neither live nor die alone. "I know and am persuaded," wrote Paul. That is the glory of his ministry. With all his love and his

vision of the plan of salvation, the chief charm and sanction of his teaching is his own confident testimony as to what Christ had done for Paul.

THE CALL.

Exams and morning bell
And one close call for me;
And may the Prof. his hardest questions
keep,
For I am clear at sea.

At such a time my mind it seems asleep,
Too dull to think, or write,
When that which seemed so easy once
Has taken flight.

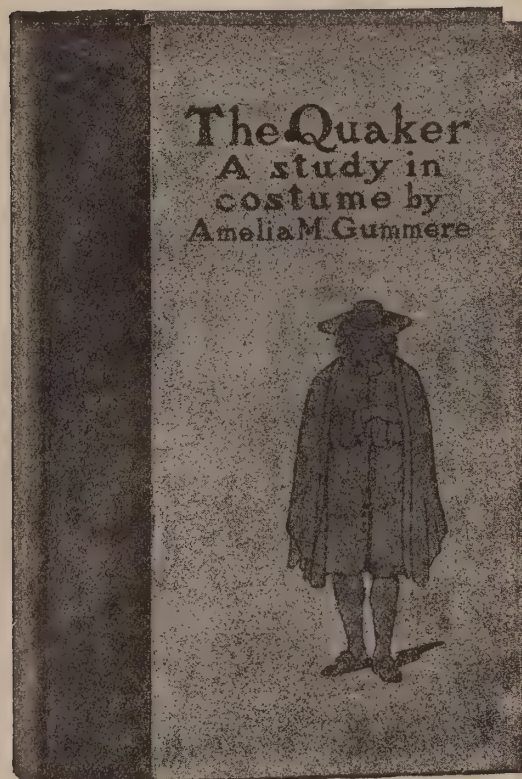
Exams and closing bell,
And after that, how sad;
And may there be no questions asked
When I see dad.

For though from out his jumbled tense
and case

I tried to make my way,
I know I'll meet my finish face to face
When Prof. has had his say.

—R. Ambrose and C. Morgan in Campbell College Charta.

1907 - PREMIUMS - 1908



The Quaker, A Study in Costume

By AMELIA MOTT GUMMERE

OUR leader this year is one of the most charming and instructive books yet written concerning "The Quaker." It has already passed through two editions, yet many Friends' libraries are without a copy. We have secured a special rate from the publishers, and are determined to place it within the reach of every subscriber. We prefer to let others describe the book.

"The author treats the subject with the awe due to its historical importance, but also with the twentieth century breadth of vision and with gleams of humor that are irresistible. The volume is a beautiful piece of book-making. The cover design, in orthodox gray, is suggestive of the contents, and the text is profusely illustrated with quaint reproductions of the old fashions and with photographs of Quaker beauties of the olden time."—"The Times," New York City.

"Too much praise can hardly be given to the costume in which (the) Quaker appears; its silurian gray boards and mouse-colored calf make it a delight to sight and touch, and its garb is in accord with the scholarly spirit of the book within. But an irresistible arch humor continually sparkles through the pages, much as the twinkle of laughter lurked in the dark tunnels of the old Quaker bonnets."—"Present Day Papers," London, England.

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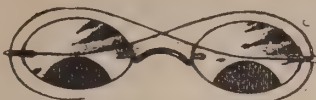
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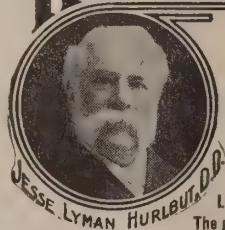
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THE PENNSYLVANIA "KALENDER" for 1908, prepared by Amelia Mott Gummere, is a beautiful specimen of the printer's craftsmanship. It is in pamphlet form, consisting of 16 pages, size of page 5½ x 9½ inches, printed on rough brown paper, in two shades of brown ink. The edges are deckled, adding greatly to the artistic effect of the calendar. The cover is sealed with the seal of William Penn and tied about with a brown ribbon. Illustrations, taken from the earliest period of Pennsylvania's colonial history, decorate each page. Everyone who is even remotely interested in Pennsylvania will prize a copy of this calendar. For a Christmas or New Year's present it is unsurpassed. Mailed to any address on receipt of price, \$1.00. Address THE BIDDLE PRESS, 1010 Cherry street, Philadelphia.

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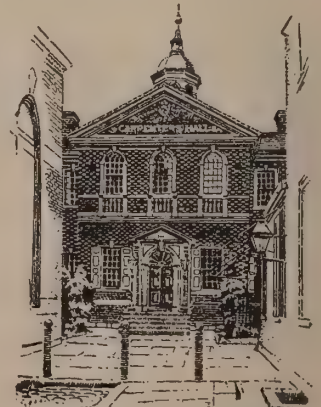
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WHITTIER NUMBER

The American Friend

EARLHAM COLLEGE,
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Vol. XIV

TWELFTH MONTH 12, 1907

No. 50



WHITTIER'S HOME, AMESBURY, MASS.

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The International Lesson.

FOURTH QUARTER.

LESSON XII. TWELFTH MONTH 22, 1907.

A CHRISTMAS LESSON.

MATTHEW 2:1-12.

GOLDEN TEXT.—For unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke 2:11.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. The wise men find Jesus.

Matt. 2:1-12.

Third-day. Herod's cruelty. Matt. 2:13-23.

Fourth-day. Simeon and Anna. Luke 2:25-40.

Fifth-day. Sent of God. I John 4:4-19.

Sixth-day. Christ's coming foretold.

Isaiah 9:1-7.

Seventh-day. Kingdom of Christ. Psalms 2:1-12.

First-day. The glorified Christ. Rev. 1:9-20.

Time.—According to revised reckoning, 4 B. C. That is, in the common reckoning, made by Dionysius Exiguus about 527, an error of about four years was made.

Place.—Bethlehem, a small village about five or six miles south of Jerusalem.

Rulers.—Augustus Cæsar, Emperor of Rome; Herod the Great, ruler of Judea.

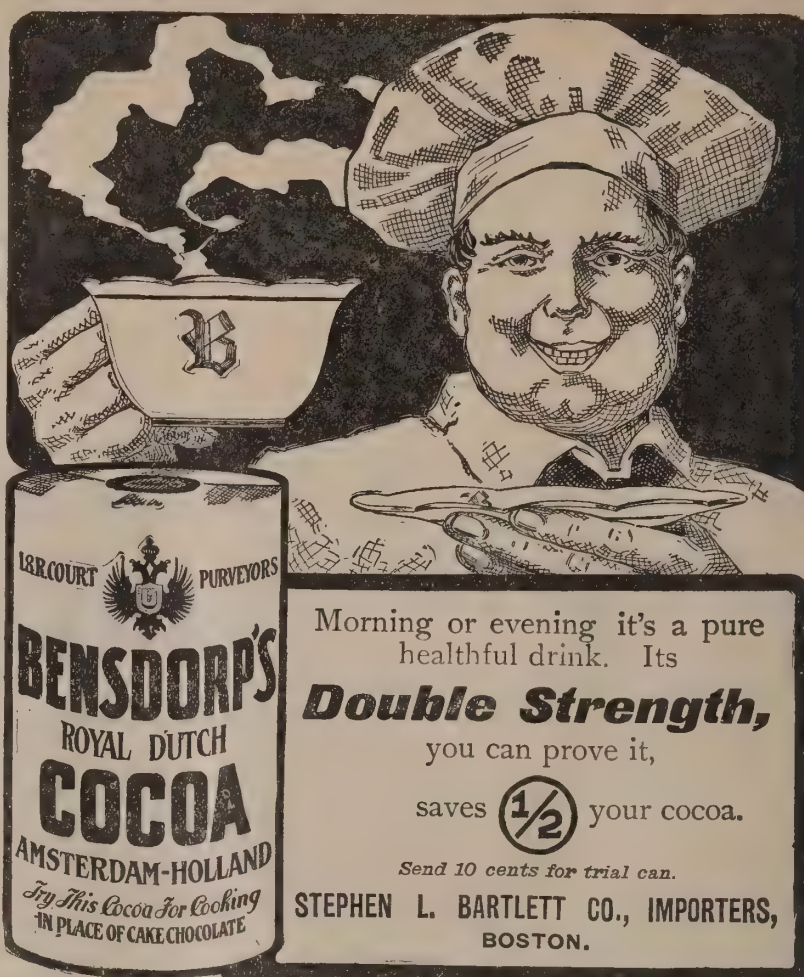
The Gospel according to Matthew, as has often been said, represents rather the kingly side of Christ—Christ as the Messiah, as the one appointed to establish the Kingdom of God upon earth. It was apparently written primarily for Jewish readers, and an early tradition says that it was originally written in Hebrew (or Aramaic), and afterwards translated into Greek.

1. "Now when Jesus was born." This indicates that the place was at a distance from the writer and the time somewhat in the past. "Bethlehem of Judea." To distinguish it from another village of the same name in Zebulon in the north. It was known as the "City of David." I Sam. 18:12; Luke 2:4; Micah 5:2. "Herod." The first of the family so long connected with the history of Palestine; seven are named in the New Testament. He was ruler of Judea under the Romans for nearly thirty-eight years. Perhaps the ablest of his family, he was doubtless the most cruel, vindictive and wicked. "Wise men." Magi. See Esther 1:13; Dan. 2:12; Acts 13:6, 8. "From the east." No special country is named. Tradition says they were kings, and that their names were Melchior, Gaspar and Baltasar.

2. "Born King." King by inheritance, a title Herod could not claim. "We saw in the east." Many explanations of this statement have been attempted, but none is satisfactory. The simplest way is to regard it as miraculous; as if the statement is coupled with verse 9, no other explanation seems admissible. "Worship." Give him the homage due to a king.

3. Herod had gained the throne through violence, and might well fear one who might be supported by a superstitious multitude. "Troubled" means stirred up.

4. He naturally consulted those who would be most likely to know. It was a current belief that the Messiah would appear about this time "to restore the kingdom to Israel," and all expected an earthly kingdom.



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5, 6. The answer given was in accord with the general belief of the Jews. The words, as quoted, do not correspond exactly either with the Hebrew or with the Septuagint. In fact, the evangelist seems to combine Micah 5:2-4, II Sam. 5:2, and I Chron. 11:2. As a rule, the quotations in the New Testament correspond in spirit rather than in letter with the originals.

7. Herod was in earnest. "Learned of them carefully." R. V.

8. It is evident that the star was not shining for them at this time, or they would not have applied to Herod. Of course, Herod's idea was, when the child was made sure of, to slay him.

9. "Lo the star." Suddenly, it would seem, the star made its appearance.

10. Their long journey was to be rewarded.

11. Luke says "inn;" here it is "house." Probably a less public abode had been found. Matthew does not mention Joseph, while Luke does. It was usual in the East to approach princes or kings with gifts. Compare I Kings 10:2; Psa. 68:29; 72:10. "Frankincense." A kind of resin used in sacrifices. "Myrrh." An aromatic gum used in incense and perfumes. Both were used in preparing the dead for burial. Compare John 19:39.

12. "Warned of God in a dream." The Bible is full of instances where men have been warned, strengthened, guided in visions. "Departed into their country another way." This would be

easy, as they could go to the fords of the Jordan direct, leaving Jerusalem on the north.

PRACTICAL THOUGHTS.

1. Note the faith of the Magi. They were far away in a different country, and yet they were persuaded that there was a great king to whom they should render homage. The star was to them a "star of hope."

2. The Magi put their faith into practice; they not only hoped, but tried to make that hope a realization. They did their part.

3. The Magi rejoiced when they felt that their hopes were to be realized.

4. They gave gifts—they made a sacrifice to show their allegiance.

5. They listened to the Divine message which came to them, and gave instant obedience.

6. What is your faith? Your hope? Your obedience? Your rejoicing?

7. What does the birth of Christ mean to you?

8. The greatest search that a man can institute is the search for Christ; and if it is begun in faith, sustained by hope, and the light followed, will always be successful. "They that seek shall find."

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The American Friend

"Truth is the highest thing a man may keep."

"That they all may be one."

VOL. XIV.

PHILADELPHIA, TWELFTH MONTH 12, 1907.

No. 50

The hundredth anniversary of the poet, Whittier, will occur on the 17th inst. It will be celebrated in almost every city and hamlet of America. He was to the very heart of him a Friend, and he is the foremost prophet and interpreter in our times of the central Quaker ideals. We present in this issue some studies of the man, the religious teacher, the reformer and the poet.

WHAT SAVES A PERSON?

This is the old, old question; and every man's religion is tested by the way he answers it. Paul's adversaries in Galatia said: "Except ye be circumcised after the custom of Moses, ye cannot be saved." That was their answer, and it meant that salvation came through a complete and perfect observance of the Mosaic system. Such an observance, they held, satisfied God and opened the way for the soul into His presence.

Paul utterly repudiated their answer to the great question and gave his own answer: "Salvation is by faith in Jesus Christ;" and then he goes on to tell what that means. First, he tells it through his own personal experience, "It has pleased God to reveal His Son in me"—"the life I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me." And, secondly, he tells what it means in his prayers and aspirations for his friends in the Galatian church: "I am travailing in birth pains for you that Christ may be formed in you"—"If you have been baptized into Christ (*i. e.*, if you bear the name of Christian) *you must put on Christ.*" He tells it, thirdly, in his central principle of the epistle: "No outward ordinance avails, but a *new creation* wrought within the soul by faith in Christ;" and "they that are of Jesus Christ *walk in the Spirit*, and produce the fruits of the Spirit: love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." And finally he tells it in an awe-inspiring personal testimony: "I bear in my body the marks of the Lord Jesus."

This method runs through all his epistles. He never stops with a sacred phrase. He always moves on to show his principle in operation, and sooner or

later he brings us to this supreme fact of Christ forming Himself in the person. In Corinth, he resolves not to know anything among the people there, "except Jesus Christ and Him crucified—for this is the power of God unto salvation." And as soon as he unfolds his meaning, we are brought to one of those breathless, awe-inspiring experiences, which show this Christ forming within: "With unveiled face, I behold the glory of the Lord and am *changed into the same image* by the spirit of the Lord." This, then, is the apostle's answer: that men are saved by the formation of Christ within their own lives, and this formation is wrought by the Divine Spirit in response to living, assimilating faith.

The early Friends re-discovered that truth. They did many other good things, and they believed many other good things, but *that* was their precious jewel. Men are saved, not by magic baptism, not by miraculous bread and wine, not by some apostolic power, mysteriously communicated through priests, not by believing sacred statements which the church has formulated—men are saved by having Christ form and transform their lives, thus making them *new men*, living by a power not their own. Salvation, for them, is nothing short of, and nothing lower than, a Divine remaking of the life, which actually takes place in the man himself.

Fox cries out: "I saw the blood of the new covenant, how it came into my heart;" Isaac Penington says: "I felt the healing come from God into my soul;" Robert Barclay, in a powerful passage, says: "Christ's death and sufferings become profitable to us and are made ours, when we ourselves receive Him and become one with Him in our hearts by a holy birth in us. By this vital experience the body of sin and death is done away and we cleansed and purged and washed from our sins, not imaginarily, but really and truly made righteous and holy." That is the Quaker answer. It is no new theology. It is no modern fancy. It is the heart and core of apostolic Christianity. By it millions have lived and overcome the world. By it martyrs and saints have fought the good fight of faith. It was my mother's faith and it is mine.

R. M. J.

VISION.

The story is told of a farmer who attended the Chicago Fair, and who could not refrain from unfavorable comment when his guide told him that a certain picture cost \$100,000. He had just had his back stoop painted, and he did not see why that insignificant canvas should command such a fabulous price. The culture of centuries, the cunning of a trained hand, and the genius of the artist were all epitomized before him in a masterpiece, yet he saw nothing but daubs and streaks—the crude material out of which the thing was made. It was beautiful, inspiring, full of lofty meaning to those who could catch the artist's thought. All this was there, but he saw it not. Alas, how often this is a parable of life.

Jesus sat by the sea and wandered on the hills of Galilee telling the fishermen and country folk how this simple life of theirs had a higher meaning. His stories were beautiful word-pictures filled with the scenes of common life, yet pointing to a higher order. He was trying to tell the people that man is more than the *things* about him. He is a member of society, and a child of God. In the realm of things man can mar and disfigure or make beautiful, but with all and above all he can wound and debauch, be ungrateful and stubborn; or he can serve and trust and worship—in a word he is part of "the world;" and at the same time a member of a moral order capable of spiritual life. But Jesus must have been heart-sore at times, for ever and anon He would turn to His disciples with the refrain that the people did not understand. "They have eyes, they do not see."

We study this week the life and work of our beloved Whittier. To some he is a champion of reform; to others a man of letters; but to us, more than anything else, he is the sweet spirit that opens our eyes to see the moral and spiritual meaning of common things. He is not above us; he is supremely one with us; but he saw in life, just as we live it here and now, the heartbeats of a Father's love.

It was the poems of Burns that gave him the poet's vision. He tells how eagerly he pored over his verses, and how

New light on home-seen Nature beamed,
New glory over Woman;
And daily life and duty seemed
No longer poor and common.

I saw through all familiar things
The romance underlying;
The joys and griefs that plume the wings
Of Fancy skyward flying.

But Whittier went deeper than Burns; he sang

with an unction unknown to the Scottish Bard. For him there was more than poetry in life; there was spiritual verity. And he helps us catch the same vision and feel the same inspiration.

No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years;—

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

EDITORIAL NOTE.

We are more and more convinced that our movement to raise a fund for our Friends, Nathan and Esther Frame, is a right leading. We all hope that their years of service may not yet be over, but whether they shall be physically able to continue their work or not, the time has come for the church to show its appreciation of what they have done, and to make it possible for them now to recover health and strength for the evening service which may remain for them to perform. In addition to the Friends named to assist in the collection and distribution of the fund, we would add Levi Mills, Wilmington, Ohio, and Elvira Parker, Haviland, Kan. We have received one contribution of \$100.

— JR. THE AMERICAN FRIEND.]

REMINISCENCES OF JOHN G. WHITTIER.

BY AUGUSTINE JONES.

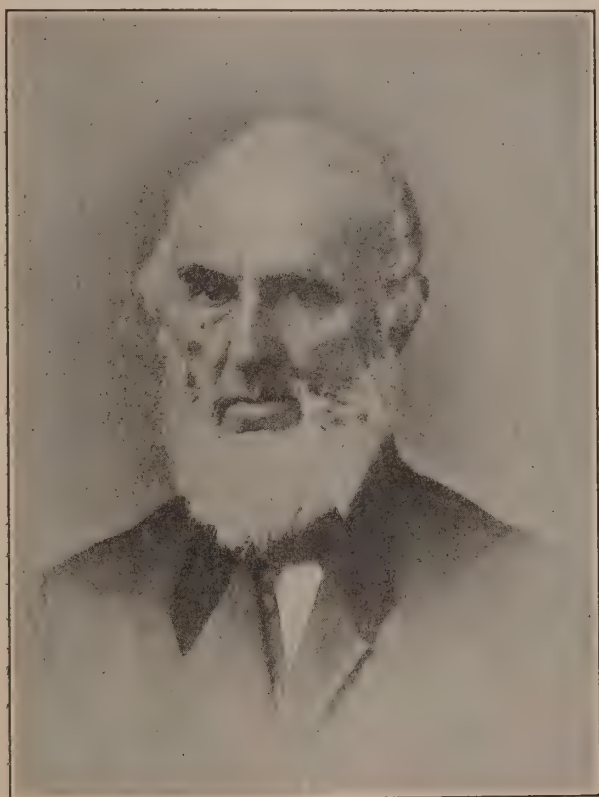
It was a very memorable morning, in the yearly meeting of Friends for New England, at Newport, R. I., 1857, on which, without knowing him, I saw Whittier for the first time, sitting in a remote part of the audience.

His strong personality was shown in every line of his remarkable countenance, awakening the deepest interest in the stranger. It was a matter of great surprise to me to learn soon after, that this notable person was indeed the poet, whom I venerated as the friend of the negro, and as one of the most inspired prophets of his generation, whose burning words and tender lines we had cherished from infancy. It is now half a century; he was then fifty years old. There is only one picture of him at Amesbury, which presents the poet as I then saw him. That ethereal spirit always seemed to elude the power of art.

It was my good fortune to meet him at the house of a friend that following evening, and to have some conversation with him, but I was under proper restraint, because I had been instructed that I could not, in talking with him, refer to the subjects of his poetry and the events in his personal career, topics which gave me the greatest interest in him, so I set

tled down mostly into Quaker quiet, which became, no doubt, my age and inexperience more completely than words.

This reserve on his part I always respected, and never violated it but once. He called at my office in Boston one morning, in 1874, and spoke approvingly of an essay I had recently written, and at once I felt freedom to say to him, "I have always wondered that 'Isabella of Austria,' which was in the first edition of thy poetry, has not lately appeared." I ventured to say that I was very fond of the poem at school and had taught it to schoolmates. The frankness of his answer and its genuine true ring have been with me ever since, as he replied, "I always rather liked that myself."



JOHN GREENLEAF WHITTIER.

The first time I was at his home in Amesbury was at the time of the quarterly meeting in the Fifth month, 1873. I was then invited to dine with him. He welcomed me at the door, and gave me a chair by an open fire. The first thing in the room which attracted my notice was the portrait of a woman, which, by resemblance, suggested his sister, Elizabeth. I ventured to ask him if my thought was correct. He said, "Yes, that is a picture of my sister, Elizabeth, and she had ten times more of this gift than ever I had."

What did he mean by this gift? There was only one answer, and he was thoroughly understood. It was a beautiful, heartfelt tribute to the genius of his brilliant sister, no one knew her energy and forcefulness as he had felt it, and this response was worthy of him.

I was very desirous that he should write the biography of my beloved aunt, Sibyl Jones, a work so well done later by Rufus M. Jones, and received the following: "I am quite unable to do the work required by the undertaking thee proposes. If I could do it, it would, indeed, be a labor of love, for thy dear aunt was very dear to me, in personal friendship and in the 'unity of the spirit.' . . . Let me thank thee for thy noble and eloquent exposition of the doctrine and probity of the Society of Friends."

I received a note one day in the Fifth month, 1874, from him, requesting me to come to his room at the Marlboro Hotel, Boston. I went, wondering why he had sent for me. I found him in a large room with an open wood fire on the hearth. It was dull and gloomy outside, but cheerful within. This hotel was once the leading house in the city, where Lafayette was entertained by the City of Boston in 1825; it was now quaint and curious and has since been improved away, but the dearest association with the place was that it was for many years, in its advanced age, the resort of abolitionists and reformers among whom Whittier was most conspicuous. It was, indeed, sacred ground, to which I was now invited by one of the great agitators.

He wished me to join him in publishing a new journal, for the Society of Friends, in Boston. He was much interested and felt the exceeding need that New England should have a more notable position in the affairs of the denomination, which might be secured through the influence of the press. I could well see that his opinion was reasonable, and the thought of being associated with him most attractive, but it called for a sacrifice I did not feel that I ought to make. I still think that I was right, although he was a man of the greatest insight into the expediency of measures. He never after ceased to renew this dream of service to the Society, but the way never opened.

The Amesbury Quarterly Meeting, in 1877, found me at his home to dine. He was carving a mammoth section of beef, and my eye rested on a very fine picture of Emerson, behind him. The likeness was remarkable; I knew his face well, and so mentioned. Whittier replied, "Yes, it is excellent, and he is one of the best men I have known. I do not agree with his doctrine, but his life and social influence are excellent. I was once riding with him in Concord, and in passing a house he remarked, 'There is an old orthodox lady living there, who says she prays for me every day of her life; I am glad she does, I know it does me good.'" "The life, aside from all questions of doctrine," said Whittier, "is the best test of a living faith. By their fruits ye shall know them."

Whittier gave Stanley Pumphrey a letter of introduction to Longfellow in 1876, and asked me to accompany him. I greatly enjoyed the conversation of two distinguished Dante scholars so full of their subject. The poet said, "I wish Mr. Whittier had some vices so he could come and see me. I have

earnestly tried to get him here, and never succeeded but once. I think that he is a true poet and a very lovely one. His writings are a great enjoyment to me. I was reading some of them yesterday, 'Abraham Davenport' and 'Amy Wentworth.' Then he took up Whittier's poems and read a few stanzas from "Amy Wentworth," which especially delighted him, and as he read,

"Her fingers shame the ivory keys,
They dance so light along,"

he suggested that there is hardly any sweeter rhythm in literature than this. Whittier sent the following note Eighth month 17, 1876, in reply to my account of this visit: "Many thanks for thy kind note describing the visit to Longfellow. I was sure you would have a pleasant time. Stanley Pumphrey seemed to me one of the best of our English visitors. He is a man of rare ability, candor and good taste. He has not been carried off his feet by the new movement, although sympathizing with its earnestness. . . ."

Whittier wrote to me in 1879 regarding my address on Nicholas Upsall, in Boston, "I have read the abstract of thy paper on Upsall with great interest and satisfaction, and think thou hast done an essential service to truth and justice. I wonder some of the reverend clergy present did not try to find excuses for the clergy of that old day. . . ."

It was my excellent fortune to dine with Whittier at the home of our Friend, Charles F. Coffin, in Lynn, Mass., Eighth month, 1881. Here some of the best people of the Society had met during many years. There has been no sweeter fellowship, or more sincere greetings, than around this cherished hearthstone.

Our host, the poet and myself were left to entertain each other after dinner. Two memorable hours flew by, full of fact, feeling and good stories, a wealth of merchandise not to be exchanged for gold, which perishes. "The fun ran fast and furious." I never before or afterward saw the humorous side of this most serious of men. It was of an essential rainbow color and quality, which completed the great arch of his life work.

When I went to Friends school, in 1879, at Providence, R. I., one of my first thoughts was for an historic portrait of Whittier at that institution by the greatest, as I thought, living American artist, William Hunt, Boston. The conviction that perhaps no other Friend had more fully leavened public opinion in his age, with humanity, peace, righteousness and the great universal religion taught at Jacob's well, and by that apostle, George Fox, in the seventeenth century, than this poet, incited the effort. It was due to this New England Friend, and to his Society, that he should be recognized at its most important seat of learning, within his own yearly meeting. I saw the artist; he was ready to make the portrait. I asked him how many sittings would be required, for I was certain that was the most difficult obstacle in our pathway. Hunt said, "I can tell you

nothing about that; it is like going a fishing, we must keep at him until we catch him." He would not let Hunt paint his portrait; I never knew why, but he did give encouragement that Edgar Parker might have that privilege, and Parker did the work. Whittier said, in a letter to me, "If there is anything I shrink from with especial terror, it is to be made a picture or graven image of!"

The picture was unveiled at the school in 1884, and the following words were received in a letter from the poet read on that occasion.

They are apples of gold in pictures of silver.

"I have reached an age when flattery ceases to deceive, and notoriety is a burden, and the faint shadow of literary reputation fails to hide the solemn realities of life. . . . I need not say to thee, my dear friend, that, although I am a Quaker by birthright and sincere convictions, I am no sectarian in the strict sense of the term. My sympathies are with the Broad Church of Humanity."

The Friends school at Providence was confronted with a condition in 1884. The question was the propriety or otherwise of teaching instrumental music. Lessons had previously been permitted on the piano outside of the school premises. These instruments were in common use, even in homes of the members of the committee in charge. If such instruction under the care of the institution were consistent and proper in the neighborhood, why was it not expediently given on the premises? The Society had a testimony against uninspired church music and traditions, which demanded thoughtful, conscientious and weighty consideration.

The principal had a trust reposed in him, although the responsibility was with the committee and yearly meeting; he must be true to the spirit of the founders, even in departure from their methods and traditions in a new age. Nothing must be done to swerve by personal influence, which the office bestowed, the trend of the Society from its great historic service and bearings.

The exceeding need of the hour was wisdom, and no human voice seemed more sure than that of the poet; he was to be consulted like an ancient prophet. This was the question of the use of an art, and he himself was an artist. He was sound and certain on the fundamentals of the denomination, a man of far penetrating insight and judgment, and we at once took counsel of him. He said:

" . . . I can well understand the difficulties of thy position, and wish that I could see a way out of them. The fact that the school greatly depends upon students not of our faith makes the case more complicated. I need not tell thee that I have no scruples against music as an art, or natural gift. It is innocent enough in itself, but may be abused or misdirected, as in corrupting, sensuous compositions and songs, or in military matters.

"I see nothing in it more inconsistent with Quakerism than poetry, rhetoric, or painting. We both think the old Quaker testimony against it, as a form of worship, is right.

"In the present state of our Society—the manifest drifting from the great central principle, and resort to the devices and expedients of other sects—I am led to fear that the teaching of music in the school might be found in many instances the preparation of our young folks to practice in our meetings. They might come back to us, to sing Moody and Sankey songs about 'Holding the Fort.' I like the old reverent waiting better than the 'Howling Dervish' style of 'carrying on' a meeting.

"It seems clear to me that Friends of our yearly meeting are hardly prepared to have a teacher in

to give to him in writing a picture of all I felt and of all I saw in those enchanted nooks.

I take a few lines from his letter of acknowledgment to me. "Thee could not possibly have given to me a more pleasant surprise than by thy letter—so clear, full and graphic in its descriptions—and the beautiful souvenir of Burns. How I wish I could have been with you! What a pleasure to have followed the great poet through all his ways and haunts! and how appropriate was the sight of the handsome peasant girl in her wash-tub in the vale by the braes o' Ballochmyle."



THE LIBRARY IN THE AMESBURY HOME.

the school entirely devoted to music. If members of other sects, or Friends children with parental sanction, wish musical instruction, could not an 'outside barbarian,' a city music teacher, come and attend to it?" His suggestion was at once adopted and put in practice. The various letters of Friends, on the different sides of this question, containing arguments and opinions will be instructive reading to future generations.

The haunts of Robert Burns in Scotland were very attractive to me, largely, I think, because I learned early from Whittier to admire and to love him. When I visited that land in 1883 my first thought was of the man who had stirred my interest in the bard of Scotland in my youth, for he would never visit or see with his own eyes these sacred scenes. I, therefore, out of gratitude, attempted

I delivered an address on Burns in 1892 at Providence, R. I., and sent a newspaper copy to him, and received the following note:

NEWBURYPORT, Third month 7, 1892.

My dear friend:

I thank thee for sending thy eloquent and just address on Burns. I read it with great satisfaction. There is nothing illiberal or bigoted in it. Burns was not a Quaker—he had his faults—but he did a noble work for Scotland and humanity. He sweetened an atmosphere bitter with Calvinism.

I am just getting up from a long illness with grippe, and can only thank thee, and am thy old friend,

JOHN G. WHITTIER.

A visit was made to Brantwood, the home of Ruskin, in 1890, and a very cordial reception given in that nestling place of genius among the hills by his cousin, Mrs. Arthur Severn, whose name is familiar in "Hortus Inclusus," "Message From the Wood to the Garden."

A grateful recognition of a rare privilege was certainly to be expected. Suddenly Whittier and his works were thought to be, for many reasons, most fitting. He possessed the American quality, at once unique, foreign and beautiful. As Burns in Scotland, so he, in New England, had the flavor of the soil and had caught and expressed the essential social life of the people in their homes, and touched its mountains, rivers and scenery with the witchery of poetry.

A lovely set of Whittier's poems was sent to Brantwood with Whittier's autograph, and a most appreciative note received from Mrs. Severn and sent to Whittier, as one of the persons interested.

The following note was duly received from him:

AMESBURY, Fifth month 23, 1891.

My dear friend:

Let me thank thee for sending me the letter of Mrs. Severn. With my high appreciation of John Ruskin, I should scarcely dare to have my verses looked over by him. They are faulty enough in a literary point of view, but I think he might find something in their religious tone which would meet his approval.

I return Mrs. Severn's charming letter, which I know thee will value highly. I wish I could have visited its writer with thee at Ambleside. Her name revives memories of Keats and Shelley. I am very truly thy old friend,

JOHN G. WHITTIER.

Whittier said, in a letter in 1887, "I wish we had a periodical—able, fresh and broad—on original Quakerism. The doctrine of the Divine Immanence is the only distinctive Quaker doctrine. That was the sole mission of George Fox. He did not boast of 'saving souls,' but called all men to the Light within."

Thomas White Fisher, Dublin, and George Grubb, Cork, made a call on Whittier in 1887, and invited me to join them. Whittier was much pleased with these Friends, remarking that "they were among the best who had come to us from abroad." When we were about to take our leave Thomas White Fisher suggested to me that he should be glad to have a few moments of silent waiting on the Lord. He knelt at once beside Whittier's chair—the poet then was a little deaf—and uttered a prayer of great simplicity, depth and pathos. We were conscious that we were at the hearthstone of a prophet. Angels above and men below seemed "blending in a psalm." There was no mention of great and special gifts of God. We were all needy children of one loving Father. Not one of that group of men now survives, except the writer, but the weight and power of that prayer is still a vital force extending across the long years to the soul of the living.

John Bright said to me in a letter, in 1884, "It is a great gift to mankind when a poet is raised up amongst us who devotes his great powers to the sublime purpose of spreading amongst men principles of mercy and justice and freedom. This our friend Whittier has done in a degree unsurpassed by any other poet who has spoken to the world in our noble tongue."

There are small critics in high places who seem to delight in placing tape-measures on the work of this

master spirit and in devoting him to the second or third class in poetic rank.

"But by your leaves, my learned foes,
Ye're may be wrang."

What other man has voiced and championed the great causes in his generation with more power? "Who his human heart has laid to nature's bosom nearer?" The truly great poets in the judgments of the schools were of earlier times. Who among his associates in his own land and period has viewed more clearly, with the eye of a seer, the paths of righteousness and of purity and written his message in beauty and fire, which moved the hearts of men? He sang the death note and wail of slavery in his native land. His hymns are more and more giving an utterance to the most inward devotion in churches, bearing in beautiful words an inspiration only second to that of the shepherd boy of Israel. Every year and day's report assures us that the circle of his readers extends in all lands by every shore.

"Men may come and men may go," but the deathless singer and his poems will live forever, beyond the puny power of art and critics. Their mission has only begun in the regeneration of men.

Newton Highlands, Mass.

[FOR THE AMERICAN FRIEND.]

THE POETRY OF WHITTIER.

BY DR. FRANCIS B. GUMMERE.

At the celebration of the two hundred and fiftieth anniversary of the founding of Harvard College, a notable assembly of scholars received the honorary doctor's degree in recognition of conspicuous services in science, letters and the arts of life. As each name was read, and the recipient rose from his chair, the president of the university added terse phrases of description to justify the honor thus conferred. One was "foremost living anatomist of America, distinguished no less for accuracy of observation than for zeal of research;" and so the names and the comment proceeded, each man hearing his own laud with more or less composure and taking his seat amid generous applause from the audience. Only one name brought no personal response. This solitary degree conferred *in absentia*, however, was the signal for the loudest, the longest, the most enthusiastic applause. Men leaped to their feet and shouted shrill approval; the volleys of cheers and away only to rise again and yet again. What was it, now, that elicited such an outburst from this gathering of the wisest and soberest and solidest folk in New England? A single name and a single word—"John Greenleaf Whittier, Poet."

I think that the key to any problem regarding Whittier and his poetical values must be sought in considerations suggested by this scene at Cambridge one and twenty years ago. New England, in general, the old Bay State in particular, claimed him as peculiarly and primarily their own. Goethe's proud and noble word about Schiller, only with a wider

meaning, made the keynote of all that shouting and those cheers: *Denn er war Unser*—"He was our own." Puritan New England found her representative poet in the Quaker farmer. If we hold fast to this fact, we are at the heart of the mystery.

The representative poet always is a mystery. A few decades ago, indeed, sundry critics set out to dissipate it by declaring that there is no such thing as a representative or typical author at all. Taine had certainly overworked the theory of environment as determining force in literary production, and a brilliant young countryman of his, Hennequin, made earnest plea against the theory of types. There is no English type of author, he maintained, as compared with French or German, no Norman as compared, on narrower lines, with the Gascon. But this was going too far. Yet another French critic, the late Joseph Texte, made a brilliant defense of the typical or representative author, taking as his example the Scottish rural environment which made Robert Burns. The case is significant for our own purposes. What the Scotchman finds in a *Cotter's Saturday Night* the New Englander finds, or did find, in *Snow-bound*. By whatever mysterious process, Whittier became the representative in verse of those qualities which the yeomen of England brought to their home on the stubbornest soil of the new world and developed there through generations of the plainest of plain living, and of thinking which was keen and incessant enough, however restricted its imaginative range. But there was another influence which had worked in Whittier's ancestors and was revealed in his verse. He was of the Quaker faith. Quakers had always been alien to the spirit of theocratic New England; and on this side of his poetic account he is representative, not of his own home, but of the milder and more tolerant ways which were characteristic of the colony of Penn. Hence the ties which bound Whittier so closely to Pennsylvania, where, for a while, he lived and worked in his perilous vocation as editor of an anti-slavery periodical. To study his poetry from these two points of view, to consider him as the representative poet now of a people and now of a faith which that people did not hold; further, to account for his vogue simply as a poet whose verses pleased the reader and found a ready market; and, finally, to attempt a critical judgment of him and determine his place in "the valued file," are the objects of this paper.

Much of the confusion which besets our judgment of poetry springs from the primary confusion of purpose in neglecting to hold asunder those three ways of approaching the subject which I have just distinguished. To change the order, first of all comes the reader's point of view. Do I like this or that poet? If I do, and if I am a "Homeric" Greek and the poet is a rhapsode who chants his verses to a throng, I join the throng, applaud the singer, and give him gifts because he has pleased me; if I am a modern, I buy the poet's book and tell my friends to go and do likewise. That is the fundamental fact in a poet's fame. It is unnecessary to insist that on this

plane of contemporary approval, Whittier had the suffrages of a majority of the readers of verse; if this test were enough to cover the whole case, he would be rightly called a great poet.

Yet the decisions of the lower or popular tribunal are often reversed in that higher court of appeals, which we call criticism. Here, again, we must distinguish between actual reversal and those decisions which affect criticism alone. For the first, our grandfathers and grandmothers said in their haste that Tupper was a poet; criticism has proved that Tupper had not so much as a shred of the singing-robe about him. But in the second case, criticism is mainly concerned in reducing values. It allows that Cowley, for example, was a poet, but ruthlessly cuts down the estimate of greatness which his contemporaries put upon him. So, too, it deals with the "great sellers" in modern verse. Kipling gets the Nobel prize, it may be, and is read by everybody; but criticism has already begun to reduce his values and refuse the public estimate.

The third method of approaching poetry regards it as a social element. It is a part of human life, and as such is entitled to consideration in its whole extent, good and bad alike. The *Marseillaise* is not very good poetry; but as the expression of a people and of an epoch it is of supreme importance. Ballads and folksongs are seldom of high poetic value; but they have certain qualities which give them even a good rank in the critical view, and as representative of the people they are invaluable. The songs of savages, the choral songs of harvesters, of craftsmen in all varieties, have this value for the student of poetry as an element in human life.

Now it is only too customary to confuse these three methods in discussing the poetry of a given author. Longfellow is claimed as a great poet because he was widely read, universally beloved, praised by the gentle reader everywhere; he is rejected as a great poet because he fails to reach the standard set up by the supreme court of critics. Longfellow, says the critic, was the poet of the commonplace. On the other hand, Browning is set up as a great poet because he shunned the commonplace; he is denied the title because he hid himself in dialect, said plain thoughts in fantastic ways, and got his vogue mainly by a cult, a forced gregarious worship.

Let us take Whittier before each of the three judges—the reader, the student of poetry as an element in human life, the critic. With the average reader, Whittier ranks high. It would be interesting to know how many copies of his poems are still sold annually, how many times he is demanded at the libraries, how often he is quoted. Probably, the answers to these questions would reveal a steady patronage, diminished only because less poetry is now read everywhere than in his own day. Just as the common people used to get most of their news in the form of a street ballad, but came little by little to find their account in the cheap newspaper, so where the better classes looked once for narrative in verse

they now seek it in the short story. Whittier's *Barclay of Ury* is a good narrative poem, full of swing and force; but the same subject would now be a "sketch" in the magazine, with at least five illustrations in color. A modern editor would not accept *Maud Muller*; but it is probably better known than any other American poem, save Poe's *Raven*, and has furnished the oftenest quoted lines of our verse. *Snow-Bound* certainly holds its own; and many of the religious pieces are still vital in their influence, making their way into men's "business and bosoms" by right of their exquisite tenderness, their sincerity, their sympathetic power. So far as "the average reader" determines our poet's place, that place is in the very foremost rank.

With the student of poetry as an expression of place and people and time, Whittier will fare as well as he fares with the average reader. If we turn to that great movement against slavery which swept the North, Whittier is emphatically its poet, and without a peer. Longfellow's few poems on the subject are of higher quality, but they lack the fire and swing of the Quaker's unequal verses. *Massachusetts to Virginia* is really "the blast from freedom's Northern hills;" and *Brown of Ossawatimie* is one of those intense pieces for which the overworked word "convincing" seems the sole predicate to be found. Ages hence, the historian who wishes to get the true note of the anti-slavery agitation, mistaken and exaggerated as it was on many sides, will turn to Whittier. So, too, with the interpretation of New England. That *Snow-Bound* is the one complete and idyllic expression of its rural life, every one concedes. But this is not all. Whittier interpreted his people in many ways. Emerson was "Yankee" to the core, but it is not in Emerson that New England expresses her intimate and actual self. If by "great" we mean imaginative reach in both thought and word, then Emerson far outranks his Quaker friend; but *The Problem*, and *Brahma*, and even the lines about Concord Bridge, poems which tremble on the border of the highest and greatest verse, are not local, not national—they are cosmic. Yet Whittier is not simply local. He can fuse the local with the universally human; and while it ought to be a New Englander who says it, I risk the assertion that with all its intense emotional appeal, *In School-Days* could hardly have been written out of New England. The same is true of such pathetic lyrics as *My Playmate* and *Telling the Bees*. Again, Whittier was a practical politician, and the politician's expression is rarely of the lyrical sort; yet no poem ever set a political and half-local resentment to such noble and sweeping emotional lyric as does Whittier's *Ichabod*. By its side, the pathos and the indignation of Browning's *Lost Leader* seem forced, overdone, unreal. This is not the critical estimate; but it is the verdict of any student who seeks the representative in poetry, the voice of the people and the place and the time. Finally, in his religious poems, Whittier took the spirit of his alien faith, the tenderness of it, the

sense of brotherhood, the protest against form and ritual and creed, the note of universal love, and sang it in such clear and compelling tones that Puritan barriers were broken down. I used to hear his poems sung as hymns in the Harvard chapel. And here, too, he represented a movement which is still active in New England; he took his good part in the revolt against Calvinism and the sterner strain of the old theocratic ideas. As a representative poet, then, Whittier has had no superior in America.

When the critic takes his judgment seat, we know that the average reader and the student of representative verse will get scant hearing. How does Whittier's poetry stand the test of those canons of criticism which undertake to define the greatest, the great, the good, the indifferent, the bad? These canons, it is true, are neither exact nor inflexible; but at no time, probably, would they ever have allowed to Whittier the title of a great poet. We compare him with the masters. With the few, with the supremely great, not even the most daring of his admirers would dream of placing him. Least of all, would he himself hear of such a claim. How, then, about the great, if not the greatest? Whittier was fond of narrative verse; like Longfellow, he essayed the art of the *Canterbury Tales*, as in *The Tent on the Beach* and in other collections. But when compared with the master, Chaucer, he cannot hold the pace even a moment. At best, a sympathy, a pathetic power, is revealed, and he is "good" at every turn; but in no sense is he a great narrative poet. Of dramatic power there is neither reality nor pretense. In lyric he at once suggests Burns; but, while his pathos is perhaps as keen, though in a different way, he lacks the intensity, the passion. On the score of style, metre, form, he is irregular, often irritating, but when at his best, he has that supreme gift of the inevitable word, and of the cadence that goes with it and makes it vibrate in memory. It is not easy to sum up his poetic values. We are prejudiced by common blood and common faith; as children we learned the poems of Whittier as part of our home life, and they belong now with the most sacred things of our past. It is well to look across the sea, to turn to such an editor as Mr. Quiller-Couch, who, in making up his *Oxford Book of Verse*, admitted only the poems that could answer to the critic's idea of the best. Only one selection he gives from Whittier—*Vesta*. The choice is a happy one. We may venture to say that no poet of our tongue, save Whittier, could have written that stanza which describes the dying child. It is true that other stanzas of the same sort will occur to the lover of our poet; but this is typical of all, and it is of the essence of the best religious lyric as well as of its maker's individual art:

Her smile is as a listening child's
Who hears its mother call;
The lilies of Thy perfect peace
About her pillow fall.

Haverford.

[FOR THE AMERICAN FRIEND.]

WHITTIER, THE MYSTIC.

BY RUFUS M. JONES.

[I am using the term "mystic" to mean one who has a direct consciousness of relationship with God.]

All the great modern English poets—in fact all the greatest poets of all times and lands—have been mystics, or have shown at least a mystical strain. Inge, in his valuable "Studies of English Mystics," devotes two of his five chapters to poets, selecting Wordsworth and Robert Browning as typical mystics. But Coleridge was as elementally mystic as was Wordsworth, and it is now generally recognized that Tennyson underwent psychic experiences of an extraordinary sort, quite similar to those which have come to the mystics of the foremost rank, and his poetry abounds in passages which put the experiences of the heart above those of the head, and which make the world of sense and time but husk and shell to the real world of spirit, of which and to which and for which we *are*. To my mind, he is one of the greatest mystics of the last generation.

Of our American poets, Whitman is distinctly of the mystic type, with his insistence on "a soul-sight of the divine clue and unseen thread which holds the whole congeries of things, all history and time, and all events, however trivial, however momentous, like a leashed dog in the hand of the hunter. Of such soul-sight and root-center for the mind mere optimism explains only the surface."

Lowell, too, had his great mystic experiences, of which the following is an example: "I had a revelation last Friday evening. . . . As I was speaking, the whole system rose up before me like a vague destiny looming from the abyss. *I never before so clearly felt the Spirit of God in me and around me.* The air seemed to waver to and fro with the presence of something I knew not what. I spoke with the calmness and clearness of a prophet." (Letters of Lowell, vol. I, p. 75.) There are, too, great lines in his poetry, which tell of things which never were on sea or land, when he, like his ideal poets,

"Listening to the inner flow of things,
Spoke to the age out of eternity,"

when,

"In deep mid-silence, open-doored to God,"

he saw.

It is Lowell, the *mystic*, who tells us of

"The soul's east-window of divine surprise."

It is he who has discovered that man cannot

"So abscond him in the caves of sense,
But Nature still shall search some crevice out
With messages of splendor from that source,
Which, dive he, soar he, baffles still and lures."

But Whittier is more fundamentally mystic than any other American poet. His mysticism does not rest on sporadic experiences, or on isolated lines; it is a structural part of his way of thinking, and it is the very warp and woof of his poetry. Like his friend, Emerson, also a mystic, he "obeyed at eve

the voice obeyed at prime." Writing in his old age, he says, "I have an unshaken faith in the one distinctive doctrine of Quakerism—the Light within—the Immanence of the Divine Spirit;" and he adds that the future hope of our religion lies "not in setting the letter above the spirit, not in substituting type and symbol, and oriental figure and hyperbole for the simple truths they were meant to represent; not in schools of theology; not in much speaking and noise and vehemence . . . but in heeding more closely the Inward Guide and Teacher; in faith in Christ not merely in the historical manifestation of the Divine Love to humanity, *but in His living presence in the heart open to receive Him.*" (Letter to *Friends Review*, Second month, 1870.) Again he writes, like a true prophet: "The hour is coming, under the searching eye of philosophy and the terrible analysis of science, when the letter and the outward evidence will not altogether avail us; when the surest dependence must be upon the Light of Christ within, disclosing the law and prophets *in our own souls*, and confirming the truth of outward Scripture by inward experience; when smooth stones from the brook of present experience shall prove mightier than the weapons of Saul; when the doctrine of the Holy Spirit, as proclaimed by George Fox and lived by John Woolman, shall be recognized as the only efficient solvent of doubts raised by an age of restless inquiry." (Ibid., Third month, 1870.)

A few years later he wrote to a friend: "Of one thing I feel sure—that something outside of myself speaks to me, and holds me to duty; warns, reproves, and approves. It is good, for it requires me to be good; it is wise, for it knows the thoughts and intents of the heart. It is to me a revelation of God." ("Life and Letters," by Pickard, p. 651.)

In his noble autobiographical poem—"My Name-sake"—in which he says that he has "kept the faith of childish days," he touches these deeper experiences of the soul:

"But still his heart was full of awe
And reverence for all sacred things;
And, brooding over form and law,
He saw the Spirit's wings.

"Life's mystery wrapt him like a cloud;
He heard far voices mock his own,
The sweep of wings unseen, the loud,
Long roll of waves unknown.

* * * * *

"And listening with his forehead bowed,
Heard the Divine compassion fill
The pauses of the trump and cloud
With whispers small and still."

To one of his young friends, he wrote,* while he was himself still young enough to remember "the mystery of Being" which presses on the growing spirit:

"Early hath Life's mighty question
Thrilled within thy heart of youth,
With a deep and strong beseeching:
What and where is Truth?

* * * * *

*To ——— with a copy of John Woolman's "Journal."

"Like some tired child at even,
On thy mother Nature's breast,
Thou, methinks, art vainly seeking
Truth and peace and rest.

"But a soul-sufficing answer
Hath no outward origin;
More than Nature's many voices
May be heard within."

His "Trinitas" sets the heart's inward experience of the Divine nature over against the dry learning of the schoolman:

"I shut my grave Aquinas fast;
The monkish gloss of ages past,
The schoolman's creed aside I cast.

"And my heart answered, Lord I see
How Three are One, and One is Three;
Thy riddle hath been read to me."

Here is a beautiful stanza from "The Over-Heart," which goes straight to the roots of reality:

"O hearts of love! O souls that turn
Like sunflowers to the pure and best!
To *you* the truth is manifest;
For they the mind of Christ discern
Who lean like John upon His breast."

Who has ever with as sure a touch put his finger on the great truth of the Divine Light, shining into the darkness of the world, and lighting, inspiring, drawing all men everywhere, as has our Quaker poet in "The Shadow and the Light?"

"O Love Divine! whose constant beam
Shines on the eyes that will not see,
And waits to bless us, while we dream
Thou leavest us because we turn from thee!

"All souls that struggle and aspire,
All hearts of prayer by thee are lit;
And, dim or clear, thy tongues of fire
On dusky tribes and twilight centuries sit.

"Nor bounds, nor clime, nor creed thou know'st,
Wide as our need thy favors fall;
The white wings of the Holy Ghost
Stoop, seen or unseen, o'er the heads of all."

The many passages in his poems describing inward experiences of the Divine Presence make selection very difficult, but I cannot well omit one from "Andrew Rykman's Prayer," which has always been a favorite with me:

"And at times my worn feet press
Spaces of cool quietness,
Lilied whiteness shone upon
Not by light of moon or sun,
Hours there be of inmost calm,
Broken but by grateful psalm
When I love Thee more than fear Thee
And Thy blessed Christ seems near me,
With forgiving look as when
He beheld the Magdalen."

Another passage, known to all who are familiar with his religious poems, is found in "The Meeting," and is warm and intimate with his own personal experience:

"Sometimes comes to soul and sense
The feeling which is evidence,
That very near about us lies
The realm of spiritual mysteries,
The sphere of the supernal powers
Impinges on this world of ours.

* * * * *

With smile of truth and folded hands
The passive soul in waiting stands
To feel, as flowers the sun and dew,
The One true Life its own renew."

I am leaving the great familiar poems almost untouched, but stanzas from these poems rich with the message that

"God is His own best evidence,
His witness is within."

will come to the minds of nearly all my readers, and I shall content myself now with a less familiar passage, which seems to me to hold in itself the very core and essence of the religion of Christ, as he who leaned on His bosom has interpreted it for us. It is from "In Quest":

"The riddle of the world is understood
Only by him who feels that God is good,
As only *he* can feel who makes his love
The ladder of his faith, and climbs above
On th' rounds of his best instincts; draws no line
Between mere human goodness and divine,
But, judging God by what in him is best
With a child's trust leans on a Father's breast.

* * * * *

All that I feel of pity Thou hast known
Before I was; my best is all Thy own.
From Thy great heart of goodness mine but drew
Wishes and prayers; but Thou, O Lord, wilt do
In Thy own time, by ways I cannot see,
All that I feel when I am nearest Thee!"

Haverford, Pa.

Things of Interest Among Our Readers.

John and Nettie Riley, California, are now conducting a series of meetings at Haviland, Kan.

The Friends Academy at Gate, Okla., opened its winter term the 25th ult. The dormitory had been finished to accommodate several new students.

A series of meetings under the charge of William A. Rees, a minister of Vermillion Grove, Ill., was held at Mill Creek, Kan., beginning the 3d ult. In all thirty-three sessions were held.

Charles Sisson, a member of Providence Meeting, was the Democratic candidate for Governor of Rhode Island during the recent campaign. It was determined by the last count of ballots that he was defeated by nine votes.

After serving Sterling Quarterly Meeting as superintendent of evangelistic work for two years, Ira S. Bundy has taken up pastoral work again at his home meeting, Sterling, Kan., where he has lived for a number of years.

Julian and Josephine Hockett recently conducted a series of meetings at New Salem, near Greentown, Ind., and a gracious revival was the result. The meeting there had almost gone down, but now has a new lease of life.

Charles E. Newlin, Indianapolis, Indiana, was recently in Iowa for a ten days' tour under the direction of Iowa Yearly Meeting's Committee for the Suppression of the Liquor Traffic. Everywhere he was greeted with large and attentive audiences. Friends in Iowa would gladly hear more of him.

Friends at Hemlock, Ind., had an all-day temperance rally the 24th ult. A good program was rendered in the forenoon, and George H. Moore gave an address in the afternoon. The meeting at Hemlock is growing under the care of Rachel Thomas, a resident minister, and a larger meeting-house is needed.

The Pennsylvania Peace Society held its forty-first anniversary and donation day in the Christian Association Building, Philadelphia, the 11th inst. There was an afternoon and evening service. Members of both branches of Friends appeared on the program, Alfred H. Love, Isaac Sharpless and Jesse H. Holmes.

The Twenty-ninth Annual Report of the Sunday Breakfast Association has appeared. From it we learn that during the year closing Tenth month 31st there were held 427 meetings, most of which were of a religious character. The total attendance was 101,497; of this number 48,564 received a charitable meal.

Dedicatory exercises for the new library at Earlham College were held in Lindley Hall on the 3d inst. The new building is 60 feet in width and 100 feet in length. There are three stories and a basement which is fitted up as a lecture room. Besides the reading and reference rooms, there are offices, an art room and a seminary room.

Kokomo Quarterly Meeting (Western Yearly Meeting) was held at Hazel Dell, near Windfall, Ind., the 23d ult. Every session was well attended, and the interest was good. Bunji Kida was blessed of the Lord in gospel service. Asher K. Tomlinson, Westfield, was present in the interest of the Temperance Committee of the Yearly Meeting.

Earlham College has recently installed a new \$12,000 heating plant, which is giving great satisfaction. It consists of a central heating plant from which the steam pipes pass through large concrete tunnels to the separate buildings. One boiler has been installed, which it is thought will meet present needs, but there is room for another in case it is found necessary to install two.

About fifty-five of the Friends at West Elkton, Ohio, gave to Ida Parker, their new pastor, a pleasant reception at her home on the evening of the 28th ult. A union thanksgiving service was held at the Friends meeting-house in the forenoon of the same day, and was well attended. Both the members and the community show their appreciation of her work by a good attendance at the Sabbath services.

From the *Missionary Advocate* we take the following: "Dr. B. F. Andrews and wife Bertha, and their children, of the Mexican Mission, under the care of Western Yearly Meeting, have been home for a few weeks. During this time both their fathers have died. Dr. Andrews' father died at Paonia, Col., where he was visiting a daughter, and Mrs. Andrews' father, Milton Hadley, died from the effects of a fall at his home near Thorntown, Ind."

Sarah Jane Lury and Elizabeth Rutter, with Minutes for religious service from London Yearly Meeting, while on their way to New Zealand, visited the Friends in Victoria, B. C. Active interest is being shown there, and hopes are entertained for opening meetings at Vancouver, Shawnigan and Alberni. More than 40 Friends who have gone to that locality have reported; and any who, in future, may be near Victoria will be welcomed by the meeting there.

A communication from Amboy, Ind., reads: "The new meeting-house that is being built at this place will be dedicated the 29th of this month. Allen Jay will have charge of the service. This is one of the most modern meeting-houses in northern Indiana, and will cost about \$18,000. It is arranged in fourteen classrooms, which, when thrown open, will seat 1,000 people. We extend a general invitation to Friends and others to attend the dedication services, and will be glad to entertain free all who come. In behalf of building committee, F. H. TORMOHLN, Pastor."

Our friend, Theodore L. Cuyler, sends us this encouraging message: "*Dear Brother:* It is always pleasant to be sending contributions to the excellent AMERICAN FRIEND, for I receive so many kind words from its readers. I often wish that thy noble Society had ten times its present numbers. Just such a branch of Christ's great church on earth is so greatly needed. At the Thanksgiving service in my dear old Lafayette Avenue Church recently I offered thanks in my prayer that during this year of 1907 there had been so much international peace, and such signal triumphs of the temperance reform."

In a recent talk before the students of Haverford College, President Sharpless summed up the foot-ball situation and the policy of the college regarding the game. Among other things, he said: "I do not think that there is anything to be said of a serious nature against foot-ball either in college or in intercollegiate games, as far as it affects Haverford College. College morals in the last twenty-five years have improved as the result of the development of athletics. Hence, one could hardly expect us to advocate the abolition of intercollegiate games. It is a satisfaction to me to feel that as the result of our season's work here at Haverford, we

have given reasons for the continuance of intercollegiate foot-ball. I am not particularly anxious to have some one offer us a sum of money to abolish the games. If the sum were large enough, it might be a temptation to take it."

At Oak Grove Seminary, Vassalboro, Me., there have lately been organized a Y. M. C. A. and a Y. W. C. A. The majority of the students resident in the building are members. Separate meetings are held on Sunday evenings, with an occasional joint meeting. Arthur C. Winslow, '08, North Weare, N. H., is president of the Y. M. C. A., and Ermina L. Jones, '09, South China, Me., of the Y. W. C. A. These associations take the place of the Christian Endeavor, and students' prayer meetings which have been held in past years. There has also been organized a class for the study of Quaker history and doctrine. About 25 of the students and members of the faculty have joined the class. Meetings are held on alternate Tuesday evenings. The present year appears to be a most appropriate time to carry on such study, as there is a larger proportion of Quaker students on the enrollment than for many years. Nearly 60 per cent. of the student body are Friends.

West Branch Quarterly Meeting was held at West Milton, Ohio, the 15th to 18th ult. Riley Hubbard was present from Winchester Quarterly Meeting, and gave messages which certainly could not help but be an inspiration to all present. The main line of thought seemed to be the carrying of the gospel into unoccupied fields that are open. Ira Johnson, Yearly Meeting superintendent of evangelistic work, was also present on First day, and preached with his usual earnestness.

Sterling Quarterly Meeting was held at Sterling, Kan., the 23d and 24th ult. There were no visiting ministers from other Quarterly Meetings, but we had our new pastor from Calvary Monthly Meeting, whose presence and ministry, together with the earnestness of those in attendance from the other Monthly Meetings, was indeed very helpful and inspiring to all present. The sermon on Sabbath morning from the text: "Son of man, seest thou this?" was a strong one, and of lasting impression. The temperance session was one of the very best. The next Quarterly Meeting will be held at Calvary, 14 miles northeast of Hoisington, Barton County, Kan., in Second month.

MARRIED.

DE COU—PEMBERTON.—At the home of Joseph Pemberton, West Milton, Ohio, Eleventh month 14, 1907, Clayton Lippincott De Cou, Moorestown, N. J., and Anna May Pemberton, West Milton.

HINSHAW—WILLIAMS.—At the bride's home, Winchester, Ind., Eleventh month 20, 1907, Earl Hinshaw, son of the late Simpson A. Hinshaw and Ethel Mae Williams.

DIED.

BLUNK.—At the home of her son, James Blunk, Uhrichsville, Ohio, Eleventh month 23, 1907, Elizabeth Blunk, wife of Aaron Blunk. She was a life member of Friends, and was ready and anxious for the rest and peace of the Heavenly Home.

KEMP.—At Wichita, Kan., Eleventh month 29, 1907, Albert K. Kemp, a consistent member of University Meeting, aged fifty-four years. Deceased was born in Park County, Ind., and came to Kansas twenty-two years ago. He founded the town of Haviland, where he lived until 1903, when he removed to Wichita and engaged in the banking business.

MOORE.—At Elizabethtown, Ind., Eleventh month 13, 1907, Thomas J. Moore, in his eighty-second year. The deceased was a member of Sandcreek Monthly Meeting, Bartholomew County, Ind.

REYNOLDS.—At Bloomingdale, Ind., Eleventh month 27, 1907, Sarah J. Reynolds.

WHITE.—At her residence in Raysville, Ind., Eighth month 7, 1907, aged ninety-one years, Hannah A. White. She was both faithful and fearless all through a remarkable life unto a peaceful end, always doing what she could for family, for charity and the church.

WINDLE.—At his home near Farmer's Institute, Ind., Eleventh month 29, 1907, Isaac E. Windle, aged sixty-six years.

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR TWELFTH MONTH 22, 1907.

THE MAGNIFICAT: A CHRISTMAS SONG.

LUKE 1: 46-55.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. Micah's song. Mic. 5: 1-4.
Third-day. Zechariah's song. Zech. 14: 20, 21.
Fourth-day. "The Sun of Righteousness." Mal. 4: 2, 3.
Fifth-day. The angel's song. Luke 2: 13, 14.
Sixth-day. Zacharias's song. Luke 1: 68-79.
Seventh-day. Simeon's song. Luke 2: 29-35.

The joy and blessedness that filled the hearts of these waiting Israelites could find no other fitting form of expression than in these rhythmical utterances of Zacharias and Simeon and Mary. Prose was too tame to tell out the gladness of hearts which felt that now the looked-for redemption of Jerusalem was at hand. And so we have these beautiful psalms of praise with the spirituality of the Hebrew pouring out adoration to that God whose promises had been of old, but whose faithfulness was—and is—to all generations.

Are we not struck with the broad outlook of those to whom first this knowledge of the Messiah came? It was not alone the personal honor and privilege, precious as these were, but there was also the deliverance of Israel, the bringing in of justice and equity, the ending of oppression and the lifting up of the humble. Judgment and truth met; righteousness and peace kissed. The kingdom of God is to be established, and all nations are to be blessed. So much of our singing to-day is attempted description of our own states,—a sort of exploiting of personal experiences and desires, that it is worth while to look at these outpourings of adoration and gratitude and far-reaching aspirations as correctives to the subjectivity of many modern songs.

In these we see an enlarging of the thought, even while borrowing the language of the Psalmist of old. If it is needful for the cultivation of a good English style that we read diligently after the best authors, it is no less important for our spiritual development that we meditate upon the ways of God with man; and to know what He will be to us, we may well read of His dealings with others. It is no less Mary's hymn because David had said some parts of it before her. Her own heart was full of like emotions, and what she uttered was "with the spirit and with the understanding also."

No strictest quietist could have forbidden song to this young girl who felt herself so signally honored, and who so joyfully gave herself to her duty. So of us who know of a new song, even praise unto our God, being put into our mouths, when we can adopt the language of the more gifted and inspired of speech, our own spirits rise and expand as we are borne up in their words of prayer and praise. "Praise is comely for the upright," and "the ransomed of the Lord shall come with singing unto Zion; and everlasting joy shall be upon their heads." Shall they not praise?

BOOK NOTICES.

The Whittier Calendar for 1908. Published by The Biddle Press, 1010 Cherry Street, Philadelphia. Price, 50 cents. One of the most timely calendars on the market is the Whittier Calendar just issued by The Biddle Press. The front cover is prettily designed with a pen and ink sketch of Whittier. The four illustrations taken from some of his well-known poems were prepared by Amy Sharpless. The first illustration is a scene from "Snow-Bound," the second from "The Barefoot Boy," the third from "Maud Muller," and the fourth from "The Frost King." It is printed on a heavy, light brown paper, with all edges deckled. The whole presents a modern appearance becoming to the Quaker poet.

Marguerite, or The Quaker Minister's Daughter, by Mary Huestis Fawcett. For sale at Strawbridge & Clothier's. Price, \$1.00. This little work is a love-story in rhyme, which will afford a pleasant evening's reading for those interested in current literature.

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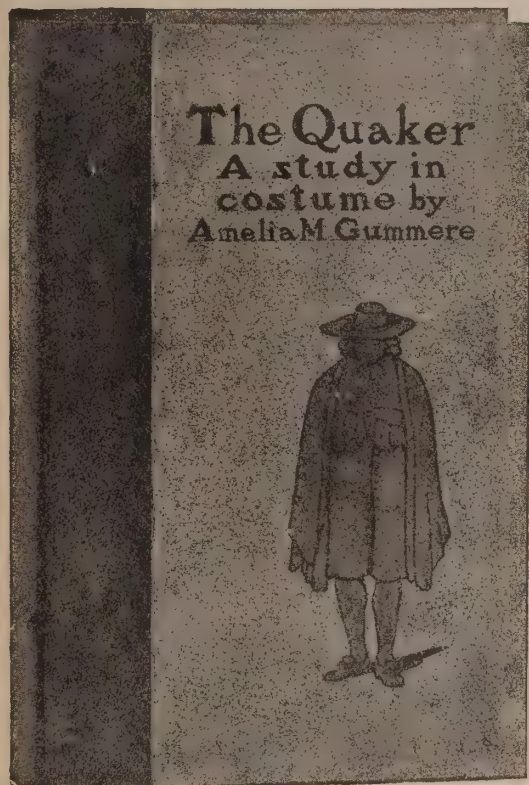
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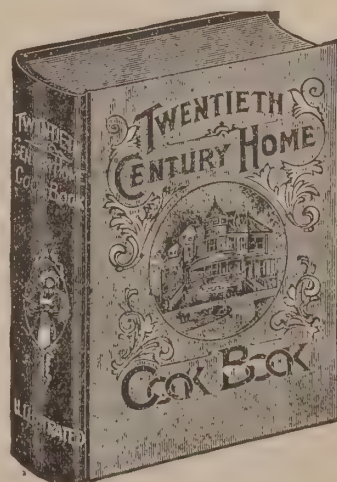
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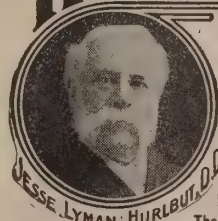
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The

American Friend

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A Christmas Child

She came to me at Christmas time and made me
mother, and it seemed
There was a Christ indeed and He had given me the
joy I'd dreamed.

She nestled to me, and I kept her near and warm,
surprised to find
The arms that held my babe so close were opened
wider to her kind.

I hid her safe within my heart. "My heart," I said,
"is all for you,"
But lo, she left the door ajar and all the world came
flocking through.

She needed me. I learned to know the royal joy
that service brings,
She was so helpless that I grew to love all little
helpless things.

She trusted me, and I who ne'er had trusted, save in
self, grew cold
With panic lest this precious life should know no
stronger, surer hold.

She lay and smiled and in her eyes I watched my
narrow world grow broad,
Within her tiny, crumpled hand I touched the mighty
hand of God.

—By ISABEL E. MACKAY, in *Scribners*

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[FOR THE AMERICAN FRIEND.]
CHRISTMAS FANCIES.

The vibrant air is thrilling
With the music of the spheres;
Joyous thoughts our hearts are filling,
Smiles have banished all our tears.

Subtle forces 'round us stealing,
Bind us with their golden chains;
Memory's bells are softly pealing
Forth their tender, mellow strains.

Our hearts are soft and glowing,
As we listen to their chime,
With a tide of memories flowing
Of the happy Christmas time.

Loving faces rise before us,
Forms of friends of long ago;
Scenes of childhood hover o'er us
In the twilight's ruddy glow.

Before us, softly gliding,
Pass the phantoms of the past;
Some our happiness deriding,
Others, halos 'round us cast.

And there comes a strange, sweet mixture,
Half of pleasure, half of pain,
As we gaze upon the picture
Painted by that silent train.

Other thoughts are stealing o'er us,
Of the old Judean hills,
And we hear the rapturous chorus
Which the wondering shepherd thrills:

"Glory unto God the Highest!
Holy peace upon the earth!
Hosanna in the Highest!
We proclaim a Saviour's birth!"

GEO. E. WRIGHT.

Cleo, Okla.



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VOL. XIV.

PHILADELPHIA, TWELFTH MONTH 19, 1907.

No. 51

LET US TRY TO BE AS GOOD AS PEOPLE SAY WE ARE.

The London letter in the *Church Standard* (Episcopalian), for Eleventh month 23d, is particularly interesting to Friends. The writer of the letter takes a very discouraged and pessimistic view of the world to-day. He thinks that the "proper thing" in society at present is generally something "improper," and that readers are mainly fed on "social scandal," "indelicate gossip," and "unsanitary fiction."

His "one bright star of hope" is the possibility of "a revival of the gentle Christianity, honest business ways and simple habits of life of the old Society of Friends." In a burst of prophecy, he says: "Five years of widespread Quakerism would be the salvation of the race!" It is a comfort that one who is so prone as this writer is to see the dark side of life sees so much that is good and hopeful and renovating in our message and our manner of life. Such confidence in us and in our Christian ideals certainly ought to make us have a very high sense of responsibility and opportunity. A poor peasant, who was leading St. Francis' donkey once, turned to the saint and asked: "Is it true that you are brother Francis of Assisi?" The saint admitted that it was true. "Very well, then," said the peasant, "try to be as good as people say you are, that they may not be disappointed in their expectation of you; that is my advice." Immediately the saint dismounted and warmly thanked his humble counsellor. It would be very well for us to remember this wise advice, to try to be as honest and simple and spiritual as people suppose we are.

Let us imagine for a moment that this writer's prophecy were suddenly realized and we had the "running" of society for five years. Could we manage it so that "the salvation of the race" would result from our experiment? Probably *five years* would prove rather short for such momentous effects! What should we do first? It would need a "Five Years Meeting" to settle that, and probably there would be some difference of opinion over the question!

While the world is getting ready to invite us to manage its complicated affairs, might it not be well

for us to get our hand in by a little preparatory practice? Would it not be very well for us to show that we have ideals for the race which *will work* and which we are *actually trying among ourselves*? To begin with simple matters first; suppose every Friend would try for five years to cut all gossip out of his life and to treat his fellow Friends literally as brothers. For most of us this would be considerable of a revolution. If we went a step farther, and squared up our business relations to a plane of absolute honesty—paid for our religious paper when the subscription was due! and kept every promise and requirement, as under the eye of a heavenly accountant we should like to have things look—that would mean, too, still more of a revolution. And if we undertook to weed out of our religion every bit of sham, hypocrisy, insincerity and every unspiritual trait, and made it throb through and through with love—love first to Him who loves us with an infinite love, and next love to all men regardless of their treatment of us—that would involve a good deal of "fixing up!" To be perfectly frank and honest, we are not ready yet to pose as models. We are far from apprehending that for which Christ apprehended us. We have still much building to do over against our own house before we can use the apostolic language: "We would to God that all men were not only almost, but altogether, such as we are;" for, alas, we must add, "except our bonds and limitations!"

R. M. J.

"BLUE SUNDAYS."

There is a general movement throughout the country in favor of the enforcement of "Sunday Laws." Chicago and Cleveland are attempting to close illegal saloons, while Kansas City and New York have put the ban upon places of popular amusement. The change in New York was so radical and effective that the result was semi-tragic. To the casual observer it was amusing, but for those who are interested in moral and religious reform, it was not without significance.

Beginning with an occasional "Sunday Sacred Concert" a generation ago, the evil had grown in the metropolis until more than one-half the theatres and

concerts gave regular entertainments on First-days, often with more profit than at other times. But a recent decision by Judge O'Gorman, putting a strict interpretation on an old clause in the city's charter, makes it unlawful to exhibit on First-day "any interlude, tragedy, comedy, opera, ballet, play, farce, negro minstrelsy, negro or other dancing, or *any other entertainment of the stage*," and last week, for the first time in the history of the city, New York enjoyed a "blue Sunday." Even the stereopticon views, illustrating Scripture texts and life-motion pictures of the Y. M. C. A., also the lectures and entertainments of the Educational Alliance were suppressed.

The sudden reviving and enforcement of an obsolete law is a unique situation in a democratic government, since it is practically the only way by which a legal enactment completely at variance with the habits and standards of a considerable portion of the people can obtain. This time it chanced to favor puritanic ideals quite the reverse of the popular tendency toward making the first day of the week a time for "exciting amusement." Incidentally, it is a revelation of social and moral conditions of peculiar interest.

One of the most universally recognized Christian duties is the observance of one day in seven as a time of rest. But it is more than a Christian tradition. It is a physical necessity for the highest efficiency of labor. Never since the race began has there been greater need for a weekly day of rest. The incessant grind and nervous strain of modern industry increases, rather than diminishes, the demand for an occasional Sabbath. Even some of the theatrical managers of the country, notwithstanding the neat profits from "Sunday Shows," favor a rest day for their troupes. One is quoted as saying, "I don't think it is a good thing for either the managers or the performers to be obliged to work on Sunday." Then, too, it is coming to be the only day which working men have with their families. The fourth commandment was written not alone on tablets of stone, but in the constitution of man and society.

No one needs or desires a day of idleness, but rather a time for relaxation from responsibility and toil. For those who are inclined to worship it has ever been a time for turning the mind to higher things. But alas, the picture presented by the recent New York "Blue Sunday" is too forcible a reminder of the fact that, for the vast majority of our citizens, First-day is a time of recreation. It is estimated that the loss for the day to entertainment interests

alone amounted to \$150,000. Several mass-meetings were held to protest against the law, at one of which there were representatives from a constituency of not less than 100,000 people. Hundreds of foreigners stood on the streets near their accustomed play-houses and dance-halls and argued the merits of the law. As darkness settled over the city, Broadway thronged with "a happy, harmless assortment of all kinds of life" not unlike those seen at carnivals and on election nights.

This feverish, unhealthy craving for "Sunday" entertainment is the result of a long process of training, which never should have been allowed, but which is now more or less fixed, and it will take more than the enforcement of "Sunday laws" to bring the people back to wholesome habits. In a land where freedom of conscience is one of the most sacred rights of the people, the best that can be expected from law is a partial curtailment of forces which make for evil. Let us thank God for these. But the duty of every one who loves a Christian Sabbath cannot stop with law. We must take men as they are, and create in them a sentiment in favor of wholesome ideals.

RELIGIOUS EDUCATION.*

BY MARY M. HOBBS.

The question as to whether Quaker education should have any marks of distinction from education in general is, it would appear, in danger of being settled in the negative. The public graded and high schools have almost swallowed our monthly meeting schools and academies, and our State universities and the larger colleges attract our young people.

This has come about not by forethought, but inevitably; and it is necessary for us to consider whether it is wise to attempt to perpetuate our efforts for denominational education. This question should be considered from the standpoint of the needs of the time; not Quaker needs alone, but, first, the general conditions and, secondly, the attitude towards these needs which our Society as a distinct part of the public should maintain—that is our part in facing and meeting and helping to settle present-day problems.

Does this require some special training for our young people apart from that which the State provides? When we began our educational work, there were no public schools; the whole system of our State educational institutions has grown up since then. The public schools fill a most necessary place in a government such as ours, and it is desirable, generally speaking, that our children receive a part of their education in them. They are democratic, truly American institutions and the children learn to live with other people; they learn to respect the rights

* Read before the Educational Session of Baltimore Yearly Meeting in Eleventh month, 1907.

and opinions of others, and thus get broader views of life. And yet I believe that to us God has committed a message to the world which does require some special training directly in keeping with this message. As a church, we need it, because our very existence is largely dependent upon the intelligent devotion of our membership. Consequently, if we have a particular work to do we should fit ourselves to do it well. We are not held together by a religious hierarchy, and if we ever come to be, we will no longer be the Society of Friends. We set more value upon individual responsibility than others do, and, therefore, we must care more earnestly for individual training in matters pertaining both to the church and to the world about us.

By this it is not intended that we should have theological seminaries or schools devoted to religious instruction in the general acceptance of that term, but that at the time when our young people are settling to their religious beliefs, they should be in an atmosphere at once scholarly and distinctly religious; with teachers, who, while imparting scientific, linguistic, and literary lore, will at the same time imbue them with the essential spiritual teaching, which is our heritage and which it is their business to carry to humanity. To my mind, religion is education and education is religion, and to sever them is to destroy the best part of each. The whole object of each is to enable us to come into right relations with other people and our Heavenly Father.

Thus much we may claim as our own denominational needs. This at once opens the even more vital need of the world in which we live. Does "the world need its Quaker?" If it does, and I hope to show that it does, we need the very best possible training of mind and soul in order to meet this larger need. No longer can we hedge ourselves about and be a separate people in an exclusive sense. In our age humanity is one and we must join hands with all who strive for the redemption of the world.

In the formation of the Religious Society of Friends, it was clearly recognized that education should be encouraged. In other denominations there was ample opportunity for the education of the ministry, but with us, since any one might be called of the Lord to preach, no such provision could be made. There was no division into ministry and laity, and this democratic basis made it impossible for people to select those who should carry the glad tidings. More than this, however, the fact of the brotherhood of man, of the infinite worth of each individual, man or woman, boy or girl, was one of the great characteristics of the early Quaker. And this fact differentiated him from the rest of the world. This was his true peculiarity of which his broad-brimmed, stationary hat, his collarless coat and his thee and thou were but the symbols.

Emerson has well said that "*the cheapness of man* is every day's tragedy." This tragedy pressed upon the Society in its early as in all of its subsequent history.

The founder himself went frequently into courts

and exhorted the justices to deal justly with servants and those in humble station. Fox, too, very early in his labors, set up schools for boys and girls, in which "everything civil and useful in creation" might be taught. Just how he would have defined this rather extensive curriculum we can not say, but it is quite likely that he would have excluded some things which we of this day consider both civil and useful.

However Fox may have regarded these matters, it is quite certain that his followers of the next generation placed a rather stringent interpretation upon his words and conducted their schools "where a guarded religious education might be obtained" with a rigorous exclusion of many, if not of most, of the amenities of life. The exactions and the discipline of those days are something appalling to our modern sensibilities. One part of our mental and spiritual make up they treated with contempt, and did all in their power to annihilate. They seem to have decided that any cultivation of the aesthetic in man was of beelzebub. So pronounced did they become that pictures were made under the ban of "graven images," and singing or humming a tune, or even whistling, was an offense to be punished as a grave misdemeanor. One cannot believe that George Fox would have ever gone to these extremes. This guarded religious education was fast becoming a regardless, irreligious suppression of the natural God-given faculties, when the onward sweep of the great educational revival through the public schools swept most of the denominational schools either out of business altogether or so far forced modern methods upon them that they lost their rigor.

As an instance of the intensity of this feeling for unyielding compliance with the rules of discipline there stands to-day a well-built, brick school-house about seven miles from Guilford College, erected in protest against the laxity of New Garden Boarding-School, because the girls there were allowed to wear basques to their dresses, instead of the regulation round, beltless waists. A rival school for girls was inaugurated which should conform to proper dress and address. It lasted, perhaps, two years, and died an inevitable death.

There was also with the increased interest in general education a relaxation within the denomination itself of much of the old-time rigor, and it is not likely that all of the changes were due to external pressure. And yet this guarded religious education did contain an element which I greatly fear we of the present are disregarding to our detriment. Such as could endure the discipline and conform to the exacting standards were trained for the church. Many were doubtless driven away and lost to the Society, but certain it is that there were men and women trained in those days who could stand in the evil day, and, having done all, stand.

We ought to learn the secret, and, while eliminating the unprofitable features of their work, perpetuate that love and devotion for the church of our

forefathers which they manifested in such a marked degree.

They maintained separate, exclusive schools for the members of the Society, and thus they were enabled to enforce an adherence to the forms of doctrine and discipline and to inculcate the truths recognized as the peculiar views of Friends. This had both its advantages and its disadvantages. Too often the strength of discipline was spent upon the mint, anise and cummin of the peculiar testimonies of Friends, and the weightier matters were neglected. To us it seems almost inhuman to shut ourselves up as though we would say, "We have no part nor lot with you;" and yet if we are to maintain the organization so dear to us, we must have a distinctive church, loyalty and devotion, and to secure this requires some special effort in the education of children.

Our young people are educated with those of other denominations; they become acquainted with the methods and the teaching of others, and find in them much to admire and attract. Avenues of service are opened for them more readily than in our own meetings, and they become interested in what they do. While we are standing off watching whether it will "be the part of wisdom" to put them into service, others offer them places and set them to work. Service and sacrifice make people loyal church members.

We cannot secure loyalty in the old way by the administration of authority, but we must seek out new ways through the active exercise of the principles so dear to us, applied to surrounding needs and conditions, in which the young people must be enlisted. Not in the cross bearing of peculiar clothes and language must our children learn allegiance, but in the larger, more Christ-like bearing of humanity's burdens, its needs, its ignorance, its sin. Thus, they will come to recognize that the principles for which we stand are the same for which the early Friends suffered, and that they tower above and reach beneath all form and ceremony in the magnificent sweep of their universality. In this education the definition of things "civil and useful" must be in keeping with the outlook of our own age, not hampered by medieval theology or crude scientific knowledge. We must, as Theodore Parker said, "Live upon the past in the present for the future;" and to do this we must know the past, its history, its literature, its achievement, its successes and its failures. Only thus may we understand the present with its problems and its opportunities; and by knowing what has been, see with prophetic eye what will be. We must have historic retrospect in order that we may have prophetic perspective.

If we are to be educated and live for the future, we must know not only the past, but we must know the present as well. Modern science has unfolded not only new facts, but a new method of investigating facts. We no longer ask for theories, but for the facts in the case; that is, for the truth so far as known. In our day students are seekers, or friends of truth, and this is our modern religious education.

Not certain forms of dress or address or peculiar names for days and months or to segregate ourselves from the rest of humanity, but to know the truth and by the truth to be made free. This it was which made George Fox the freest man in Europe. We must study to know the facts, and then study to transform conditions which need transforming, to develop such as are full of possibility and to eliminate such as are detrimental. A fact is a sacred thing. Agassiz said, "A physical fact is as sacred as a moral principle." When we come to recognize this truth, we will cease to be afraid of scientific methods; and when, with Rufus M. Jones, we see that "all facts are spiritual," we shall catch a glimpse of the sublimity of things which once seemed commonplace and a new meaning will illumine existence. Our reverence for truth will be enlarged, and we shall be more afraid of hypocrisy and falsehood than of evolution and higher criticism.

It is no part of religion to suppress the truth, and when scientific fact is made the vehicle of spiritual force, we shall have a power for good which we little dream of now.

(To be continued.)

[FOR THE AMERICAN FRIEND.]

GOD'S KINDNESS TO LAME SOULS.

BY THEODORE L. CUYLER.

After David had been firmly seated on the throne, he inquired whether any of the house of Saul were yet living; for if so, he would like to show them kindness for the sake of his beloved friend, Jonathan. An old family steward, named Ziba, reports to the king that there is a son of Jonathan yet living, who is "lame on his feet." This is about the only fact known in regard to the poor waif of a dethroned royal family. He is a cripple. Ever since his nurse had fled from the house at the tidings of Jonathan's bloody death, and had dropped the little five-year-old in her panic, he had been incurably lame in both his feet. And so he had been sheltered in the house of one Machir, over on the eastern side of the Jordan.

As soon as David learns that a child of his bosom friend is still in the land of the living, he remembers that he had once made a covenant with Jonathan to show the "kindness of the Lord" to his house forever. He promptly sends one of the royal chariots to Lo-debar with orders to bring the poor lame Mephibosheth up to court. When the abashed cripple reaches the palace and hobbles into the king's presence chamber, he is perfectly overwhelmed. He falls on his face, and exclaims, "What is thy servant, that thou shouldst look upon such a dead dog as I am?" Mephibosheth seems to have been a shy and gentle creature like many others who suffer from bodily infirmities; but there is nothing which so soon lays one flat on the face as a volley of unexpected kindness. No artillery kills an enemy like a broadside of love. If Mephibosheth had been taught from his childhood to regard David as the destroyer of the dynasty of Saul, all his early prejudices must have

melted at once when the monarch receives him so graciously. Not only receives him, but adopts him, "for Jonathan's sake," into the royal household! He sits at the king's board every day, and finds a royal table "a good hiding-place for lame legs." In that wild age of war and violence, when revenge was so constantly practiced, this little cabinet picture of the fugitive cripple seated at the imperial banquets has in it the lineaments of the New Testament Gospel. It is a very pretty parable of God's mercy to crippled souls.

Every sinner is lamed by sin, and is wholly impotent to restore himself. When the Holy Spirit awakens a sinner to a deep conviction of his own guilt, he is ready to confess his utter unworthiness in language as strong as that used by Mephibosheth. The godly Rutherford of Scotland describes himself in the same impassioned language as having once been a "dead carcass, not able to step over a straw." John Bunyan uses quite as vehement expressions in his "Grace Abounding." Pungent convictions of personal guilt do not appear to be as common in these days; but I doubt whether any man can rightly appreciate the wonderful mercy of God in Jesus Christ, and the infinite preciousness of atoning love, unless he has been broken down in penitent self-abasement. The lowliest convictions of guilt are usually the prelude to the loftiest attainments in godliness. The repentant and restored cripples are those whose feet become "like hinds' feet" in running in the pathway of God's commandments.

There is a beautiful parallel between David's embassy of kindness to bring up Mephibosheth to Hebron, and the mission of the atoning Saviour to crippled humanity in its far-off wanderings. That royal chariot halting at the poor lame fellow's door to carry him up to the king, is a fine figure of the Divine mercy that stops at the sinner's doorway. Grace furnishes the chariot. Grace sent the only begotten Son of God into the world, that whosoever trusteth in Him should not perish, but have everlasting life. This home-bringing of the lamed exile to the palace reminds us of that scene where the father welcomes home the wanderer from the far country, and kills for him the fatted calf, and clothes him in the goodly robe. This reception of a repentant and believing soul is all for Jesus' sake, even as Mephibosheth was welcomed for Jonathan's sake. Christ's sufferings on the cross, and His intercession are at the bottom of every sinner's salvation. When any of us get admission to the marriage supper in our Father's house, our song will be to Him who came to seek and to save the lost. What a family of restored cripples there will be at that supper of the King!

God's kindness to the lame is not only manifested in the atonement, or in pardon to the penitent sinner, or in converting grace; it is shown in His patient forbearance and compassion to stumbling Christians. For Christians do stumble, and some of them shockingly. Peter was not the first or the last to catch a disgraceful fall; he never would have healed a cripple in the "Gate Beautiful" if His own spiritual lame-

ness had not been cured by his forgiving Saviour a short time before. God's ambulances are kept pretty busy. The difference between an impenitent sinner and a Christian is that the one is willing to continue weak and wicked; the other, when he slips and sprains himself, is not content to lie on his face, but repents and seeks recovery, and walks more circumspectly. God is very forbearing towards the feeble Christians who, like Bunyan's "Ready-to-halt," hobble on crutches; but such slay no giants, reap no harvests, and win no crowns. They are not models. When a soul has once been healed by Divine grace of its lameness, it ought, like the cured cripple at the temple gate, to be walking and leaping and praising God.

Brooklyn, N. Y.

JOSEPH WRIGHT.

Joseph Wright, son of John and Hannah Wright, was born in Columbiana County, Ohio, Eleventh month 24, 1812, and died at the home of his elder daughter, Ellen C. Wright, in Wilmington, Ohio, Eleventh month 2, 1907, having lived until within twenty-two days of his ninety-fifth birthday.

When he was three years old, his parents moved to Highland County, where his father engaged in teaching, and where he sometimes exercised a gift in the ministry. At the age of nine, he was left an orphan, and was bound to Samuel Coffin, a Friend of unusual force, both in intelligence and spirituality. Here he was given a good home, and a year's schooling in the winter months. In his sixteenth year he overheard some one speaking of him as a good boy. He felt that he was not good, and was condemned for seeming to be what he was not, and his conviction of sin did not leave him till conversion brought peace to his heart, and so his religious life began.

After he came of age he went to the Friends High School at Harveysburg, and made some advancement in the course of study there. The next ten years were chiefly spent in teaching, till there were hundreds of young people who had pleasant memories of him as a teacher. He was through all his long life a constant reader of good literature, and so spent many happy hours, and acquired a deep and liberal culture like that of a scholar.

At the age of twenty-seven, he married Lydia Cowgill and lived with her in happy union more than fifty years. They had seven children, six of whom lived till after the celebration of the golden wedding, and four of whom still survive. These four all followed the example of their father in choosing a calling. Ellen C. has been for more than thirty years a professor in Wilmington College. David S. has been for the same time a professor in the Iowa State Normal School, and Jonathan B. is superintendent of schools at Harveysburg, Ohio, and Emma Hale, the youngest daughter, taught in the public schools a number of years.

He first settled at Fall Creek, but soon moved to

Clear Creek. Here, as his father had done before him, he felt called to public service, and his efforts met with such acceptance that in a year or two his gift was acknowledged and he was recorded a minister of the Gospel. He devoted much time and thought to this work and rarely in his life missed a business or a mid-week meeting. Occasionally he visited with a minute meetings in other States and in Ohio.



JOSEPH WRIGHT.

Though he was brought up under the old régime, and was past middle life when the revival period came, he was in hearty sympathy with it, and one of its most unflinching champions. He was one of the first of our ministers to engage in union revival services, and later he labored zealously in Quaker revivals, and hundreds were converted under his preaching.

As long as he could drive he was constantly called upon to attend funerals, and he performed many marriage ceremonies. He was remarkably free from self-seeking, but he took an innocent, child-like delight in the appreciation and love of his friends. He was peculiarly free from envy and jealousy, and he delighted in the ministry of men whom he regarded as more gifted than himself, and his latter years, when he felt his own powers declining, were not unhappy years, though attended by the giving up of work in which he had found great delight.

He was one of the founders of Wilmington College, and for twenty years served on its Board of Managers.

His life, though it had its hardships and its prov-

ings, was remarkably full of sunshine. He always loved a jest, and he sometimes called that his weakness, but it was an element of strength in his character, for as it bubbled up spontaneously in his talk it convinced everyone there is nothing gloomy or morose in a healthy religious experience. His life was remarkably free from sickness and pain, and his death was a falling asleep. When far past ninety his mental and physical sanity was surprising.

In all the later years of his ministry he preached the Gospel of complete deliverance from sin and exemplified it by such a life as convinced men of its blessed possibility. His life was the greatest sermon he ever preached. Such a life is the most cogent argument for Christianity. It has in it a logic so convincing that unbelief is impossible within the reach of its influence.

Some Views on Present Day Topics.

CONCERNING THE OBSERVANCE OF THE FIRST DAY OF THE WEEK.

BY SYLVESTER JONES.

At the beginning of this article, I would disclaim any inclination to seek a weak substitute for the "will of God" as a basis for the observance of a special day. The preparation of this paper is rather an endeavor to arrive at a more perfect knowledge of the divine will.

It might seem at first, that for light on this subject we should turn at once to the New Testament. But to understand the latter correctly, it is necessary to go back to the Old Testament, for the roots of the New Testament are in the Old and there we must seek for principles that will help us in the task to which we have set ourselves.

This is especially necessary in consideration of the fact that in the New Testament we have no explicit commands for the observance or non-observance of any particular day. Its teachings on this subject are found in general principles and in concrete examples and not in direct precepts. In order to understand the application of these general principles and appropriate the examples, it is essential to know the conditions under which they were given. It seems best, therefore, to begin the study with a consideration of the fourth commandment. This is proper for two reasons: First, because of a certain analogy, which at times has been greatly magnified, between the Jewish Sabbath and the Christian observance of the first day of the week. Second, because, if the observance of the fourth commandment meets any need of the moral nature of mankind, its observance is perpetual or until that need is removed. (For the fourth commandment, see Ex. 20, 8-11 and Deut. 5, 12-15.)

Now, we do the Scriptures no violence by considering this fourth commandment apart from its association with the other nine. It has no vital connection with the others. The fact of its being given at the same time is the only thing which associates it with

them. This would not necessarily give it the ethical importance attached to the others. Indeed, the keeping holy of the Sabbath seems to have been entirely ceremonial and not ethical. By this ceremonial holiness is meant a holiness such as was required of the priests before they engaged in the services of their office, or a holiness similar in nature to that required of the people, when, before some great event, they were commanded to sanctify themselves. In the case of this commandment the holiness consisted entirely of a cessation from all labor, and the details of its observance were regulated by rules such as are common in all ritualistic practices. A further evidence that this commandment was ceremonial rather than ethical is shown by the fact that its provisions were binding with as much force upon the cattle as upon man.

Christ kept the Sabbath as he did all the ceremonial law. His attitude toward this typified his attitude toward all the rituals of Judaism. He complied with the spirit as well as the letter of Sabbath observance. His enunciation of the truth that the "Sabbath was made for man and not man for the Sabbath," brought a new meaning to this ritual of the Mosaic law. It was as if he had said, "There is nothing in the Sabbath itself which makes its observance a moral obligation. Only when it serves man's highest good does it become morally obligatory." This, as well as his entire attitude, shows clearly that he was preparing the way for the disregard of such ceremonials by the ushering in of higher Christian ideals.

That the seventh day of the week continued to be kept by the early Jewish Christians is evident. Its very observance gave the Christian propagandists a fruitful opportunity, which they did not fail to improve, to spread the new teaching; but in no wise does this give support to the idea that Sabbath keeping was a tenet of Christianity. The Jewish converts continued for a time to observe most of the Mosaic rituals; indeed, the transition was not by one sweeping change. Only as they came to comprehend the real nature of Christianity did they discard those practices, not only because unavailing, but also as inconsistent. Jesus, himself, in His last extended conversation with His disciples, told them, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth." It was the Holy Spirit guiding the church into all the truth that caused the Sabbath to be discarded as a ceremonial observance.

There are three reasons which bring us to this conclusion. First, during the New Testament times, there were a number of Gentile churches, made up largely of converts from paganism, who were unaccustomed to Sabbath observance. If this had been required of them, extended and repeated instructions on the matter would have been necessary. The complete absence of any such instructions is negative evidence that no such requirement existed. Second, when the question of the use of the rituals of the old

law come up in the church at Colosse, Paul enlightened them on the matter with these words, "having blotted out (that is Christ) the bond written in ordinances that was against us, which was contrary to us, and he hath taken it out of the way, nailing it to the cross. . . . Let no man, therefore, judge you in meat, or in drink, or in respect of a feast day, or a new moon, or a Sabbath day, which are a shadow of the things to come." Thus, the ritualistic Sabbath was abolished in so far as Paul was influential. Third, the most weighty reason of all, in my opinion, is that the command, "Remember the Sabbath day to keep it holy," is contrary to the spirit of Christianity. The command is to keep one special day holy, hence the others might or might not be kept holy. Christianity teaches us that every day is to be kept holy. Saturday is to be holy, Sunday is to be holy, Monday is to be holy, all the seven days of the week are to be holy days. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

Believing thus, that the Jewish Sabbath has no place in the higher and more spiritual revelation of Christ, it now remains for us to examine the New Testament and see what its teachings are as regards the observance of a special day, and what ground and warrant, if any, it gives for such observance.

The first result of such an inquiry reveals that the New Testament contains no direct command concerning this matter. We must not, however, infer that the New Testament contains no teaching in regard to the observance of a certain day. Some of the most vital truths are not found in abstract definitions. They cannot be picked up like pebbles on the surface, but like the precious ores lie buried in the rocks. At most, the nuggets on the surface are only an earnest of what lies deeper. It is by searching the Scriptures, thus, that we find the ground and warrant for the observance of the first day of the week.

(To be continued.)

Things of Interest Among Ourselves.

Raymond S. Holding writes from Cedral, S. L. P., Mexico: "Everything moves along nicely here in Mexico. We are having a little touch of winter weather and it seems good."

Central Academy, Plainfield, Ind., opened the 9th inst., after having been closed ten days on account of a diphtheria scare. Things are going nicely, and none of the pupils were sick enough to call a doctor.

Royal J. Davis, St. John's College, Annapolis, Md., addressed a Whittier Centennial Meeting, held in Watson's Hall, Avondale, Chester Co., Pa., on First-day, the 15th inst. His topic was "Whittier: Poet, Quaker and Reformer."

Charles Replogle writes from Wenatchee, Wash.: "With two workers I am on my way to open a two months' meeting at Entiat, a valley twenty miles north of Wenatchee, on the Columbia River. We also have the prospect of a good meeting at Peshawlin."

Many of our readers will lament the death of Dr. Edward H. Magill, ex-president of Swarthmore College. Although a member of another branch of Friends, he was a man of large sympathies and took a great interest in every advance movement among Friends generally.

The number of Friends in Montreal having been considerably increased by recent arrivals from England, arrangements have now been made for the regular holding of a meeting for worship.

We would ask all Friends coming to Montreal to communicate with Prof. Alfred S. Aansfield, 214 Park Avenue, Montreal.

Eastern Quarterly Meeting was held at Piney Woods, N. C., the 29th and 30th ult., followed by a series of meetings. Eli Reece, evangelistic superintendent of North Carolina Yearly Meeting, was present; also J. Thomas Chappell, Upland, Ind., and Delphina Jenkins, Oklahoma. Several persons professed salvation, and the membership was strengthened and built up.

Lafayette Monthly Meeting, in Stevens County, Kan., will be held on Fourth-day, Twelfth month 18th, at 2 P. M.; and Fowler Monthly Meeting, Meade County, on Sixth-day, Twelfth month 20th, 7.30 P. M., to accommodate the Yearly Meeting's committee, appointed to visit these meetings, and if they deemed best to set up Fowler Quarterly Meeting, Fowler, on Seventh-day, Twelfth month 21st, 10 A. M.

A ten-days' meeting closed at Lapel, Ind., the 4th inst., conducted by Sylvester Newlin, Noblesville, Ind., which resulted in conversions, renewals and a deepening of spiritual life and interest among the members. The teaching was plain, practical and to the point, and the messages, full of love, sympathy and tenderness to the unsaved, were touching and convincing. The attendances were remarkably good. Members from other churches in the town assisted.

White River Monthly Meeting, held at Winchester, Ind., the 7th inst., was a time of blessing on account of the manifest presence of God and the unity with which the business was transacted. Two persons were received into membership by letter from the U. B. Church. Angeline Cox and John Hinshaw were appointed clerks for the coming year. Subscriptions were taken for THE AMERICAN FRIEND, and a number of old subscribers expressed their appreciation of the paper. Particular mention was made of the helpfulness of the editorials.

The Germantown Round Table has taken up the study of the Yearly Meetings for the year's work. Anna M. Moore and James S. Hiatt presented Indiana Yearly Meeting the evening of the 9th. On the same evening the Philadelphia Round Table held a special meeting to hear reports from its members who attended the Five Years Meeting. The Penn Literary Round Table, Haddonfield, met last week and discussed the subjects: "William Penn's Life" and "Religious and Civil Liberty," while the Haverford Round Table considered "Quaker Literature and Education."

The ninth annual report of the Lebanon Hospital for the Insane has just appeared in a neat pamphlet. Those interested can secure a copy by sending to the secretary of the American Committee, Robert B. Haines, 701 Provident Building, Philadelphia. During the year the treasurer of the General Committee, Richard Tangye, London; David Scull, chairman of the American Committee, and Thomas Scattergood, vice-chairman of the committee, both of Philadelphia, have died. The report shows that 155 cases have been treated at the hospital during the year. Of the 98 patients discharged, 28 have recovered, and 19 improved.

Benjamin A. Andrews, whose obituary appears elsewhere, was a native of Virginia, but most of his life was spent in the Middle West. In 1847, he moved with his young wife (formerly Mary Bruff, Damascus, Ohio) to Pleasant Plain, Iowa, where they began pioneer life together. For nearly thirty-five years they lived model lives, reared their children, and did what they could for the betterment of the community. To them were born eight sons and four daughters. His former wife having deceased—in 1884 he was united in marriage with Beulah C. Ellyson, Oskaloosa, Iowa, where they resided a number of years. Two of his children are well-known missionaries—Dr. B. F. Andrews, a medical missionary in Mexico, and Alsina M. Andrews, a missionary in Jamaica. Both of these, however, reached home a few days before his death.

Vermilion Quarterly Meeting's Institute for Ministers and Workers, held at Ridgefarm, Ill., the 3d and 4th inst., was one of unusual helpfulness. Lewis E. Stout preached the evening of the 3d; also gave two addresses. One was on "Development of Spiritual Gifts," in which he sought to emphasize the preciousness of spiritual gifts which God

bestows upon all believers and the importance of developing the same. In the address on "Feeding the Flock of God," he discussed the relation of the pastor and congregation. The orthodox doctrines of our church were plainly brought out in two papers. One, "J. J. Gurney, on the Bible," by Elwood Lewis; the other, "J. J. Gurney, on the Atonement," by John Reagan. Another paper was "Elias Hicks, on the Bible and the Atonement," by Martilla Cox, who told the doctrines of Elias Hicks in his own words. She closed with a few clear-cut remarks, which exposed some of the deceitfulness of so-called "modern thought." "How to Interest Men in Mission Work" was discussed by Aurialena Ellis, which resulted in several pledges being given for our mission work in Africa.

Millard Emerson, Quarterly Meeting superintendent, spoke earnestly on "Evangelistic Work." The evening service was in charge of John Stipp.

The centennial of Fairfield Monthly Meeting, Leesburg, Highland County, Ohio, occurred the seventh of Ninth month. It was celebrated the twenty-fourth of Tenth month. The forenoon was devoted to reminiscences from the older members. For the noon repast tables were set in the yard. In the afternoon Brice Andrews, Leesburg, read a historical sketch, and Levi Mills, Wilmington, delivered an address. The meeting at Fairfield was started by Bathsheba Allen Lupton some months before the grant of a Monthly Meeting by Redstone Quarterly Meeting, Pennsylvania.

The first services were held alternately at the homes of Bathsheba Lupton and Sarah Beals, the widow of the noted minister, Thomas Beals, who established meetings in many localities, and is said to have preached the first Friends sermon in the Northwestern Territory. The present brick house, the third meeting-house on this site, was erected in 1824. Nearly all the settlers in the neighborhood of Fairfield were Friends. It was in the line of travel for Friends from Pennsylvania, Virginia and North Carolina, and early records show certificates for hundreds who after a few years moved farther west, whose family names are familiar to-day because of the faithfulness of their descendants in the church. This emigration was principally to the western counties of Ohio, to Indiana and Iowa. The meeting at Fairfield has been prospered, and has been known as a loyal, active body from its organization until the present time.

The *Friends Missionary Advocate* for Twelfth month has appeared in a new and attractive cover. A paragraph from the editorial page is worthy of thought:

"A study of missionary reports for 1905-06 reveals the fact that while London and Dublin Friends average \$8.50 to the member for foreign missions, American Friends average 83 cents per member.

"The following is a showing of gifts for foreign mission work per member according to Yearly Meetings:

Philadelphia	\$2.05
New York	1.97
New England	1.96
California	1.78
Baltimore	1.36
Ohio	1.36
Canada	1.22
Iowa	1.03
Average of these, \$1.59.	
Indiana52
Western42
Wilmington41
Oregon28
North Carolina18
Kansas20

"The average of these six is 32 cents per member.

May M. Jones, one of our missionaries in Cuba, recently attended the Christian Young People's convention in the island, and sends the following account: "There are beginning to be clearly seen along the horizon indications of a new and better day for the younger generation in Cuba. If the church is faithful in keeping up the work already begun, they have before them a future happier and more peaceful than the past, in which their fathers have struggled on amid wars interminable, calamities and oppressions.

"That the young people of that beautiful island are rising up to fight valiantly—not with carnal weapons, but with the sword of truth—for the spiritual welfare of their people, has been clearly indicated by the large attendance and great enthusiasm in the second convention of Young People's

Societies and Sunday-Schools of Cuba, just held in Cardenas, a seaport on the north coast. Almost 200 delegates were present from all parts of the island, the larger part being converted Cuban young people.

"An intensely interesting and helpful program was carried out, in perfect order, reverence and harmony. An audience of 700 people was present at the opening session. A National Association of Young People's Societies and Sunday-Schools was formed before the convention closed.

"No Cuban town had ever seen the like before—such a crowd of people in the city for three days, without any drinking, blasphemy, immorality, nor fighting.

"A consecration service was held at the close of the convention, in which a large number of Cuban young men and women testified to their faith in Christ and consecrated themselves anew to work for the salvation of their countrymen."

Alexander M. Purdy has attended six Quarterly Meetings since leaving his home in New York State in Tenth month. He has also visited scores of meetings and families, "having most precious communion and fellowship." He says it was "with great pleasure I called upon Walter and Susan Carpenter, aged 97 and 94 years respectively. They have lived together about 72 years. He was born in Schnectady and she near Peekskill, N. Y. His memory is remarkable and he still takes a great interest in society matters. I have been most lovingly entertained in the home of my old friend, Allen Jay, who has a clear recollection of and is acquainted with many Friends, and more know him than any Friend of my acquaintance, or perhaps in the world. Timothy Nicholson still takes an active interest in church work. Josiah Binyard, Walnut Ridge, close to 90, is still bright and happy. It has been a great pleasure to me to go from meeting to meeting and from house to house and meet with aged pilgrims who can so interest me in their past associations.

"I am glad to know that there is a drawing together of the fathers and children—old and young—and less of running off into extremes, that we are getting to understand one another better. As I mingle with the young I am greatly encouraged to find so many being drawn into ministerial work, and that the future of our church has a brighter outlook." In another paragraph he says: "And here I would add my testimony, gathered from intermingling with Friends in their meetings and families, that they are almost a unit in their loyalty to the fundamental principles of Quakerism. * * * I am inclined to believe that there has been too much fear of undermining the foundation of our faith as a church, and that what a *very small* number of unsound *persons* may hold to is having but little, if any, influence with the mass of the body at large."

The observation of "Penn Day" at Penn College was delayed this year, in order that the opening exercises of the new gymnasium. A. F. N. Hambleton, chairman of the noon James Bruff, a member of the College Board, delivered an address on "Christian Citizenship Illustrated by the Life of Penn," and N. E. Kendall, Speaker of the Iowa House of Representatives, emphasized some lessons from the life of Penn.

In the afternoon enthusiastic exercises were held in the new gymnasium. A. F. N. Hambleton, chairman of the College Board, made the presentation speech, and President Rosenberger followed. There were also brief addresses given by Errol Peckham and Cora Mattison, on behalf of the students; by Lola I. Perkins, instructor in public speaking and girls' physical director, and by Ellison R. Purdy.

At the forenoon session impressive solos were rendered by Ralph Petty, a college student. At the afternoon session the college orchestra played two pieces, composed for the occasion by their director, J. Worth Allen.

The Y. W. C. A. furnished supper for the guests, and in the evening gave a successful literary entertainment.

The new gymnasium is proving a valuable addition to the college equipment. It furnishes not only a gymnasium floor and baths, but a number of music rooms and three society halls. It is proving to be the center of the social life of the college.

The enrollment this year shows several more than the highest previous enrollment, and all departments seem to be prospering.

The Biblical department is larger than usual, and a good interest is taken. About a dozen of the students in this department go out each First-day to visit Meetings, for preaching or Christian work.

The early part of Twelfth month is always an interesting

time for New York Friends, as the Permanent Board of the Yearly Meeting assembles at New York City, and part of their days are taken for the semi-annual reports of all the standing committees.

The trustees of Oakwood Seminary were gratified to note the prosperous outlook for the school. There are now 79 students. The school will not be removed from Union Springs, but it is hoped a new chapel will be erected there and a strong Friends' meeting be gathered.

The trustees of the H. H. Mosher Fund decided not to supply Friends' papers or periodicals in future. Approved books will be supplied free, as heretofore.

The Bible-School Board will push the "Teacher Training Classes" and hold "Conferences" and "Round Tables," as way may open. The improvements promised for 1908 in Friends' Bible lesson-helpers were heartily commended.

The Y. P. S. C. E. received reports from its president, Anna P. Birdsall, who has visited several societies. It was unanimously decided that the time was approaching when the Christian Endeavor work should be fully recognized by the Yearly Meeting, thus following the example set by the recent Five Years Meeting.

The Woman's Auxiliary of Foreign Missions was addressed by Sister Lennard, Calcutta, India, who portrayed in a graphic manner the horrors of the "White Slave Traffic." Substantial contributions were handed to her for her proposed Rescue Home.

The Evangelistic and Church Extension Committee received reports from the superintendents of the various Quarterly Meetings. There were many hopeful features considered. Five series of meetings have been held since the Yearly Meeting, three meetings supplied with pastors, and several added to our membership.

The Board of Home and Foreign Missions reported the richly manifested blessing of God as attending all efforts—in High Point, N. C., where new buildings are being erected for the negroes, in Mexico, in Cuba, and among the Indians. In Africa the missionaries preach to more than 1,000 natives at their meetings upon First-day. Letters from R. L. Simkin, Dr. De Vol and Margaret Holme, all of whom are in China, gave gratifying information.

The Temperance Committee heartily endorsed the "Loyal Stand-Bys," a new movement introduced, combining a seven-fold pledge against liquor, tobacco, narcotics, profanity, impurity, treating and gambling. They furnish a neat button, upon a blue ground of which is a white figure "7" and the words "keep pure."

The Committee upon Peace and Arbitration showed continuous effort in distributing literature and keeping the cause of peace alive by public addresses and sermons.

Third-day evening Rufus M. Jones, Haverford, gave his inspiring address upon "Present Opportunity of Friends."

Despite the inclement weather there was a good attendance.

Fourth-day evening the New York Monthly Meeting held its regular session.

This meeting has departed somewhat from the old order. The clerk immediately takes his place at the table and reads the opening minute.

Time is given for any who feel drawn to engage in vocal service, but no ministers or elders occupy the gallery.

For more than thirty years Charles W. Lawrence had served this Monthly Meeting as clerk. He did not feel he could accept another year of service.

There were many expressions of the high regard in which he was held by the meeting. His skill, courtesy, fairness and evident guidance by the Divine Spirit through all the long years of faithful service was considered by appreciative members. All present stood upon their feet in token of the esteem in which he is held. Arlando Marine and D. Sherman Taber were chosen as clerk and assistant clerk.

A few months ago, at the expiration of the thirty years' service, the New York Monthly Meeting presented Chas. W. Lawrence with a beautiful painting of Black Mountain, Lake George. It was the work of J. Bristol, and is a gem of art, and is highly prized by the recipient.

DIED.

ANDREWS.—At the home of his son, Joseph J. Andrews, Paonia, Colo., Eleventh month 19, 1907, Benjamin C. Andrews, in his eighty-sixth year. The deceased was a well-known Friend.

The International Lesson.

FOURTH QUARTER.

LESSON XIII. TWELFTH MONTH 29, 1907.

REVIEW.

READ PSALM 98.

GOLDEN TEXT.—Thou crownest the year with thy goodness. Psalm 65:11.

DAILY READINGS FOR PRECEDING WEEK.

- Second-day. Israel's new leader. Josh. 1:1-11.
 Third-day. Entering Canaan. Josh. 3:5-17.
 Fourth-day. Capture of Jericho. Josh. 6:8-20.
 Fifth-day. Cities of refuge. Josh. 20:1-9.
 Sixth-day. Gideon and his 300. Judg. 7:9-23.
 Seventh-day. Ruth's choice. Ruth 1:14-22.
 First-day. The boy Samuel. I Sam. 3:1-21.

As the lessons for 1908 begin with the life of Christ, and the Old Testament is not taken up again until the middle of the year, it might be well to review briefly the lessons of 1907, which are, with two or three exceptions, all taken from the Old Testament, beginning with Genesis.

If this be done, it will be seen that there is a continuity of thought through them which has not, perhaps, been so evident as the lessons have been taken week by week.

The course begins with God as the Creator of all things; then comes the creation of man "made in the image of God;" (3) man's sin and God's promise of salvation; (4) the story of Cain and Abel as illustrating the power and result of sin; (5) a picture of salvation, as illustrated by the story of Noah and

BOTH GAINED.

MAN AND WIFE FATTEN ON GRAPE-NUTS.

The notion that meat is necessary for real strength and the foundation of solid flesh is now no longer as prevalent as formerly.

Excessive meat eaters are usually sluggish a part of the time because they are not able to fully digest their food, and the undigested portion is changed into what is practically a kind of poison that acts upon the blood and nerves, thus getting all through the system.

"I was a heavy meat eater," writes an Illinois man, "and up to two years ago, was in very poor health. I suffered with indigestion so that I only weighed 95 pounds.

"Then I heard about Grape-Nuts and decided to try it. My wife laughed at me at first, but when I gained to 125 pounds and felt so fine, she thought she would eat Grape-Nuts too.

"Now she is fat and well and has gained 40 pounds. We never have indigestion any more and seldom feel the desire for meat. A neighbor of ours, 68 years old, was troubled with indigestion for years; was a heavy meat eater, and now since he has been eating Grape-Nuts regularly, he says he is well and never has indigestion. I could name a lot of persons who have really been cured of indigestion by changing from a heavy meat diet to Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich.

Read the little book, "The Road to Wellville" in pkgs.

his Ark; (6) how men are called to be an example and a blessing, as shown in the life of Abraham; (7) the vast importance of choosing the right, as exemplified in Lot's choice; (8) how God made a covenant with Abraham; (9) man's compassion for his fellow-man, in Abraham pleading for Sodom; (10) the peaceful life of a good man, as shown in Isaac; (11) the evils and losses which come from lying lips and deceit, as shown in Esau and Jacob; (12) the woes which come from drunkenness and intemperance. (1) How God reveals Himself to those who seek Him, as shown in Jacob's vision; (2) how earnest prayer prevails, as shown in Jacob's wrestling; (3) how envy and strife lead to evil, as shown in Joseph sold by his brethren; (4) how faithfulness to right is possible under all circumstances, as shown by Joseph in prison; (5) how God overrules evil, as shown by Joseph raised to be ruler in Egypt; (6) how blessed is forgiveness, as shown by Joseph forgiving his brethren; (7) how God preserves His people even under the most unfavorable circumstances, as shown by Israel enslaved by Egypt; (8) how man cannot destroy those whom God protects, as shown by the infancy, childhood and education of Moses; (9) how in His own time God sends a deliverer, as shown in the call of Moses; (10) how God in the Passover typifies His salvation; (11) how God makes a way where there seems to be none, as shown in Israel's escape from Egypt. (1) How God cares for His people, as shown by the gift of manna; (2) how man's duties to God, and (3) man's duties to men, are shown in the Ten Commandments; (4) how men yield to temptation, in the "Worship of the Golden Calf;" (5) how God dwells among His people, as typified in the Tabernacle; (6) how the use of strong drink leads to sin, as in the case of Nadab and Abihu; (7) how sin must be absolutely done away with, as shown by the "Way of Atonement;" (8) how the Lord will guide His people, as illustrated by the "pillar of cloud" and "pillar of fire;" (9) how fear and disbelief blind judgment, as shown by the report of the ten spies; (10) how that as the serpent was lifted up in the wilderness, so Christ was lifted up for the sins of the world; (11) how whole-hearted obedience gains God's favor, as shown by Moses pleading for Israel; (12) the character of a good man, as shown by the "wealth of Moses." (1) How perfect obedience to God is the foundation of true courage, as shown in Joshua; (2) how God makes a way for those who fully trust Him, as shown by the crossing of Jordan; (3) how faith in God and obedience lead to success, as shown by the capture of Jericho; (4) how the Lord rewards His faithful followers, as shown by Caleb; (5) how a refuge is provided, as shown in the "Cities of Refuge;" (6) how choice is needful for all, as shown in the renewing of the covenant; (7) how God is able to deliver by many or by few, as shown by Gideon and his band; (8) how that we should take care not to put stumbling blocks in the way of others; (9) how that strength which comes from God is sure, as illustrated in the life of Samson; (10) the blessing of a wise choice, as shown by the

A GIFT SUGGESTION for THE HOLIDAYS

THERE are many calls at this season for a gift at a moderate price which will have real value and will properly represent the donor. The Biddle Press offers the suggestion of "The Pennsylvania Kalender" for 1908. This is more than a mere calendar. It is a *calendar* in the best sense of the word, but it is also a work of art and a valuable historical document. It has been prepared by Amelia Mott Gummere, author of "The Quaker: A Study in Costume." The Pennsylvania Kalender has been made in the form of a book with sixteen leaves, size, 5½ x 9¼ inches. On the cover page is the title, done in hand lettering with suitable ornamentation. A brown ribbon is tied around the calendar and fastened with Wm. Penn's seal in red. The reverse of the seal is printed on the cover just below, bearing the motto "Truth, Peace, Love & Plenty, 1699." The inside contains in addition to the calendar by months, engravings of the Indian chief Tedyuscung, the Good Ship Welcome, Penn's Motto, First Meeting House, Chester, 1693, the Slate Roof House as it originally appeared, the Germantown Seal, St. David's Church, Radnor, an old pre-revolutionary times wagon, Fort Pitt, Carpenter's Hall, Penn's book mark, etc.

The Calendar is printed on a beautiful rough finish, light brown paper with dekeled edges, in two shades of brown ink—light and dark. The effect is particularly pleasing. As a gift the "Pennsylvania Kalender" is certain of a warm welcome wherever received.

One or more copies will be mailed postage prepaid, on receipt of \$1.00 per copy.

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story of Ruth; (11) the value of a religious home, as shown by the story of the child, Samuel; (12) but the greatest blessing and gift of all is the Lord Jesus Christ, Himself—the Saviour of the world. Is not the past year's picture gallery a wonderful one?

Christian Endeavor.

[Communications for this department should be addressed to Lindley D. Clark, 1429 New York Ave., Washington, D. C.]

TOPIC FOR TWELFTH MONTH 29.

FOREIGN MISSIONS: THE COMING TRIUMPH OF THE CROSS; HOW MAY WE HASTEN IT?

ISA. 11: 1-10.

DAILY READINGS FOR PRECEDING WEEK.

- Second-day. "In the last days." Mic. 4: 1-5.
 Third-day. A promise of restoration. Hag. 2: 20-23.
 Fourth-day. A fountain. Zech. 13: 1, 2, 9.
 Fifth-day. The forerunner. Mal. 3: 1-3.
 Sixth-day. The spiritual Israel. Hos. 14: 4-9.
 Seventh-day. "The valley of decision." Joel 3: 13-17.

The fulfillment of God's purpose seems often to linger: "from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." But this is the language of unbelief, and unbelief is always blind. The signs of the growth of the kingdom are neither few nor obscure. He that was born King had His appointment from One whose word can not fail, though we can not read His calendar. His conquests have been glorious, and well may we Gentiles rejoice in the salvation which, coming first to the Jew, has come also to us, so that we may know the Anointed One as our King—"both Lord and Christ."

And now it becomes the privilege of our lives to extend the knowledge of Him to whom a world-empire has been appointed. The little girls' error in quoting John 3: 16 went not so far astray, after all, when she wrote: "God so loved the world that He gave it to His Son." How to bring it to know its Owner and King is for us to solve in our day so far as we may. One of the latest and greatest extensions has been in Japan, with China following, because, as related peoples, they find much in common in spite of supposed conflicts of interest. Japan is not nominally a Christian nation, yet in her achievements and development she and her neighbors are alike convinced that it is the incoming of a Christian type of civilization, Christian freedom of mind and hand, that have made her the nation that she is.

What it means for Asia is suggested by the story that comes to us of two native Japanese, converted Buddhists, scholarly and influential in their own land, going to India to carry to their brethren of the old faith a knowledge of the world's Redeemer. The enthusiastic admiration felt by the educated natives of India for the courage and character of the Japanese, as these have lately become known, gives these Oriental missionaries an entrance that an American could hardly obtain. Mr. Motoda, a college president at Tokio, and Mr. Harada, president of the Congregational Union of Japan, were the sowers of the seed in India, introduced and listened to by those of influence and high rank, so that we can best think of such labors as most reassuring for the work among India's millions.

Japan leads all non-Christian countries in the number of her Y. M. C. Associations, and these are supported by the native business firms, because of

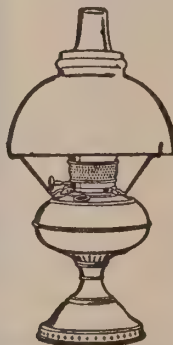
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the better service they get from employees who come under association influence. India, too, numbers its members by the thousands, and when we add to these the work of Christian Endeavor, here and in all lands, we can but look with hope to a future for which the young people are being so trained.

BOOK NOTICES.

The Pennsylvania Kalender for 1908, by Amelia Mott Gummere. Publishers, The Biddle Press, 1010 Cherry Street, Philadelphia. Price, \$1.00. The most unique thing yet appearing in the way of a calendar is the Pennsylvania Kalender designed by Amelia Mott Gummere. Every month in the year occupies a page to itself, with a beautiful pen sketch of some historic spot, or symbol. "The First Meeting-House in Chester, 1693;" "Slate Roof House, Original Appearance;" "The Germantown Seal;" "St. Davids, Radnor;" "The Prairie Schooner, Drawn by Four Horses;" "Fort Pitt, Pittsburgh, Pa.;" "Liberty Bell;" "Carpenter Hall;" "Independence Hall;" and other illustrations—14 in all—are of supreme interest to

the student of Pennsylvania history. Two shades of brown ink are used on a rich, brown paper. The seal of William Penn appears on the front cover, and the whole is tied with a pretty, brown ribbon—making the result a harmonious study in brown.

John G. Whittier, by Bliss Perry. Publishers, Houghton, Mifflin & Co., New York. Price, \$1.25. This little work contains a most excellent essay by one of our best students of English and American literature. It gives an interpretation of Whittier's life from the standpoint of an impartial critic; and, while it recognizes his limitations, it gives him high praise. It also contains a collection of 20 of his representative poems with explanatory notes.

Home, School and Vacation, by Annie Winsor Allen. Publishers, Houghton, Mifflin & Co., New York. Price, \$1.25. The title of the book suggests the topics treated. The discussion is a review of the subject from a pedagogical standpoint, and contains many useful suggestions for training children, and securing better co-operation among the forces that contribute to the education of the young.

NOTICES.

The twelfth Annual Dinner of the New York Alumni Association of the Moses Brown Friends' School, Providence, R. I., will be held at the Hotel St. Denis, First Month 16, 1908. All former or present students, graduates or non-graduates, with their friends and teachers of the school are eligible to attend. Please send names to the treasurer, Charles Field Griffen, 503 Fifth Avenue, New York City.

A regular meeting of the Friends Educational Association will be held at 140 North Sixteenth Street, Philadelphia, at 2.30 P. M., on Seventh-day, First month 11, 1908. Frank P. Graves, professor of the history and philosophy of education in Ohio State University, Columbus, Ohio., will speak on "New Ideals of Intellectual Discipline and Culture."

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FRIENDS desiring a change of location should investigate the advantages offered by Imperial Valley. A new country, abundance of water, land cheaper than elsewhere in Southern California. Stella Ferguson, correspondent of Alamo Monthly Meeting, Holtville, California.

WANTED—10,000 Friends to buy and send The Quaker Calendar, 1908, to persons who are not Friends. Its beautiful illustrations and verses are an inspiration to a purer, calmer, better life. THE FRIEND says: "On the whole, it is a booklet the most characteristic of the Quaker peace and plainness that we remember to have seen." Postpaid, 25c; 6 for \$1.40; 12 for \$2.70. THE LEEDS & BIDDLE CO., 921 Filbert St., Philadelphia.

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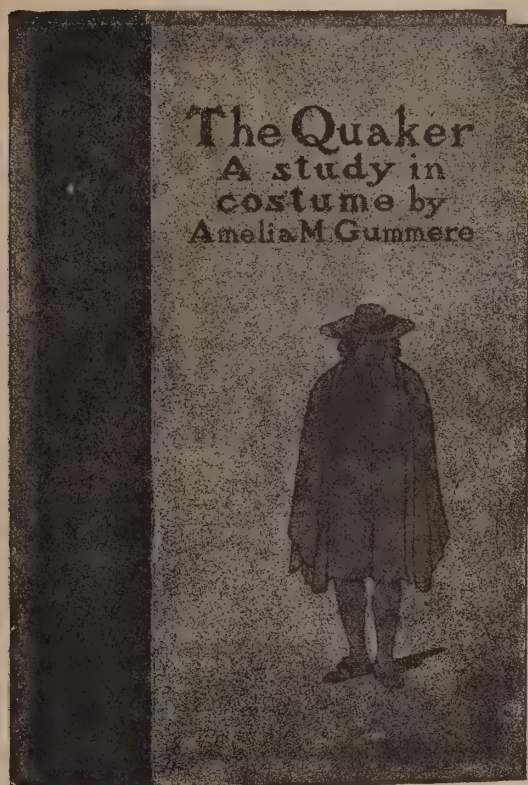
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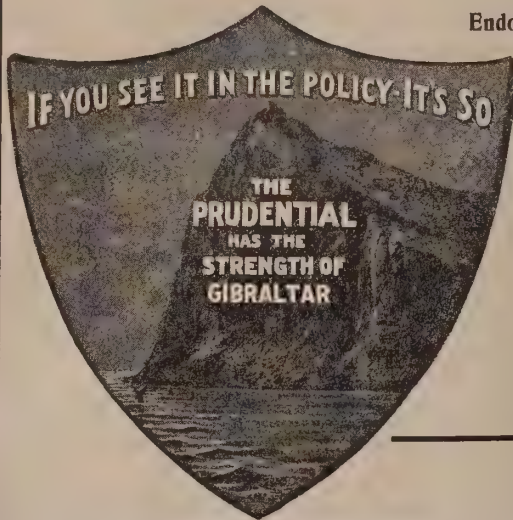
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The American Friend

Vol. XIV

TWELFTH MONTH 26, 1907

No. 52

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A Choice

TO CHOOSE here, at the parting of the ways,
Is given me—always so weak to know
Whether to take the smooth or stony path
In the long way I go.

And I am weary, weary of the climb
That seems unending, with this weight of pain—
Yet I cannot stand idle; I must choose
If I a rest would gain.

To choose here at the parting! Lord, wilt thou
Be with me at the parting—point the way,
And hold my hand, and guide me in the path
That leads to Life, to-day!

—Frances S. King in the S. S. Times.

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Events and Comments.

After enjoying two "blue Sundays" the New York Council passed an ordinance which practically sets aside Judge O'Gorman's decision and allows the places where Sunday entertainments are given to open very much as they were before the adverse court decision.

In spite of the fact that the French Government pensions men with children, the birth rate is the lowest in history. It has now fallen to almost a par with the death rate. The question has been a serious one for French statesmen and ministers for several years, but it is becoming more serious all the time.

The American Wine Brewers' Association seem to be wide awake men, who are determined to seize opportunity by the forelock. They have discovered that prohibition is the popular movement in the United States, and they are preparing to send out notices to the effect that wine is a temperance drink. They want to free it from the bad company which it had formerly been keeping as one of the alcoholic beverages.

An experiment has been tried at the Bayview Insane Asylum, Baltimore, which, it is believed, will cure a great number of insane patients. The treatment is a surgical operation. The diseased portions of the thyroid gland have been removed from four patients in the asylum with surprising success. Some who are enthusiastic over the discovery believe that a slight operation is going to be effectual in curing a great number of the most incurable forms of insanity.

Both sides in the local option fight in Pennsylvania are lining up for a bitter contest over members of the next Legislature. The German-American Alliance proposes to make every candidate go on record for or against local option. In this one respect they are working in unison with the Anti-Saloon League, but they propose to defeat every candidate who is in favor of local op-

tion, while the Anti-Saloon League proposes to defeat every candidate who is not in favor of it. The leaders, as well as minor candidates, are being sounded.

The Evangelical Alliance has set aside the week from First month 5th to 12th as a season for united and universal prayer. The following is their suggested schedule: First month 5th, "The Promise of God;" First month 6th, "Things Unseen and Eternal;" First month 7th, "The Triumphs of Faith;" First month 8th, "The Church Made Truly Glorious;" First month 9th, "Missions, Home and Foreign;" First month 10th, "Intemperance, the Master Social Curse;" First month 11th, "Christian Unity;" First month 12th, "God Revealed."

Many people have an idea that social questions concern only those living in cities. The Pennsylvania Grange at its last meeting did much to dispel this allusion. Among other things, they discussed their obligations to the crusade against tuberculosis. They planned to aid any who might be suffering from the disease, but they went a step further and did what only farmers could do, arranged for an employment bureau for cured and convalescing patients. The farmers can do a great deal for unfortunates with this disease by giving them work in the open air. Through this proposed agency they will endeavor to secure positions for men who have a certificate from the State Board of Health, stating that they are cured of their disease and safe members of society. Farmers hold a unique place in the scheme of modern society, and the sooner they recognize it and prepare to co-operate with the balance of the world intelligently the sooner their usefulness and profits will be enhanced.

Within the last three weeks there have been some of the most fatal mine explosions yet experienced in this country. In one 350 men were killed and in another over 200. Since the first of the month mine mortality has been greater than in all the preceding months of the year. Without any connection that is known, these explosions have all taken place in such a short time that they are causing general comment. The first took place Twelfth month 1st at the Naomi Mine of the United Coal Co., Lafayette City, Pa., 34 men were killed. The second occurred in two mines operated by the Consolidation Coal Co., Monongah, W. Va., 350 men were killed. The third took place in Yolande Mine, Yolande, Ala., the 16th inst., where 60 men were killed, and the fourth occurred in the Pittsburgh Coal Co. Mines, Jacob Creek, Pa., the 19th inst., when upward of 200 men lost their lives. Specialists have studied the subject of ventilation, and in theory have reduced it to a science, but in practice it is defective. Laws are on the statute books that seem to afford ample safeguard, but either the laws are not enforced or they are framed without knowledge. They do not protect. The Monongah, scene of the worst accident of the recent quartet, was looked upon as a model in equipment. For many days they have been bringing its dead to the surface.

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"AT EVENTIDE IT SHALL BE
LIGHT."

The roar of thunder had died away,
Yet fell the pattering rain;
The mighty cloud that had conquered
day
Hung gray over hill and plain.

When from the land of the sun's fare-
well
A soft and beautiful light
Crept o'er the cloud till the wondrous
spell
Made heaven and earth grow bright.

The raindrops hushed their scurrying
feet
And silently stole away,
All nature paused as in worship sweet
To hear what her Lord would say.

We stood and gazed till the fading light
Grew dim o'er the earth transformed;
We cared not now for the gath'ring
night,
Our innermost hearts were warmed.

So e'en the terrible storms of life
Bring near us the realms of day;
We know while bending to toil and
strife
The Master will guard our way.

ALFRED OSBORNE.

North Weare, New Hampshire.

The American Friend

"Truth is the highest thing a man may keep."
"That they all may be one."

VOL. XIV.

PHILADELPHIA, TWELFTH MONTH 26, 1907.

No. 52

THE GLORY OF HIS INHERITANCE.

We are apt to make our religion somewhat selfish by thinking too much of what we shall *get* from it. The *motive* which comes to the front in our prayers and in our sermons is too frequently what, with children, we call a "cupboard motive"—the aim at some good thing for ourselves. We are very slow in getting beyond and away from the spirit of Jacob's *vow*, which is in reality "a double-entry" contract—so much worship for so much "blessing": "If Thou wilt be with me, and will keep me, and give me bread and raiment, and will bring me back to my father's house *in peace*, then Thou shalt be my God."

The great apostle does not dwell on this inferior motive. If he uses it at all, it is in the dim background. In his great prayer for his friends—a prayer which he does not cease making—he prays that they may have *a revelation, through the open eyes of their heart, of God's inheritance in a saint* (Eph. 1: 15-20). We must remember that in Paul's language, "a saint" means exactly what we express by the word "Christian." He prays that men may get a revelation of what it means to God to have us come up to His hope and expectation for us, so that He may have the riches of the glory of His inheritance in us. That is a fresh, new motive, with the selfishness quite washed out.

Think, for illustration, what it means to one of us men to have a child that comes up to our hope. What greater joy than to see a boy of ours outstripping our own attainments and achievements and going on to realize all that we dreamed for him in those wonderful days when he was beginning to prattle "papa"? Or to watch the daughter grow into purity and goodness and rich womanhood, with grace and sweetness and the perfume of love in her nature? There is nothing granted here on earth better than the riches of seeing our inheritance realized in a good child. So, too, there is no tragedy harder to bear than the tragedy of seeing one's inheritance in a child *spoiled*. To see the early hope and promise frustrated, to see the splendid possibilities go awry—that is a sorrow too deep for description. With his usual boldness, Paul carries that human experience up to its full height. "Get into your souls a revela-

tion of what our lives mean to God. Open the eyes of your heart to appreciate the joy of God as He sees His expectation realized in one of us. Think of the difference it makes in the Father's heart whether we make a saint or a sinner, whether we become a son or a prodigal!" That is the great appeal of this prayer. It may not work on everybody. There may be some who need the appeal to more selfish interests, an appeal to fear, or to rewards. But we ought as fast as we can to work up to this higher stage of religion—a religion which finds its supreme appeal in love, and in union and fellowship with God. R. M. J.

A FAREWELL REVERY.

We are nearing the close of another year, and, prompted by a vague instinct or lingering habit—let it be what it may—we are preparing to bow as gracefully as possible our annual farewell. No matter what the months have brought us, this same instinct or habit asserts itself, and, genuinely or otherwise, we smile our adieus. Strange habit or instinct, you may say, but we all feel it none the less and some of us feel it very strongly. We linger long on last days, last deeds, and last words as if they were full of meaning, and all the other days and deeds and words counted for little. In a brief United States history, still used in many of our schools, in which less than a page is ample space for the biography of a President, a quotation, sometimes as much as a long sentence, purporting to be the last words of the departed, is incorporated as an essential part of the life history of each of our deceased Presidents from Washington to McKinley.

It may be well for us while in the flush of this farewell mood to ask ourselves seriously what difference it really makes what a man's last words are or how he dies. Personally, we confess a lack of appreciation. The Esquimo Indians cherished a belief that a man's happiness or misery in the future life depended upon his manner of death. What he said and did throughout his whole career counted for nothing with them. He had to die the right kind of a death or all was lost. So, too, the early Mohammedans were taught to find heaven "in the shadow of the crossing of swords." The church is not without

a bent in the same direction, but with most Christians to-day the essential question is how did the man live? Did he show a Christ-like spirit? And when these are answered satisfactorily it matters little when or how he spent his last day or what were his parting words. If his life was right then all is well.

In connection with this peculiar twist in our nature, which is prone to emphasize outcomes and final occasions, there is likely to appear a disposition to be lax concerning many useful and worthy things which do not contribute to this special end. It may also afford an undue incentive to let the end justify the means and almost without thought create within us an unfair bias. In a word it can become, if not carefully guarded, an occasion for destroying that happy rhythm of motives and balance of judgment which regards all duties alike as sacred and keeps us true to every detail at every turn in life.

"All is well that ends well" is true only on the condition that we have been doing well all along, otherwise it is a sugar-coating which is obnoxious to thorough-going honesty. A few soft words at bedtime are a poor substitute for a bad temper all day, and a sweet farewell can not atone for a squandered year. Nevertheless, a happy conclusion is the least we can desire for a year that has brought us abundant blessings, and blessings, too, which we have appreciated and turned to good account.

RELIGIOUS EDUCATION.

BY MARY M. HOBBS.

(Continued from last week.)

The Society has always maintained schools for the education of the youth, but too often the youth have not been in the schools. There has been a kind of indifference to mental culture in very many places, and in some places the schools and colleges have been the target for much adverse criticism from a certain element within the church. There is one saying of George Fox which has been widely quoted, which seems to me to have done a deal of harm as well as much good. I may be entirely mistaken, but I have seen and heard so much which has led me to this belief that some very strong reasons will be required to convince me to the contrary. This is his "opening" that Oxford and Cambridge were not necessary to prepare for the ministry. As he understood this, it was a sublime truth, but it has led to an undervaluation of learning and a consequent encouragement of an uncultured ministry which has brought harm in very many localities. The idea has prevailed extensively that the Spirit of God could and would reveal all necessary knowledge and wisdom to any one who was called to preach the Gospel. This gave the minister a kind of supernatural posi-

tion and certainly placed no premium upon an education. If one could have all knowledge by revelation, there was no reason to spend time and money laboriously toiling over books. This belief was general; I fancy, because I remember to have heard my father, who was a graduate of Haverford and a life-long student, say that he, as a young man, was greatly shocked when a visiting minister gave the wrong date for some historical fact.

In the centers of population there was more attention paid to the education of the people, but in the country districts the young people were encouraged to go into business, get married and settle down. Nor has this state of affairs as yet passed into history. Recently I have heard this story from a bright, pretty girl, who was anxious to go to school: "Father might send me to school if he would; but whenever I ask him to do so, he tells me 'there is no use; I will never do anything but get married and he must save his money to buy land for his boys,' in order, of course, that they, too, may get married to girls just as uneducated as themselves and 'settle down.'"

I was once conversing with a very conservative Friend, who was on a ministerial visit to our part of the country, upon the pitiful want of education in some of our meetings. He did not seem to enter heartily into sympathy with my concern and finally said, "Well, if they do not have the opportunity for an education, they still have the Holy Spirit." I shocked the Friend by telling him that this failed to make them intelligent. His attitude seemed inconsistent to me, because he was himself an educated man.

We are all ready to endorse the utterances of our educational leaders as to the necessity for public schools that all may be trained for intelligent citizenship, and those of us who are ourselves educated advocate higher education for our own children at least, but I am not so sure that we feel the imperative need of a broad, liberal culture as one of the necessities of our advancement and the fulfilment of our mission as a religious denomination. In saying this, I am by no means claiming for learning a higher value than spiritual soundness. I am presupposing that we, even as our forefathers in the truth, place a transcendently higher value upon spiritual rightness than we do upon any other thing, and that the religion of the spirit, the devotion of the soul and the power of Christ in a regenerated life is of the first importance.

A man or a woman may have all this and still not be a whole being. We are units—mind, body, spirit—and one cannot be well rounded out without a corresponding development and state of health of the other. We Friends of the twentieth century want no asceticism; we do not want even the mysticism of the Middle Ages divorced from sound reason and philosophy; neither do we want the culture, which some of our day seem to be aiming at, of a mind which disregards the finer part of its own spiritual possessions. We want and must have the well-rounded, well-informed spiritual manhood and womanhood

developed within our borders, if we are effectively to carry our message to our own time.

While we may never hope that our entire membership will attain to this desired elevation, it is not right for us to rest satisfied that the few may do it. It is for us to open the way for any who may have the divine thirst burning in their hearts, only thus can we be sure that those whom God has qualified are having the way prepared through the wilderness for their coming. We never can tell but in some unlikely place that mind is living which has in it the key which shall unlock more of that truth which Jesus promised to his church.

In all of our yearly meetings there are out of the way, backward localities where both intellectual and spiritual life are at a low ebb. Like hidden treasure, the genius of the few lies embossed in the mediocrity of the many; but mediocrity is not to be neglected. If one is shut in by the hard, dull walls of small ability, there is all the more reason to stretch forth the helping hand and raise him into the freer life and light of a developed intellect. If we neglect such and allow the majority of our membership to be untouched by the higher learning and the more extensive culture, we are but fostering trouble for the future. As intelligent, well-developed Quakerism is unexcelled in liberality of thought and spiritual might, so ignorant Quakerism may be a narrow, bigoted form of life intensified for this reason. Our cardinal belief is that of the immediate guidance of the Spirit. When this belief is combined with an undeveloped mind a most fertile soil is produced for the pernicious microbe of infallibility which increases with wonderful rapidity and generates the most bigoted, self-righteous, intolerant, impenetrable, fire-proof, unshakable absolutism that one can conceive of. In its presence one recalls Cromwell's famous exhortation to the presbyterian bigots of his day, "I pray you by the mercies of Jesus Christ consider it possible that you may be mistaken." "Mistaken?" Not they. Are they not led of the Spirit? Is not the Spirit infallible? Ought they not to obey God rather than man? They will accept no man's interpretation of the Bible; they take the literal Bible. Here you have an armor plate of ignorance more impenetrable than that on the stoutest battleship.

While this state of mind is proof against the scientific teaching and a reasonable position, it is strangely open to fanaticism. To almost any one coming with assurance and quoting Scripture to defend his untenable position a ready access is given; and this state of affairs should arouse us, as we have not been aroused to the absolute need of cultured, trained, thoughtful men and women in every locality as religious teachers and leaders and of schools in our several communities which shall educate the rank and file of our membership.

I have spoken of the need of church loyalty and devotion. We must train our young people for the church more wisely and persistently than we do for civic life. It is our business to so train them for the

extension of the Kingdom of God as zealously as for the kingdoms of this earth. We do not do it. On the other hand, we act, and nearly every one acts, as if the children belong to the kingdom of anti-Christ, until they pass through a kind of spiritual cataclysm. They are not made to understand as generally as they should be that they belong to God and are His for service in His kingdom. Were children generally taught this, which is certainly the truth, I believe that they would pass their spiritual crisis almost, if not entirely, unconsciously, and that hundreds would be saved to the church who otherwise will wander in forbidden fields and have to come home torn and bleeding, foot-sore and weary, with a wasted life behind and a shadowed path before.

It is time we should know and act upon the knowledge that the spiritual birth is a normal thing, to be watched for, prayed for, but to be expected and prepared for and tenderly nurtured. Instead of making a child feel that until profession of this has been made he is unfit for any service in the church, we should do all we can to form the habit of religious service in his growing, pliant nature and make him feel that conversion is not a queer, abnormal, rather dreadful thing, but is, as it were, the quickening of God's life in his own soul, because the time has come, and that from that time he must begin more and more to depend upon his own religious feelings and recognize his sonship to God.

Again: while we do not want to preach history or science or modern psychology and sociology, it does not do for the Gospel to be so preached that modern learning and scholarship are antagonized. Our brightest young men and women are studying in our colleges; they know that their teachers are devoted followers of Jesus Christ, and that the new scientific and religious openings do not alter or alienate their allegiance from this Master, and such will not be helped on their spiritual way by lectures against these things under the guise of preaching the Gospel. If we are to reach the thinking people of our land, we must be thinking people ourselves. The Gospel is not in controversy with science; it is in controversy with sin and so is science, and we ought to be very careful that our teaching does not bring upon us the accusation and condemnation of false witnesses who speak of what they do not know and bear witness to what they have not seen. You might as well expect our passengers for Europe to embark upon an old-fashioned brigantine instead of upon one of our modern ocean liners as to expect students to give heed to men and women who in their effort to present spiritual truth ignore physical fact. In presenting Christ and His kingdom we must be wise as serpents before we can be harmless as doves.

While we have seen that the present truth-seeking tendency of science is in itself religious, there is another phase of the subject which appeals strongly to us. There is a disposition happily growing less to become materialistic, to confine belief to physical fact and ignore spiritual reality. This attitude is in itself unscientific as well as irreligious.

The unseen, intangible spiritual forces have not received their due amount of consideration. Here is where our own teaching is needed to supplement the usual scholastic training. We need to bring the things of the spirit to practical tests and demonstrate their reality. Righteousness is the eternal principle in religion which appeals to everybody, and religious dogmas are accepted as stepping-stones. It would seem that we have come to the kingdom for such a time as this. Free from ritual or ordinance, a democratic body founded upon the one and only rock which cannot be shaken—an experience of God in our own souls in Jesus Christ, we are in a position to reach the world about us but for one thing, and this is a very serious, though not an insurmountable thing. In our allegiance to the Spirit we have limited the sphere of spiritual influence too narrowly to the conscience or the emotional nature and have not "followed on to know the Lord" as enthroned in the intellect as well.

We have been too much like the Friend I referred to in the early part of my paper, and have always been ready to question the dictates of reason. Now, at the very time when the gates are swinging wide open for our message, we are hampered in too many places by our inability to grasp the signs of the times. It is for this generation to turn on the light, and, by earnestness and devotion, prove that God works in men and women, in their brains as well as in their hearts and through them accomplishes His purposes. Our appeal to the world in behalf of the principles for which we stand and which are all included under the Fatherhood of God and the consequent brotherhood of man must be made by methods which are suited to the times and not in seventeenth century manner.

How are we to secure the necessary education for our children? By every method within our power. First in the home, then in the Sabbath-school and the meeting, finally in special schools and colleges, which should be maintained. If they are to be Friends and believe in our own principles and teach men so, they must be trained in their youth not to conform to the standards of others, but to our own, and, while we would in no wise return to the exclusive vigorous methods of former days, it is necessary for us to see that the children are not placed under regulations which violate our most cherished beliefs, such as the exclusion of Bible teaching, the enforced military drill, or other practices which are inconsistent with our profession. They must be taught that all truth is God's truth and that none need ever fear what man may find out. That behind every fact stands God, and that our chief business is the spread of the kingdom which our Saviour came to establish.

It is delightful to watch the expansion of the dawning day or to see a painting grow beneath the skilled fingers of the artist or to hear the blending of the instruments in an orchestra or to watch the unfolding of a flower and see its petals drink in the sunshine or the dew; but none of these can compare

to the loveliness of an expanding soul. To watch an untrained, undeveloped mind begin to grasp new truth and to grow in the possession and reach for more and ever more and glow with the consciousness of expansion—this is beauty; this is satisfaction. There are hundreds of minds in Quakerdom just waiting for the touch of sympathetic love and care to blossom as the rose and to help make our heritage the garden of the Lord.

Guilford College, N. C.

WHITTIER'S POEM "VESTA."

BY N. S. WRIGHT.

[Dr. Francis B. Gummere, in his article on the poetry of Whittier in our Whittier number, quoted one stanza of "Vesta" and said it was the only poem of Whittier's in Quiller-Couch's "Oxford Book of Verse." Our readers will doubtless be glad to see the entire poem and to learn something more of "Vesta" herself. The following article is from the *Congregationalist*.—R. M. J.]

VESTA.*

O Christ of God! whose life and death
Our own have reconciled,
Most quietly, most tenderly
Take home Thy star-named child!

Thy grace is in her patient eyes,
Thy words are on her tongue;
The very silence round her seems
As if the angels sung.

Her smile is as a listening child's
Who hears its mother call;
The lilies of Thy perfect peace
About her pillow fall.

She leans from out our clinging arms
To rest herself in Thine;
Alone to Thee, dear Lord, can we
Our well-beloved resign!

Oh, less for her than for ourselves
We bow our heads and pray;
Her setting star, like Bethlehem's,
To Thee shall point the way.

Added interest attaches to many of Whittier's poems when we learn the occasion and conditions under which they were written. Among his Religious Poems, that entitled Vesta thus becomes of peculiar significance. Every lover of his poems will be glad to know of her. It was my privilege to be acquainted with her back in the 70's. Her name was Lovesta Bailey. She was then living in Amesbury, and belonged to the Society of Friends. She was a charming young woman, a devout Christian, and a loving wife and mother.

At the time I knew her she was an invalid, but a woman of wonderful sweetness of spirit and character, full of faith in God. She had a swelling on one knee, from which she suffered greatly, but without complaint; this necessitated, finally, the amputation of her limb, but even the amputation failed to insure her recovery. She lived some time thereafter, but gradually wasted away. Through all her sickness she showed great patience and fortitude, resting with constant joy and trust in her Saviour's love. A beau-

*By permission of Houghton, Mifflin & Co., the authorized publishers of Whittier's works.

tiful look of resignation was in her countenance, and her faith made her happy even during intense bodily pain. It was all right, she said, for it was from the Father. "He doeth all things well" seemed to be her constant thought.

During a conversation which I once had with Mr. Whittier he said, "When my faith falters, I go to see Vesta Bailey, and I always come away feeling stronger." Recently Mr. Whittier's cousin, Mrs. Gertrude Cartland, said to me that Vesta was of great help to Mr. Whittier in his religious life. The rare tribute of Whittier to her helpful Christian influence just quoted gives us a special insight into the beautiful lines which he penned concerning her after she had passed away.

She was greatly interested in the Friends "First-Day School," and wanted very much to introduce singing into their exercises. She remarked to me, on one occasion, that she went to Mr. Whittier about it, asking for permission. "I knew," she said, "that personally it would meet with his approval, but he felt that under all the circumstances it would not be acceptable, and so he said to me with evident hesitation, 'Vesta, we can't let thee sing yet.'"

ANECDOTES.*

Win-Go-Hocking is now the name of a creek on the border of Germantown, Philadelphia. In the days of William Penn it was the name of a noted Indian chief. He was a great friend of James Logan, William Penn's secretary, and one day he came to Logan, saying it was a custom among his people for particular friends, in token of their amity, to exchange names with each other, and proposing that they should make such an exchange. Here was a dilemma! It would not answer to offend this powerful chieftain, yet Mr. Logan was not prepared to go before the world as Mr. Wingohocking. However, he was a thorough diplomat, and resorted to temporizing. With all due recognition of the honor done him, he requested a little delay for consideration, say till the next day. When the Indian came for his answer he was shown piles of documents all bearing Logan's signature, and the difficulties that would attend making the exchange were fully explained. "But," said Logan, "Thou may take my name, and I will give thy name to this beautiful stream running at our feet, which will flow on when I am dead, and cause thy name to be remembered forever." The Indian was pleased and became known in history as "Logan the Indian chief," and the Wingohocking received its baptismal name. "Logan's Lament" was written of this chief.

Among the emigrants who came from England with William Penn were Anthony Morris and his wife, who were fleeing from persecution at a time when the horrible jails were filled to overflowing with

the followers of Fox and Penn. They lived in one of the caves which were hollowed out of the banks of the Delaware River, till they could erect a house in the new city soon to be built and called Philadelphia, and they were dependent for food upon supplies brought from England. One day the worthy couple were wielding a cross-cut saw—a most unaccustomed implement for either of them, particularly for the delicately-nurtured lady, but she was determined to help her husband whenever she could do so. To shield him from anxiety she had not told him that their provisions were entirely exhausted, but, as she drew the saw back and forth in the tree, her eyes wandered to the river in the hope of catching a glimpse of a vessel bringing them speedy relief, but not one was in sight. Anthony Morris said, "My dear, it is time for our dinner; will thee go and prepare some food?" Her eyes filled with tears, and she went into the cave and fell on her knees to pray for help. While she was still kneeling her pet cat, which she had brought from England, came in and laid a fine rabbit by her side. It seemed a perfect godsend, and with a thankful heart she rose and prepared it for food. It sustained them until the next day, when, to their great relief, they saw a ship coming up the Delaware.

When these difficulties were things of the past, Anthony Morris had a silver dish made and as a handle on the cover there was a cat with a rabbit in its mouth. The dish descended from father to eldest son, always bearing the honored name of Anthony Morris, until it became the property of an unusually strict Friend, who felt this dish was too costly and handsome for him, and he decided it would be right for him to have it melted at the mint! The family connections were horrified at his deed, and told him how gladly they would have bought it, but he stoutly maintained that he had only done his duty to destroy it, for no Friend ought to possess so worldly an article. I am told by Mrs. Gummere that in her branch of the Morris family there are still old silver spoons stamped with the effigy of the cat with a rabbit in its mouth.

Some Views on Present Day Topics.

CONCERNING THE OBSERVANCE OF THE FIRST DAY OF THE WEEK.

BY SYLVESTER JONES.

(Continued from last week.)

During the great revival that followed Pentecost, the disciples held their goods in common and continued daily in the temple, breaking bread from house to house. That this condition could not continue is obvious. Their physical necessities could not long be supplied, except by the products of daily toil, and it was a Christian duty to provide for the needs of their families. This would make necessary the selection of a certain day for gatherings and special religious exercises. At first thought, it would

*The above anecdotes are taken from "Just a Few Friends," by Mary J. Taber; Publishers, The John C. Winston Co., Philadelphia. Price, \$1.50.

seem that the Jewish Sabbath would have been chosen as the day, but a closer examination of conditions will show us why this is not the case. There was a large number of Jewish Christians who believed that the law of Moses should be kept. If the gatherings of the church, with the attending practices which were the outgrowth of Christian ideals, had been held on the Sabbath day, it would have been to the minds of these Jewish Christians a breaking of the law, and, hence, would have introduced a disturbing element into the early church.

There are indications of a practice of meeting in the evening after the Sabbath, which time was considered as a part of the first day of the week. This may have influenced somewhat the rise of the observance of that day. But there were other influences greater in importance than this that marked the observance of this day as a peculiarly Christian institution.

In the city of Jerusalem the disciples were gathered together. Stirring events had just taken place. The third day previous the Jews had taken their Lord and Master and cruelly nailed Him to the cross. He had been laid in a new tomb hewn from a rock. Now, on the first day of the week, the startling news had come that He was risen. The faces of some in the group beamed with impassioned confidence; others of the disciples, not yet awake to the meaning of it all, sat questioning in their minds, but in the hearts of all there throbbed the strange, eager joy of expectancy. Suddenly, in their midst appeared the object of their thoughts, the risen Saviour. A week passes by, again they are gathered on the first day of the week, and again the Lord appears unto them confirming them in the faith. The days multiply into weeks. We see the disciples again together on the first day of the week, a day already known to them as a meeting day. Their number has increased to 120. They are with one accord in prayer. With suddenness the Holy Spirit is poured out upon them and the Christian church is brought forth to its mission in the world. No holy day has been established, but enough has been done to unite Christendom practically in the observance of a day devoted to the promotion of the ideals of Christianity and in harmony with the teaching of its founder.

Besides those already cited, there are four other passages in the New Testament, which bear directly on this subject. Acts 20: 6, 7, speaks thus of Paul's visit to Troas, "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days, where we tarried seven days. And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow, and prolonged his speech until midnight." The writer of the Acts is not accustomed to mention the day of the week on which an event occurred, except where it is associated with some fixed observance. The very mention of the first day of the week gives emphasis to such a conception of that day. The story

we have told here is, that Paul tarried seven days at Troas and when the regular meeting day came they held a general meeting with a social meal together with preaching by Paul, showing that at Troas Sunday was observed with religious services.

In the epistle to the Corinthians, Paul inserted a striking recommendation to that church, the same order having been sent to the churches in Galatia. It says, "upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." This is evidently no private putting apart of a proportion of the income, for if it had been, the necessity would still remain for making collections when Paul came. Undoubtedly, his motive in mentioning the first day of the week was to give them the opportunity of turning their offering over to the church treasurer on the regular meeting day. Taking this view of the matter, we see that at least in Corinth and the Galatian churches meetings were regularly held on Sunday.

A verse dealing directly with the Christian gatherings is found in Heb. 10: 25—"Not forsaking our own assembling together, as the custom of some is, but exhorting one another, and so much the more so as ye see the day drawing nigh." In the first place, this verse shows us that the Christians were accustomed to meet in stated assemblies, and, in the second place, we may infer, at least, that the writer of the epistle was exhorting his brethren not to allow the Jewish observance to interfere with their own Christian assemblies, urging the expected return of Christ as the motive for faithfulness. If we take this view we can see how the Hebrew and Christian days were separate and distinct, both as regards time and character.

The last reference is found in Rev. 1: 10, where John speaks of being "in the Spirit on the Lord's day." It is questioned whether this refers to the first day of the week. Some think it refers to the judgment day. Others think it may refer to a special day on which the Lord revealed himself to John. If we interpret the expression, "Lord's day," as referring to a day specially set apart for the honoring of the Lord, then we have something that is incongruous with the Christian spirit. If we take it as referring to the day on which the Lord arose from the dead, then it could be used to support Sunday observance. There does not, however, seem to be any need to resort to the uncertain meaning of this text to find support for the Christian Sunday.

From these various references we can glean something of the nature of Sunday observance and of the attitude of the New Testament Christians toward it. First, it was essentially a day of worship, including preaching and religious teaching. Second, there was an early practice of having a meal or love feast together on that day, but, on account of abuses, Paul, in his letter to the Corinthians, recommended its discontinuance. Third, the idea of systematic and proportionate giving is associated with this day.

We went to the Old Testament for aid in interpreting the New Testament teaching. May we not likewise turn to the practices of the church during the years immediately following the New Testament times for a commentary on that same teaching? Does not the observance of Sunday along the general lines above indicated, by all the Christian converts, Jews and pagans alike, emphasize to our minds the New Testament teaching on the subject?

We find no unalterable creed in regard to the observance of the first day of the week, indeed we have no need for one; but we can ill afford to do without convictions in regard to its observance. While we find no arbitrary command which might give to modern doctors of the law an opportunity to prescribe rules for the weak and servile to blindly obey, rules which for the moral betterment of the masses would be as futile and as arbitrary as the etiquette which governs the social conduct of New York's famous Four Hundred; nevertheless, the moral law is plainly written in human needs. Centuries since the tables of stone crumbled into dust, but it is human needs and not tables of stone that perpetuate institutions. Clearing away the rubbish which centuries of ritualism have accumulated about the observance of a special day, there is discovered a rational basis for this Christian practice and a solid support for this divinely-appointed institution. There are four fundamentals which form the basal elements of Sunday observance. These are as follows:

1. The physical need.
2. The religious need.
3. The need for discipline in unselfishness.
4. The need for unity in Christian activity.

This may not be the order of their importance, but it is perhaps the order of their appreciation by most persons. Let us consider each one separately.

1. The principle of one day of rest in seven as a health measure is almost, if not quite, universally accepted by civilized peoples. Our principles in this respect, however, are in advance of our practices. Perhaps no other class of people are more guilty in this particular than are religious teachers. As President H. C. King says, "It takes far less will to violate the conditions of health in the doing of worthy work than to fulfil them." The large number of manifestly fagged men in places of responsibility is a serious indictment for careless Sunday observance on the part of the leaders of our people.

There is another class of people whose extreme anxiety to rid themselves of sabbatarianism causes them to be unmindful of the physiological demand which found its satisfaction in both the Jewish and Puritan Sabbath.

2. It takes time to be religious. Granting that religion is a helpful and necessary element in human life, then time must be granted for its cultivation. The dedication of one day in seven to this purpose has, in the history of the Christian Church, proven itself to be exceedingly salutary if not absolutely essential. This does not mean that religion should

be confined to one day in the week, but it is rather by a special season of nurture that religion is made most helpful and effective in every line of human interest.

Universal attendance upon divine worship involves universal cessation from all labor. These meetings for worship should be something more than a few minutes snatched from the daily round of toil and pleasure. The preparation for, the time occupied in, and the meditations resulting from Sunday meetings for worship are of sufficient importance to occupy a considerable portion of one special day. The very preparation for a special day is itself not without its religious value. Anyone who has had experience in work among day laborers in factory, farm or slums will readily agree that there is a decided religious value in the clean shave, the ablutions and the fresh linen which accompany the observance of Sunday.

3. The proper observance of Sunday is a culture in unselfishness. The circumstances of our lives are such that self-interests are prominent and we are in danger of allowing them to govern our every thought. These self-interests may not be wrong; indeed, they often include the highest duties. The husband and father toils six days each week and his uppermost thought is the material comfort of his own. The wife and mother suffers and slaves that her own may be decently clothed, housed and trained. Even the incentive for children to learn their lessons is that *they* may become proficient, that *they* may be worth something. How large a share does self-interest have in our educational and social aspirations? While these interests may be proper and in the line of Christian duty, yet they are of such a nature as to demand certain measures to keep them pure and lofty. The observance of Sunday in a way that has the least possible of self-interest is invaluable in making normal the religious and moral life. The sabbatarian was right in his fundamental protest against a Sunday devoted to selfish interests; but it was its operation as a measure for moral hygiene, and not its Pharisaic legalism, that made the Puritan Sabbath a mighty force for righteousness. As has been said, "we need the drill of observance as well as the liberty of faith."

4. If there was no other reason for the observance of the first day of the week, history would justify it as one of the most important elements for uniting Christendom. There are a large number of devout Christians who feel that an organic union of all the Christian denominations would be detrimental and consequently undesirable. A still larger number look upon such a union as a distant ideal. But the great mass of Christian believers are realizing more and more that with a unity of purpose there must be a unity of effort. It would be a decided blow to Christian unity to have the church disregard Sunday observance or even relax its emphasis upon it. At times when strife and division were rife in the church, this institution has served a noble purpose in reminding the warring factions of their great spiritual mission in the world. To-day, when

peace and harmony seem a little nearer, it is still needed. The very intensity of our times makes it even more important.

In conclusion, let me emphasize one thing more. Rest, in the sense of cessation from all activity, is not the essence of the Christian Sunday. We must not flatter ourselves that we are properly keeping it when we remain at home, lying comfortably in a hammock or dozing in an easy-chair. One of the sins of the present day is that so many lead such strenuous lives during the other six days of the week that they must rest or engage in recreation on the first day, instead of being already rested and prepared to participate in and enjoy the spiritual exercises of the day. It is by observing Sunday along these lines that it comes to occupy the place as a day of worship, rest from temporal occupations, fellowship and religious activity which it should occupy in the economy of Christian discipline.

Gibara, Cuba.

Things of Interest Among Ourselves.

FIVE YEARS MEETING.

The minutes and proceedings are now in the printer's hands. The minutes will be distributed pro rata. The volume containing the minutes and proceedings, including full text of the papers read, will be sold near cost; that is, at about 75 cents in cloth, and 50 cents in paper. The book will not be stereotyped, and the number printed and the cost will depend on orders received in advance. Chairmen of the yearly meeting delegations who have not already sent in their orders should do so at once, stating the number of cloth and paper board copies wished, and giving full shipping directions. Address, on behalf of the committee,

ALLEN C. THOMAS,
Haverford, Pa.

Ann Coale McCain is now living at the home of her daughter, L. M. Royse, 316 East St. Clair Street, Indianapolis, Ind.

The members of the Educational Board of the Five Years Meeting met for a conference in Washington, D. C., Seventh-day, the 21st.

A. J. George and Thomas Harris met with success in their meetings at Concord school-house, near Fowler, Kan. A Christian Endeavor Society was organized.

John Howard, late of Kansas, now located with his family in the meeting at Rochester, N. H., writes, "We find a very good field, a nice, large meeting-house and appreciative people."

Albert L. Copeland is now located at 2704 West Eighth Street, Cincinnati, Ohio. He will act as assistant superintendent of the Children's Home, and will attend the Friends Meeting.

Rufus M. Jones addressed the "Ramblers" of Moorestown, N. J., on the evening of Twelfth month 18th, on "What Goes on Beneath Consciousness." He also gave an address on Whittier at Haverford College on "The Anniversary of the Poet's Birth."

Prof. Wm. L. Pearson, of Friends University, recently delivered an address before the Ministerial Association of Wichita on "The Present Outlook of the Society of Friends."

It has been published by the Association in leaflet form, convenient for distribution.

The Friends in Portland, Maine, celebrated Whittier's anniversary last week with appropriate exercises, which were held in the meeting-house. An address on the poet's life was given, and readings from his poems and singing of poems that have been set to music.

The girls at Earlham College gave a Christmas party for a number of poor children in the parlor at Earlham Hall on the 14th inst. The street-car company permitted the little ones to ride to and from the college free of charge, and the girls entertained them with songs and games.

A. H. Hussey and wife, with their daughter, Helen H. Williams, and her three children, Esther, Paul and Duncan, Mt. Pleasant, Ohio, are now located at 541 Summit Avenue, Pasadena, Cal., not far from the Friends meeting-house. They have received a welcome from the Friends there.

William C. Dennis, assistant solicitor of State for the United States and the son of David Williams, of Earlham College, recently spoke in chapel on the subject of "International Peace." The direct subject of his talk was "Penn's Plan for the Peace of the World and Its Modern Fulfillment."

On the 6th inst., the Friends of New Westville, Ohio, gave their pastor, Edward E. Hartley, a birthday surprise. Fifty-six neighbors and friends were present and enjoyed themselves. On the 8th Alexander M. Purdy, Palmyra, N. Y., was very acceptably present at the meeting and gave a very helpful lesson.

The members and attenders of Arch Street Meeting, Philadelphia, held a tea-meeting the evening of the 10th. After lunch and a social hour "Plainness and Simplicity" was discussed by Anna Normart; "The Hague Conference," by Deborah P. Lowry, and "Judicial Oaths," by T. Raeburn White.

A new Christian Society has been organized in First Friends Church, Indianapolis, the former society having been promoted into the regular activities of the church. The new society very fittingly celebrated the one hundredth anniversary of Whittier's birth on the 15th inst., when many points of interest in his life and work were dwelt upon.

Marcellus Balderson, who has been connected with the Bethany Mission for Colored People, Philadelphia, for fifty years, was tendered a reception in the mission on the 8th inst., his golden anniversary as a teacher and superintendent of the school. Friends who helped the struggling mission when it was started and several of its old-time pupils were on hand to greet their faithful superintendent.

The West Side Friends Meeting, Chicago, celebrated its sixth anniversary with the usual social occasion. Fewer people than is customary were present, for many, unfortunately, had previous engagements and the evening was a bad one for getting about. The 30 who were bold enough to brave the elements enjoyed readings, games, a solo, refreshments and a novel memory test with a "fine art" gallery.

Spiceland Academy, Spiceland, Ind., has arranged for a practical lecture course, consisting of seven lectures, to be given by prominent men representing different vocations in life. The first lecture, on "The Practical Minister," was given by Oliver Fraizer, pastor of the meeting at New Castle, on the evening of Twelfth month 13th. It was well attended by the students of the academy and by the citizens of the community.

A Christian Endeavor rally was held at New Westville, Ohio, the 9th inst., and, although it was a very stormy night, the meeting-house was filled and all enjoyed the excellent addresses of C. H. Hubble, Columbus, Ohio, editor of the *Ohio Endeavorer*, and W. B. Shirey, Eaton, Ohio. The music was furnished by New Westville Endeavorers, except a quartet by the New Paris Society. After the meeting closed an hour was spent in a social way.

At Newberg, Ore., the first Sabbath in Twelfth month was observed in the interest of Church Extension and Foreign Mission Work. The sermon by the pastor, Isom P. Wooton, was a stirring appeal to the church to assume the responsibility placed upon her by the Master, and to go forward in the work of evangelism. A collection and subscriptions were taken to the amount of \$116.50 for the use of the Evangelistic and Church Extension Board and the Foreign Mission Board of the Five Years Meeting.

There has been a sufficient increase in the number of Friends in Tacoma, Wash., to warrant the erection of an additional meeting-house in the South End. The house, when completed, will be a neat frame building with seating capacity for 150. Labor in its erection will all be donated by members and friends and will be carried on as rapidly as possible in hours which can be spared from other work. About 20 spent Thanksgiving Day in work upon the building, and from the bare cement foundation there arose during the day the entire framework ready for enclosing. Friends expect to hold their Christmas service in the completed building.

John Howell, a minister with credentials from Wilmington Yearly Meeting, Ohio, conducted a series of meetings at Science Hill, N. C., continuing from Southern Quarterly Meeting, held there Eleventh month 23. The meetings continued two weeks. At one session, after John Howell had preached a short sermon, the meeting settled into a profound living silence under the power of God. The peculiar depth and weight of the silence was perhaps eight or ten minutes in duration. John Howell said next day that only once before had he had such an experience. He left Science Hill for Poplar Ridge, expecting to hold a similar series of meetings there.

To the Friends of Indianapolis has been extended the honor of securing a Friend to address the Ministerial Association of the city on the subject of "Peace" at its January session. The services of Prof. Elbert Russell, of Earlham College, have been secured. He will speak on "Christianity and Peace" at 10.30 A. M., First month 6th, at the Roberts Park M. E. Church. He will spend the preceding Sabbath with Indianapolis Friends, preaching in the morning service and giving his lecture on "The Leadership of Jesus in the Twentieth Century" under the auspices of the Christian Endeavor Society on First-day evening. Friends in towns near Indianapolis are invited to hear these addresses.

A large company gathered at the Friends Meeting-house, Bloomingdale, Ind., on the evening of the 15th inst., in honor of John G. Whittier's birth, and enjoyed an extended program of papers and readings. Judge Geo. W. Stubbs, of the Juvenile Court of Indianapolis, gave his address on "Narcotics," on the 22d. Recently, the C. E. Society arranged a service in honor of the elderly members of the meeting, which was held on Sabbath morning, at the usual time. The oldest member of the congregation, Elizabeth McCoy, aged ninety-six, was unable to attend. Among those present were Jane Nelson, aged ninety-four; John N. Carter, aged eighty-nine, and John Cox, aged eighty-six. The pastor, DeElla Leonard, gave an inspiring discourse appropriate for the occasion.

New Garden Quarterly Meeting, N. C., was held at Guilford College the 14th inst. Good reports of the spiritual condition of the two monthly meetings, New Garden and Greensboro, were read. A lively and instructive discussion followed about the importance of more personal and organized work for the spread of the Kingdom of God. Recommendations were offered to form classes for teaching and indoctrinating through a better acquaintance with the history of Friends and their vital principles as exemplified in the lives of the principal promoters of our Society in the history of its rise and subsequent life. Enos Harvey, pastor in High Point Meeting, was freely used in the ministry both Seventh and First-days, and since has been conducting a series of meetings there.

Chas. Replogle sends us the following message from Wenatchee, Wash.: "Having finished our work this side of the mountains, I am sending two more subscriptions for THE AMERICAN FRIEND the coming year.

"We have made arrangements at Entiat for five acres of fruit land and a building to be built on it and have it set to trees, which will be worth \$1,000 per acre within three years. The fruit will then yield an income of \$800 an acre to go toward the support of the church. We also have another offer of four acres at another place (Peshastin) if we could offer \$100 to help buy the lumber for a house. This is also in the fruit land, and \$100 spent now in three years means many thousands for the church. How I wish some one loved the church out here that much just now."

Friends at Liberty Centre, one of the meetings of Ackworth Quarterly Meeting, Iowa, dedicated their new meeting-house the 8th inst. Much of the work of construction was donated by the Building Committee and other contributions had been quite ample, so that the building and furniture were paid for before the house was opened. It is a small building, 31 by 46 feet, beautifully finished inside. Visitors from other

meetings in the quarter were present at the dedication. Arthur Hammond, New Sharon, and Agnes Fry, West Grove, took part in the service, and Jasper Hadley, the Yearly Meeting Superintendent of Evangelistic and Church Extension Work, delivered the address. Arthur Hammond held a series of meetings in the house immediately following the dedication, and Agnes Fry will do pastoral work in the meeting the coming year.

J. Perry Hadley, Douglas, Alaska, writes:

We wish to inform our friends, through the columns of THE AMERICAN FRIEND, of the safe arrival of Frances Leiter the 26th of Eleventh month. She is working under the direction of the Missionary Boards, both of Kansas and Oregon Yearly Meetings—visiting in the love of the Gospel both our Mission at Douglas and the Mission at Kake Village. Her call to Alaska at this time is to do evangelistic work among the native people of the two mission stations, and because she spent several years in the mission work at both points in former years she is peculiarly fitted for this service. After spending a week with us she has gone on to Kake Village, where she will probably stay for two months, spending a few weeks with us again on her return, before returning to Colorado in the spring. We are all well and able for regular work, which seems to be progressing under the blessing of the Lord.

Spiceland Quarterly Meeting, held from the 13th to 15th inst., was an uplift to a large assemblage of people. The following visitors were present: Alexander R. Purdy, New York; Leanah Hobson, Esther Cook, Wesley Grey, Ira Johnson and Timothy Wilson, all of whom had good service and were heartily received.

Alexander R. Purdy spoke on Sabbath morning to a large audience from the text, "Behold, the Bridegroom Cometh; Go Ye Out to Meet Him." In the afternoon he gave his lecture to young people, and in the evening filled an appointment at Knightstown.

Weather cold and rainy, but a majority of delegates from the auxiliary meetings were present.

Timothy Wilson, Richmond, is working in the cause of Home Missions.

It was directed to raise \$1,500 for all needs of the quarterly meeting the coming year.

The annual minutes were received and the London epistle commended to be read by all.

The Friends Meeting, South Wabash, Ind., is making fine progress in their new church building, which was dedicated last Fourth month. The architectural and decorative designs, both exterior and interior, are the admiration of all who see the building. The arrangements are such that when needed all the rooms can be thrown together into one main auditorium. There are several small rooms for Bible classes, besides a large basement completely equipped for the general use of an aggressive church. Such a plant, so thoroughly equipped, is valuable only in proportion to the use made of it. The members seem to understand this and are wide awake looking for those who may be reached and helped. On the 15th, at the morning meeting, eight persons made application for membership. Four new members were received into the Christian Endeavor recently and about 20 have been added to the Junior Endeavor. The Bible-school has had a steady increase in attendance for several weeks past. On the church visiting list are found several names of persons with no church affiliation. These are visited and invited to attend the Friends Meeting.

As an inspiration to greater activity, the new church plant is proving eminently successful. A large number of persons are looking towards uniting with the church in the near future. This meeting is one of the strongest in Wabash and has a bright prospect before it of great usefulness in the city. It contains a large number of Spirit-filled, aggressive, working members.

MISSIONARY DIRECTORY.

An interested Friend has sent us the following list of Missionaries of American Friends and their addresses:

NEW ENGLAND YEARLY MEETING.

A. Edward Kelsey, Supt. Ramallah, Jerusalem, Palestine.
Mary E. Kelsey, Mrs. Ramallah, Jerusalem, Palestine.
At home on furlough.
Rosa Lee, Miss. Ramallah, Jerusalem, Palestine.
Katie Gabriel (native) Ramallah, Jerusalem, Palestine.

Martha Nusr (native).....Ramallah, Jerusalem, Palestine.
 Amin Nusr (native).....Ramallah, Jerusalem, Palestine.
 Jesse T. Peck.....Ramallah, Jerusalem, Palestine.

PHILADELPHIA FOREIGN MISSION BOARD.

Gilbert Bowles.....30 Kouncho, Mita-Shiba, Tokio, Japan.
 Minnie P. Bowles, Mrs.....30 Kouncho, Mita-Shiba, Tokio, Japan.
 Sarah Ellis, Miss.....30 Kouncho, Mita-Shiba, Tokio, Japan.
 At home on furlough.
 Alice G. Lewis, Miss.....30 Kouncho, Mita-Shiba, Tokio, Japan.
 Inez E. Taber, Miss.....30 Kouncho, Mita-Shiba, Tokio, Japan.
 Horace E. Coleman.....30 Kouncho, Mita-Shiba, Tokio, Japan.
 Elizabeth R. Coleman.....30 Kouncho, Mita-Shiba, Tokio, Japan.
 Gurney Binford.....26 Bizen, Machi, Mito, Japan.
 Supported by Canada Friends.
 Elizabeth J. S. Binford, Mrs.....26 Bizen, Machi, Mito, Japan.
 Supported by Canada Friends.

NEW YORK YEARLY MEETING.

Nancy L. Lee, Miss, Instituto Penn.,
 C. Victoria, Tamaulipas, Mexico.
 Mary L. Pickett, Miss, Instituto Penn.,
 C. Victoria, Tamaulipas, Mexico.

NORTH CAROLINA YEARLY MEETING.

Arthur E. L. Pain.....Havana Province, Jaruco, Cuba.
 A. Ellen Woody Pain, Mrs.....Havana Province, Jaruco, Cuba.
 Venturo Martinez (native).....Havana Province, Jaruco, Cuba.

OHIO YEARLY MEETING.

Esther H. Butler, Miss.....Nanking, China.
 Lenna M. Stanley, Miss.....Nanking, China.
 Harriet A. Shimer, Mrs.....Nanking, China.
 Margaret A. Holme, Miss.....Luho, China.
 Supported by N. Y. Y. M.
 George F. De Vol, M.D.....Luho, China.
 Isabella F. De Vol, M.D., Mrs.....Luho, China.
 Mary Wood, Miss.....Luho, China.
 Delia A. Fister, Miss.....Nowgong, Bundelkund, Central India.
 Esther E. Baird, Miss.....Nowgong, Bundelkund, Central India.
 Abigail E. Goddard, M.D., Miss,
 Nowgong, Bundelkund, Central India.
 Eva H. Allen, Miss.....Nowgong, Badelkund, Central India.
 Dr. Lucy A. Gaynor.....Nanking, China.
 Emma D. Oliver.....Nanking, China.

CALIFORNIA YEARLY MEETING.

James V. Geary.....Kotzebue, Alaska.
 Eva W. Geary, Mrs.....Kotzebue, Alaska.
 Wm. T. Gooden.....Deering, Alaska.
 Lizzie Morris Gooden, Mrs.....Deering, Alaska.
 Alfred Walton.....Kivalina, Alaska.
 Priscilla Walton, Mrs.....Kivalina, Alaska.
 Esther Bond, Mrs.....Chiquimula, Gautemala, Central America.
 R. Esther Smith.....Chiquimula, Gautemala, Central America.
 Cora Wildman.....Chiquimula, Gautemala, Central America.
 Alice C. Zimmer, Miss,
 Chiquimula, Gautemala, Central America.
 At home on furlough.
 Bertha Cox.....Deering, Alaska.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS.

Zenas L. Martin, Superintendent.....Holguin, Cuba.
 Susie J. Martin, Mrs.....Holguin, Cuba.
 Sylvester Jones.....Gibara, Cuba.
 May M. Jones, Mrs.....Gibara, Cuba.
 Clotilde L. Pretlow, M.D., Miss.....Gibara, Cuba.
 Jennie E. Joyce, Miss.....Banes, Cuba.
 Charles C. Haworth.....Holguin, Cuba.
 Orpha R. Haworth, Mrs.....Holguin, Cuba.
 At home on furlough.
 M. Santos Trevino, Miss.....Banes, Cuba.
 Mary L. Ellis, Miss.....Holguin, Cuba.
 Joseph M. Purdie.....Holguin, Cuba.
 Una Mao Bulla (now Mrs. Purdie).....Holguin, Cuba.
 Jose Reyes (native).....Banes, Cuba.

FRIENDS AFRICA INDUSTRIAL MISSION.

Edgar T. Hole.....Lirhandia via Kisumu British E. Africa.
 Adelaide W. Hole, Mrs.....Lirhandia via Kisumu British E. Africa.
 Arthur B. Chilson.....Kaunosi, via Kisumu British E. Africa.
 Edna A. Chilson, Mrs.....Kaunosi, via Kisumu British E. Africa.
 Elihu Blackburn, M.D.....Kaunosi, via Kisumu British E. Africa.
 V. L. Blackburn, M.D.....Kaunosi, via Kisumu British E. Africa.
 Emory J. Rees.....Maragoli, British E. Africa.
 Deborah G. Rees, Mrs.....Maragoli, British E. Africa.

HAVERFORD COLLEGE Y. M. C. A. FRIENDS MISSION.

Robert L. Simkin and wife.....Chungkin, West China.

CUBAN MISSIONARY ASSOCIATION OF FRIENDS OF PHILADELPHIA.

Martha J. Woody.....Rio Grande, Porto Rico.
 Anetta S. Malin.....Rio Grande, Porto Rico.

GERMANTOWN FRIENDS SUDAN MISSION.

Paul Barnhart, Sudan United Mission, Donga Station via Thi
 Northern Nigeria, West Africa.

OTHER MISSIONARIES.

Joseph and Sarah A. Cosand, 1929 Shimo Shibuya, Tokio,
 Japan.
 Mr. and Mrs. R. J. Young, Rua Sirralves, 1391 Fonte da
 Mours, Porto, Portugal.
 Caspar Wistar, Casilla 75 Temuco, Chile (via Panama), South
 America.
 Theophilus and Fareda Walmeier, c/o Lebanon Hospital for
 Insane, Asfuriyeh-Beyrouth Syria.
 Daniel and Emily Oliver, Ras eb Metn, c/o British P. O.
 Beyrouth, Syria.
 Willis R. Hotchkiss, Lumbwa, British East Africa via Mom-
 basa.
 E. A. Ogden, Miss, c/o China Inland Mission, Kiu-Kiang,
 Kiangsi, China.

INDIANA YEARLY MEETING.

George C. Levering.....C. Victoria, Tamaulipas, Mexico
 Emily R. Levering, Mrs.....C. Victoria, Tamaulipas, Mexico
 R. Solomon Tice.....C. Victoria, Tamaulipas, Mexico
 Amanda R. Tice, Mrs.....C. Victoria, Tamaulipas, Mexico
 Luciano Mascorro (native).....C. Victoria, Tamaulipas, Mexico
 Santiago G. Gonzalez (native).....C. Victoria, Tamaulipas, Mexico
 Supported by Baltimore Y. M.
 Genaro Ruiz (native).....C. Victoria, Tamaulipas, Mexico
 Emma Reeder, Miss.....H. Matamoros, Tamaulipas, Mexico
 Florence O. Macy, Miss.....H. Matamoros, Tamaulipas, Mexico
 Gertrudis G. G. de Uresti, Mrs.....San Fernando, Tamaulipas,
 Mexico
 Shina Kaifu (native).....Tokio, Japan
 Everett E. Morgan.....H. Matamoros, Tamaulipas, Mexico
 Clara E. Morgan.....H. Matamoros, Tamaulipas, Mexico

WESTERN (INDIANA) YEARLY MEETING.

Sara A. Lindley, Miss.....Matehuala, S. L. P., Mexico
 Ida M. Roberts, Miss.....Matehuala, S. L. P., Mexico
 Mathilde Castillo (native).....Matehuala, S. L. P., Mexico
 Luis Del Prado (native).....Matehuala, S. L. P., Mexico
 Felipe Martinez (native).....La Paz, S. L. P., Mexico
 Felipe Gloria (native).....Catorce Real, S. L. P., Mexico
 Sara Aceves (native).....Cedral, S. L. P., Mexico
 Raymond S. Holding.....Cedral, S. L. P., Mexico
 Minnie C. Holding.....Cedral, S. L. P., Mexico

IOWA YEARLY MEETING.

Arthur A. Swift.....Hectors River, P. O., Jamaica, W. I.
 H. Alma Swift, Mrs.....Hectors River, P. O., Jamaica, W. I.
 Mary E. White, Miss.....Hectors River, P. O., Jamaica, W. I.
 Alsina M. Andrews, Miss.....Hectors River, P. O., Jamaica, W. I.
 Sada F. Stanley, Miss.....Annotto Bay, P. O., Jamaica, W. I.
 Leah Terrill, Miss.....Hectors River, P. O., Jamaica, W. I.
 Alice I. Kennedy, Miss.....Orange Bay, P. O., Jamaica, W. I.
 Lizzie Allen, Miss.....Orange Bay, P. O., Jamaica, W. I.
 Charles A. Silva (native).....Middle Quarters, P. O., Jamaica,
 W. I.
 Joana Sylva, Mrs. (native).....Middle Quarters, P. O., Jamaica,
 W. I.
 Jefferson Ford.....Orange Bay, P. O., Jamaica, W. I.
 Helen Ford.....Orange Bay, P. O., Jamaica, W. I.

KANSAS YEARLY MEETING.

J. Perry Hadley.....Douglas, Alaska
 Martha T. Hadley, Mrs.....Douglas, Alaska
 Annia Peebles, Miss.....Douglas, Alaska

WILMINGTON YEARLY MEETING.

Emma P. de Martinez.....Puerto Padre, Cuba.
 Edith Eva Terrell, Miss.....Puerto Padre, Cuba.
 Clayton Terrell.....Puerto Padre, Cuba.

OREGON YEARLY MEETING.

Harlan Smith.....Kaak Island, Alaska.
 Melinda N. Smith, Mrs.....Kaak Island, Alaska.

The International Lesson.

FIRST QUARTER.

LESSON I. FIRST MONTH 5, 1908.

THE WORD MADE FLESH.

JOHN 1:1-18.

GOLDEN TEXT.—The Word was made flesh, and dwelt among us. John 1:14.

DAILY READINGS FOR PRECEDING WEEK.

Second-day. The Word made flesh. John 1:1-18.
Third-day. Christ the image of God. Col. 1:9-20.
Fourth-day. The mind of Christ. Phil. 2:6-11.
Fifth-day. Life and Light. I John 1:6-13.
Sixth-day. Life by Christ. I John 5:9-13.
Seventh-day. Light of the world. John 8:12-19.
First-day. Receive the Light. John 12:35-46.

The Gospel of John, or the "Fourth Gospel," as it is often called, is, without doubt, one of the most remarkable books of the Bible. Its intense spirituality, its directness, its presentation of Christ as the perfect manifestation of the Father, must strike every student. The difference between the Fourth Gospel and the first three is very marked. (1) In the treatment of the incidents of the life of Christ: In the first three it is the Galilean ministry, about which most is written; in the fourth, the Judean. (2) In the treatment of Christ: In the former He is portrayed as the Great Teacher and Reformer and Prophet; while in John it is rather as a Divine, Mystical Personage. In the former the discourses are simple, direct, usually brief, and explained by the simplest everyday illustrations, and by parables; while in John the discourses are long and full of the deepest mystical teaching and illustrated by no parables, strictly so called. There is no doubt that these and other unquestioned differences may be over-estimated. It is a very early view that speaks of John as supplementary to the three, and comparison tends to increase the probability of this judgment. Until about a century ago Christian scholars scarcely questioned the authenticity of the Gospel, but since that time the question of authorship has been more debated than perhaps that of any other book of the New Testament. The Gospel indicates in so many ways an authorship by one intimately acquainted with the earthly life of Christ, with Palestinian conditions, and with Jewish life and customs, that no one fits the case so well as "the beloved disciple."

The date of composition is not known, but good judges place it between 80 and 95 A. D. It is likely that it is the last written book of the New Testament.

The first eighteen verses of the Gospel are evidently a preface or prologue, and are a summary of the doctrine taught in the Gospel.

1. "In the beginning." This at once recalls Genesis 1:1. The words are to be understood in a timeless sense. "The Word." Except in I John 1 and Revelation 19:13, this appellation is nowhere else applied to Christ. There are at least five Greek words used in the New Testament which are translated "word"; the one employed here is "logos," which means a word as the expression of thought—it is a philosophical term, and its original meaning is "reason," or "self-consciousness." As the thought cannot be understood by another man, except

by speech or words, so God is unknowable, except as He discloses Himself to us, and His nature is most fully revealed to us in Jesus Christ—the "Word." "With God." In close association with Him. "The Word was God." Possessed with the nature and attributes of God.

2. A repetition for the sake of emphasis.

3. "All things were made through Him." Amer. R. V. He was the agent or instrument.

4. He was the source from which life flows. Compare John 5:26. "The light." The source of life is the source of light.

5. "And the light shineth in the darkness and the darkness apprehended it not." R. V. Men did not grasp the light—did not take in what it meant. Compare John 3:19-22. The marginal reading of the Revised Versions is, "overcame." "The darkness overcame it not;" that is, the light really conquered.

6. After speaking of the light the writer brings a witness in John the Baptist. Note that in this Gospel John is only spoken of as a "witness." "John." The title "Baptist" does not appear in the Fourth Gospel.

8. "He was not the light, but came he might bear witness of the light." R. V.

9. This great Quaker text is ambiguous in the original. The American Revised Version gives it thus: "There was the true light, even the light which lighteth every man coming into the world." "Coming into the world" grammatically may refer to "light" or to "man," but the essential meaning remains unchanged. The light always was; John came to bear witness to the fact. It was to this spiritual illumination in every man that George Fox and the early Friends appealed, and to which the Gospel worker and teacher and preacher should appeal to-day—it is Christ who illuminates, even though man may recognize His light but dimly.

10. Most commentators refer this statement to pre-Christian manifestations of the Light; which is perfectly allowable; others take the verse in connection with verse 11.

11. "He came unto his own, and they that were his own received him not." R. V. The reference is to the Jewish nation. Compare Matt. 21:33 and following verses.

12. "Received." A different word in the original from that in verse 11. Here it implies personal acceptance. "The right to become children of God." R. V. The original word implies "right and power." "Children." Compare Romans 8:16, 17. "Believe." Compare I John 5:1, 12. "In his name." The whole phrase occurs thirty times in the Gospel of John. "Name" stands for all that makes God known. "To believe in His 'name'" is to believe on Himself as known to us through the name He has revealed Himself by.

13. It is a spiritual birth that makes God's children in the highest sense.

14. "The Word became flesh." R. V. This is the "Incarnation." "Dwelt." Literally, "Tabernacled," "the divine nature . . . expressed and embodied itself in such form as men could comprehend, and came among them." "Glory as of the only begotten from the Father."

R. V. A unique glory and reflecting fully that of the Father. "Grace." The manifestation of Divine love. I John 4:16. "Truth." The manifestation of Divine light. I John 1:5.

15. John's witness.

16. "Fulness." Greek "Pleroma." "The totality of the Divine powers and attributes." "Grace for grace." Literally, "Grace upon grace."

17. "The law was given through Moses; grace and truth came by Jesus Christ." R. V. The contrast between the Law and love is self-evident. The one was given through an individual; the other was brought by Jesus Christ Himself.

18. Christ is the personal manifestation of the Divine nature. Compare the whole lesson with Philippians 2:5-11.

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TOPIC FOR FIRST MONTH 5, 1908.

SONGS OF THE HEART. I. WHAT IS TRUE BLESSEDNESS.

Ps. 1; Matt. 5:3-12.

DAILY READINGS FOR PRECEDING WEEK.

- Second-day. Blessed like Abraham. Isa. 51:1-3.
 Third-day. The marriage supper. Rev. 19:5-9.
 Fourth-day. Knowing Christ. Matt. 16:16, 17.
 Fifth-day. Hearing the joyful sound. Ps. 89:15-18.
 Sixth-day. Blessed in belief. Luke 1:39-45.
 Seventh-day. Blessed in forgiveness. Ps. 32:1-5.

(A NEW YEAR'S CONSECRATION MEETING.)

The idea of blessedness includes that of supreme happiness and good fortune, but it is so infrequently mentioned apart from the thought of God's favor that we would hesitate to connect it with a man who, though prosperous in this world's affairs, and seemingly content in that prosperity, still lacked a sense of harmony with the law of God. The word used in the Greek in Matthew 5, is one that was originally applied only to the gods themselves, describing their state of felicity and high privilege, but Jesus takes the very gifts of heaven for bestowal upon men and gives to them, not the ambrosia of the fabled Olympians, but the constant renewal of a life that is full of joyful triumph. Whatsoever the blessed one doeth shall prosper is the Psalmist's idea; Christ's thought is of an eternal inheritance, a vision of God, possession of the kingdom. These are the elements and illustrations of true blessedness as He sees it.

The Psalmist makes conditions; a careful walk, a right choice of companionships, meditation on a message that is at once rule and ideal and inspiration. The results are confidently set forth. What be shall be, God has ordained, and it is to come to pass. There is no malevolence in the contrast. Joy is not fed by vision of another's failure. But fire burns and cold freezes and acids corrode. There is a law, and conformity to that is the path of blessing, while to violate it is to invite destruction.

The picture set forth in our Lord's discourse is entirely one of the believer in Him, who follows Him in His pursuit of the goal of true blessedness. He endured the cross, having in view the joy set before Him. His service was to the world, which reaps the fruits of it, while He sees of the travail of His soul and is satisfied. Matthew 5:3 lays down a ground-work—provides a fruitful soil—from which alternating blessings spring; first as affecting me, subjectively, in my own moods, character and life; and secondly, as determining the attitude and spirit in which I shall live with and minister to others. Thus verses 4, 6 and 8 set forth states and their effects on myself; while verses 5, 7 and 9 depict attitudes toward others, which, while blessing me, make me a blessing; while verses 10 to 12 present the crown and fruit of a life that craves, not popularity with men, but acceptance with God. Great is their reward.

The realization of Jesus' ideals of

blessedness is a worthy undertaking for the new year—to fill the conditions He lays down and to learn how He fulfills His word. The millionaire is served by his possessions. The poor in spirit, the meek, the pure in heart are served by all that is in the kingdom, of joy and wealth and heavenly vision, far transcending any earthly store, however great.

NOTICES.

The new Friends Church building, at Amboy, Ind., will be dedicated at 10 A. M., Twelfth month 29, 1907. The services will be conducted by Allen Jay, Indiana Yearly Meeting, and Thomas C. Brown, Western Yearly Meeting. Many other able ministers and Friends will be present, also many of the old students and patrons of the Amboy High School (formerly Amboy Friends Academy).

The new church-house is large and commodious and up-to-date in construction and arrangement. It is located near the center of the town of Amboy. It is built of stone and red pressed brick, making a beautiful building in which to worship.

Many of the readers of THE AMERICAN FRIEND know something of Amboy Friends Church and schools, and will be glad to hear of the new church here.

If any of your readers want to send an offering for this new church it will be thankfully received at any time by sending same to Lou E. Miller, treasurer of the Dorcas Society, or W. P. Miller, treasurer of Building Committee, Amboy, Ind. *I can furnish souvenir post cards with picture of the new church at 5c. each.*

Thy Friend,

A. JENNIE RIDGWAY.

Program for Ministers' Association of Western Yearly Meeting, to be held first Third-day in First month, or First month 7, 1908, at First Friends Church, Indianapolis, Ind., at 10.30 A. M. All ministers and workers are invited to be present:

1. "The Christ of History, His Origin, Mission and Destiny,"
David Hadley.
2. "Pastoral Evangelism, or How Shall the Pastor Reach the Un-saved in His or Her Field?"
DeElla Leonard.
3. "Are There Conditions in Our Church Organism Which Hinder Us in Increasing our Numerical Strength?"
Eliza C. Armstrong.

A standing puzzle is the almost universal tendency of men and women of all races to use the right hand in preference to the left. Examination of skeletons has shown, by the difference of bone development, that this tendency is of very ancient origin. It is often ascribed to the fact that the left hemisphere of the brain—which controls the right side of the body—possesses, in normal persons, a superior development. But those who think that the preference for the right hand is an acquired habit, although one of immensely long standing, suggest that perhaps the left cerebral hemisphere has become better developed as the result of the overuse of

A GREAT PHYSIOLOGIST

ONCE SAID THE WAY TO KEEP THE STOMACH HEALTHY IS TO EXERCISE IT.

But He Did Not Tell How to Make It Healthy.

The muscles of the body can be developed by exercise until their strength has increased manifold, and a proper amount of training each day will accomplish this result, but it is somewhat doubtful whether you can increase the digestive powers of the stomach by eating indigestible food in order to force it to work.

Nature has furnished us all with a perfect set of organs, and if they are not abused they will attend to the business required of them. They need no abnormal strength.

There is a limit to the weight a man can lift, and there is also a limit to what the stomach can do.

The cause of dyspepsia, indigestion and many affiliated diseases is that the stomach has been exercised too much, and it is tired or worn out. Not exercise, but rest, is what it needs.

To take something into the stomach that will relieve it from its work for a short time—something to digest the food—will give it a rest and allow it time to regain its strength.

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Do not attempt to starve out dyspepsia. You need all your strength.

The common sense method is to digest the food for the stomach and give it a rest.

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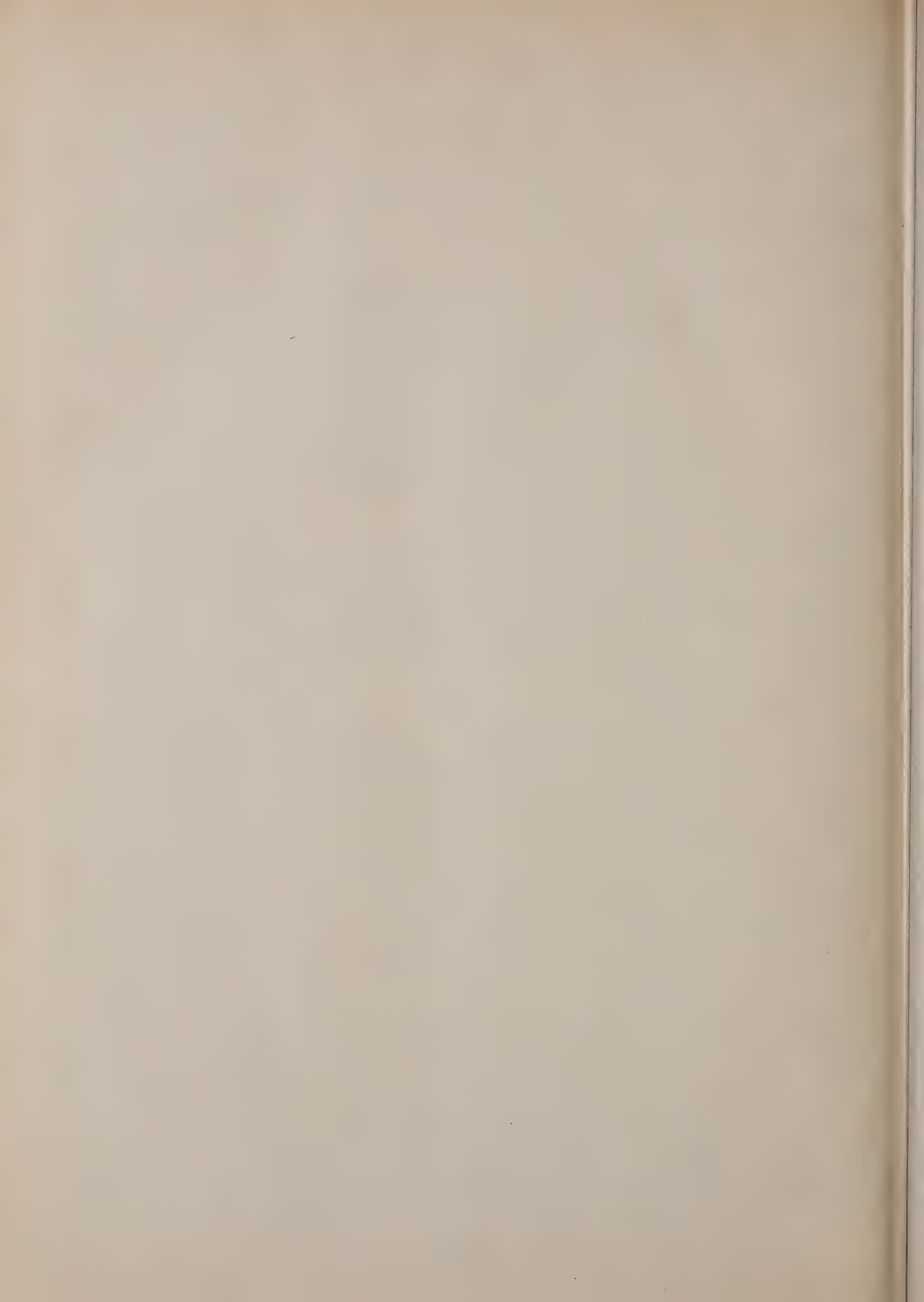
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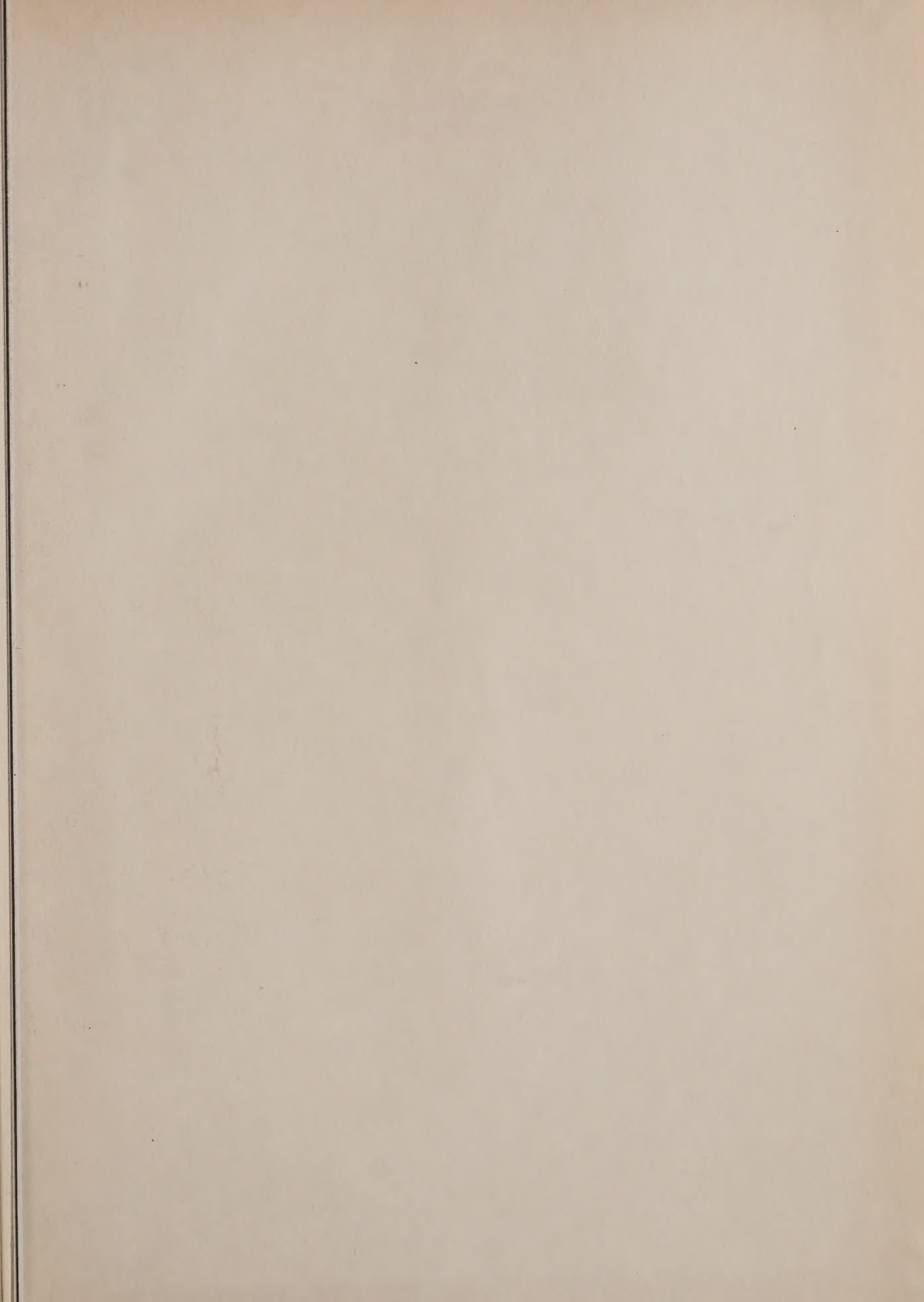
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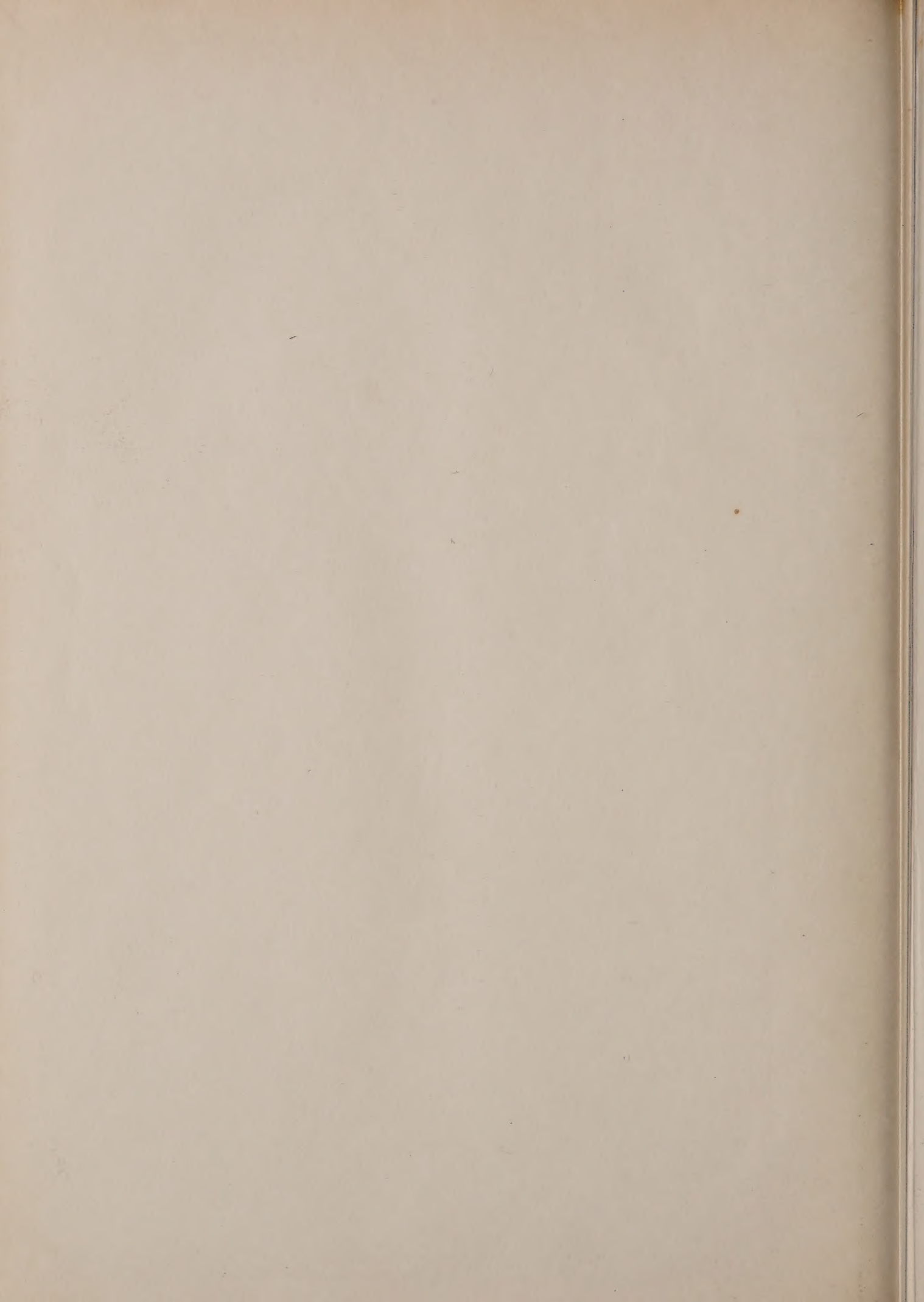
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the right limbs. At any rate, a society has been founded in London for the cultivation of ambidexterity, and it will be for the physiologists of the future to determine whether education in the use of the left hand can affect the development of the right side of the brain.







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